¶ Thys prymer in Englyshe, and in Laten is newly translated after the Laten texte.

M.D.xxxviij.

¶ The contentes of this boke.

¶ Fyrst an Almanacke for fyue yeres. A Calender.
¶ A rule to knowe Ester for euer.
¶ The dayes of the weke moralysed.
¶ The .x. commaundementes of God gyuen by Moyses, & expounded by Christ.
¶ The symbole or crede of the great doctor Athanasius, called Quicunq; vult.
¶ The offyce of al estates.
¶ A preface.
¶ The four Gospels of the four Euangelystes.
¶ The Psalme of christ Egressus.
¶ The Pater noster the Aue.
¶ The .xij. articles of the fayth
¶ The duety of a Christē mā.
¶ Auxiliatrix.
¶ Matyns, Houres, Euynsonge, Cōplē, the .xv. Oos, the .vij. psalmes, the Letany, the Dyrige, the Commendacions, the Psalmes of the passion S. Hieroms Psalter with the declarations, meanyng or significations of them.
¶ For remyssyon of synnes.
¶ For the Church.
¶ For charite.
¶ For peace. ¶ For mercy.
¶ For the soules departed.
¶ For the kyng. For al estates
¶ For true repentaunce.
¶ The verses of S. Bernarde
¶ A prayer of S Hierome.
¶ A prayer whan thou shalte receyue the sacrament.
¶ A prayer whan thou hast receyued it.
¶ O bone Jesu. ¶ Con ditor.
¶ Thre prayers of Solomon two for wysedome, and one for a competent lyuynge.
¶ A prayer of the church of the faythful for the worde of God.
¶ A prayer of Christe before hys passyon.
¶ The prayer of the Church for synners.
¶ The prayer & byssynge of Job in his moost tribulacyon.
¶ A prayer of Thobie whan we be scorged of god.
¶ A prayer of Hiere. of where

+

The numbre of the yeres.	Easter daye.	The golden numbre	Dominicall letter
M.D.xxxvii.	i. Aprill.	xviii	G
M.D.xxxviii.	xxi. Aprill.	xix	F
M.D.xxxix.	vi. Aprill.	i.	E
M.D.xl.	xxviii. Mar.	ii.	D
M.D.xli.	xvii. Aprill.	iii	C
M.D.xlii.	ix. Aprill.	iiii.	B
M.D.xliii.	xxv. Marche	v.	A
M.D.xliiii.	xiii. Aprill.	vi.	G
M.D.xlv.	v. Aprill.	vii	F
M.D.xlvi.	xxvi. Aprill.	viii.	E
M.D.xlvii.	x. Aprill.	ix.	D
M.D.xlviii.	i. Aprill.	x.	C
M.D.xlix.	xxi. Aprill.	xi.	B
M.D.l.	vi. Aprill.	xii.	A
M.D.li.	xxix. Marche.	xiii.	G
M.D.lii.	xvii. Aprill.	xiiii.	F
M.D.liii.	ii. Aprill.	xv.	E
M.D.liiii.	xxiii. Mar.	xvi.	D
M.D.lv.	xiii. Aprill.	xvii.	C
M.D.lvi.	xxx. Marche.	xviii.	B
M.D.lvii.	xvii. Aprill.	xix.	A
M.D.lviii.	x. Aprill.	i.	G
M.D.lix.	xxvi. Marche.	ii.	F
M.D.lx.	xiii. Aprill.	iii.	E

¶ Who that wyll knowe Easter day/the golden numbre/ the dominicall letter/and the leape yere/frō the yere of our lorde god. M.D.xxxvii. to ye yere of our lorde god. M.D.lx. inclusiuely/beholde this table/in the dare/and he shal fynde the for sayde thynges.

¶ The newe mone is comenly euery moneth on the fyfte daye before the golden numbre that renneth for the yere.

¶ In the yere be. xii. monetes. lii. wekes/and one day. And dayes in the yere. CCC. lxv. and. vi. houres.

¶ xxx. dayes hathe September/Aprill/July/& November xviii. dayes/Febuary alone/and all the remanaunt. xxxi.

January.

The nyght is.xvi.houres,
and the day is.viii.houres.

iij	A	Circumcision.	i
	b	Octa. Saynt Stephane	ij
xi	c	Octa. Saynt Johñ.	iij
	d	Octa. Saynte Innocentes.	iiij
xix	e	Octa. Saynt Thomas martyr.	v
viij	f	Epyphanye.	vi
	g	Saynt Felix of January	vij
xvi	A	Saynt Lucyan	viij
v	b	Saynt Joyce	ix
	c	Saynt Paule fyrste hermite.	x
xiij	d	The sonne in aquary.	xi
ij	e	Saynt Archade martyr	xij
	f	Octa. Epypha. Hylary	xiij
x	g	Saynt Felix pryeste	xiiij
	A	Maure abbote	xv
xviij	b	Saynt Marcel bysshope of Rome	xvi
viij	c	Saynt Anthony.	xvij
	d	Saynt Prysca virgyn	xviij
xv	e	Saynt Wulstayn bysshope	xix
iiij	f	Saynt Fabian and Sebastian	xx
	g	Saynt Agnes virgyn.	xxi
xij	A	Saynt Vincent martyr.	xxij
i	b	Saynt Emerencyane.	xxiij
	c	Saynt Timothe	xxiiij
ix	d	Conuersyon of Saynt Paule	xxv
	e	Saynt Polycarp bysshop	xxvj
xvij	f	Saynt Juliane bysshop.	xxvij
vi	g	Saynt Agnes the seconde	xxviij
	A	Saynt Valery bysshop	xxix
xiiij	b		xxx
ij	c		xxxj

Cyr, cum, stant, ly, thre, kynges, came, by nyght
By, an, hye, hyll, or, day, lyght,
An, tho, wull, gratte, ony, good, dyne,
Paule, call, for, Tho, mas, Al, quyne,

Febzuary.

HL The nyght is .xviij. houres, and the daye is .x. houres.

	d	Saynt Bzygit virgyn.	i
vi	e	Purifi. of our Lady.	ij
vij	f	Saynt Blase bysshope.	iij
viij	g	Saynt Gylberte	iiij
	A	Saynt Agathe virgyn.	v
xvj	b		vi
v	c	Saynt Angule bysshope	vij
	d	Saynt Paule bysshope.	viij
xiij	e	Saynt Apollone virgyn.	ix
ij	f	Saynt Scolastica virgyn.	x
	g	Saynt Eutralye virgyn.	xi
x	A	The sonne in Pisces.	xij
	b	Saynt Wulfran bysshope	xiij
xviij	c	Saynt Walentyn martyr.	xiiij
viij	d	Saynt Faustyne and Jouyte.	xv
	e	Saynt Juliane virgyn	xvi
xv	f	Saynt Polycron bysshope.	xvij
iiij	g	Saynt Symeon bysshope.	xviij
	A	Saynt Sabine martyr.	xix
xij	b	Saynt Gyldzede virgyn.	xx
	c	lxix. martyzs.	xxi
	d	Cathedza sancti Petri	xxij
ix	e	Locus billetti.	xxiij
	f	Saynt Gathy apostel.	xxiiij
xvij	g	Jnuencion of Saynt Paule.	xxv
vi	A	Saynt Nestor bysshope.	xxvi
	b	Saynt Austyne.	xxvij
xiiij	c	Saynt Oswalde bysshope.	xxviij

¶ Bzyde. Ma. ry. gyl. bert. har. de. ly.
All. thy. frendes. stan. dyng. the. by.
And. pzay. with. the. to. dyne.
Pe. ter. Ma. thy. and. Au. stine.

HL The nyght is.xv.houres.
And the day.ix.houres.

iij	d	Saynt Dauid bysshope		i
	e	Saynt Chadde bysshope		ij
v	f	Saynt Martyne		iij
	g	Sayn.t Adriane.		iiij
vi	A			v
viij	b	Saynt Victor & Victorin.		vj
	c	Saynt Perpetue and Felicite.		vij
xvi	d	Depo.of Saynt Feux.		viij
v	e	xl.martyrs.		ix
	f	Saynt Agape virgyn.		x
xij	g	Saynt Quirpon and Candide		xi
ij	A	Gregory bysshop of Rome.		xij
	b	Saynt Theodore matrone		xiij
x	c	☾The son in Arie.Equi.		xiiij
	d	Saynt Longinus martyr.		xv
xviij	e	Saynt Hilary and Tacoan		xvj
vij	f	Saynt Patryck bysshoppe.		xvij
	g	Saynt Edwarde kynge.		xviij
xv	A	Saynt Joseph.		xix
iij	b	Saynt Cuthberte abbote		xx
	c	Saynt Benet abbote	xvj	xxi
xij	d		v	xxij
i	e	Saynt Theodore prestе		xxiij
	f	Saynt Agapite martyr	xij	xxiiij
ix	g	Annuncia.of our Lady.	ij	xxv
	A	Saynt Castor martyr.		xxvj
xviij	b		x	xxvij
vj	c	Saynt Dorothe virgyn.		xxviij
	d	Saynt Victorine.	xviij	xxix
xiiij	e	Saynt Quirine	vij	xxx
ij	f	Aldelme bysshoppe		xxxj

☾Da,uyd,of,wales,lo,uerh,well,lekes.
That,wyll,make,Gre,go,ry,lene,chekes
Jf,Ed,warde,do,eate,some,with,them,
Pya,ry,sende,hym,to,Bed,lem.

Apryll.

The nyght is. x. houres.
And the daye is. xiiij. houres.

	g	Saynt Theodote virgyn.	xb	i
xi	A	Saynt Mary egyptyan	iiij	ij
	b	Saynt Richarde bysshope		iij
xix	c	Saynt Ambrose bysshope	xiij	iiij
viij	d	Saynt martinian & martia.		v
xvj	e	Saynt Sixtus bysshop of Rome		vi
b	f	Saynt Euphemye	ix	vij
	g			viij
xiij	A	Saynt Perpetuus bysshop	xvij	ix
ij	b		vi	x
	c	Saynt Guthlake		xi
x	d	☾ The sonne in Tau.	xiiij	xij
	e	Saynt Julius bysshop of Rome	iij	xiij
xviij	f			xiiij
vij	g	Saynt Oswalde archbysshop	xj	xv
	A	Saynt Isidore		xvj
xb	b	Saynt Anicete bysshop of Rome	xix	xvij
iij	c	Saynt Eleuther bysshop	viij	xviij
	d			xix
xij	e	Saynt Victor bysshop of Rome		xx
j	f	Saynt Symeon bysshop		xxj
	g	Saynt Gother.		xxij
ix	A	Saynt George martyr		xxiij
	b	Saynt Wylfride bysshop & martyr.		xxiiij
xvij	c	Saynt marke Euaungel		xxb
vi	d	Saynt Clete bysshop of Rome		xxvj
	e	Saynt Anastase bysshop of Rome		xxvij
xiiij	f			xxviij
iij	g	Saynt Peter of mylan.		xxix
	A	Saynt Erkenwalde		xxx

In, A, pryll, Am, brose, is, sayne,
To, se, vs, wal, shed, with, rayne,
Os, walde, forthe, with, sent, vict, ore,
With, George, and, marke, to, do, so, no, more.

The nyght is. viij. houres
And the daye is. xvj. houres.

xi	b	Philip and Jacob apostles	i
	c	Athanase bysshope	ij
xii	d	Inuencion of the crosse	iij
viij	e		iiij
	f	Saynt Goderde	v
xvi	g	Saynt Johñ ante portelati.	vi
v	A	Saynt Joyan of Beuerlacy.	vij
	b	Saynt Apperyng of Saynt Michael	viij
xiij	c	Translacion of Saynt Nicholas	ix
ij	d	Saynt Gordian & Epimach	x
	e	Saynt Anthony martyr	xi
x	f		xij
	g	Saynt Seruatius confes.	xiij
xviij	A	The lonne in Gemi.	xiiij
vj	b	Saynt Isidor. martyr	xv
	c	Saynt Brandyn bysshope.	xvj
xv	d	Translacion of Saynt Bernard	xvij
iiij	e	Saynt Dioscor martyr.	xviij
	f	Saynt Dunstane bysshop	xix
xij	g	Saint Bernardyne	xx
j	A	Deyne quene.	xxi
	b	Juliane virgyn.	xxij
ix	c	Saynt Delydery martyr	xxiij
	d	Translation of Saynt Francys.	xxiiij
xvij	e	Saynt Aldelme bysshope	xxv
vj	f	Saynt Austayne	xxvi
	g	Saynt Bede preste	xxvij
xiiij	A	Saynt Germayne bysshop.	xxviij
ij	b	Saynt Colone martyr	xxix
	c	Saynt Felix bysshop of Rome	xxx
xi	d	Saynt Petronilla virgyn.	xxxi

¶ James, toke, Crosse, wast, ters Johan, to, kyll,
My, co, las, sayd, do, hym, none, yll,
But, with, that, came, sayre, De, layne,
And, fran, ceys, to, de, parte, them, twayne.

The nyght is.vi.houres.
And the day is.xviii.houres.

	e	Saynt Nycomede martyr	j
xix	f	Saynt Marcellyne & Peter.	ij
viij	g	Saynt Eraſmus.	iij
xvi	A	Saynt Petroce.	iiij
v	b	b Saynt Bouiface.	v
	c	Saynt Melion archbyſhop.	vi
xij	d	Tranſlacion of Saynt Wilfane.	vij
ij	e	Saynt Medarde & Gildarde.	viij
	f	Tranſlacion of Saynt Edmunde	ix
x	g	Saynt Yue.	x
	A	Saynt Barnabe apoſtle	xi
xviij	b	Saynt Baſilide/tirine.&c.	xij
vij	c	The ſon in Cancer.	xiij
	d	Saynt Baſyll byſhop	xiiij
xv	e	Saynt Vite/Modeſte/& Creſcence.	xv
ij	f	Saynt Richarde.	xvj
	g	Saynt Botulph	xvij
xij	A		xviij
j	b		xix
	c	Tranſlation of Saynt Edwarde	xx
ix	d	walburge virgyn	xxj
	e	Saynt Albone martyr	xxij
xvij	f	Saynt Audrey Wygyll.	xxiij
vi	g	Natiui. Saynt Johñ. bap.	xxiiij
	A	Tranſlacion of Saynt Elegy byſhop.	xxv
xiiij	b	Saynt Johñ. & Saynt Paule.	xxvj
ij	c	Saynt Creſcens.	xxvij
	d	Leo byſhop of Rome. Wygyl	xxviij
xi	e	Peter & Paule apoſtle.	xxix
	f	Commemoration of Saynt Paule.	xxx

In,June,e,ral,mus,dyde,thynke.
For,to,gyue,Bar,nabe,drynke
But,than,bo,tulph,thought,it me,ter
That,Johñ,ſhulde,drinke,be,fore,Pe,ter.

HU The nyght is. viij. houres and the daye is. xvj. houres.

xix	g	octa. s. Johñ baptyst.	j
viij	A	Visitacion of our Lady	ij
	b	Translacyon of saynt Thoñ. apostle.	iij
xvj	c	Translacyon of saynt Martyn.	iiij
v	d	Zoe virgyn & martyr	v
	e	Octa. of saynt Peter & Paule	vj
xij	f	Translacyon of s. Thomas mar.	vij
ij	g	Saynt Grymbalde.	viij
	A	Saynt Cirill bysshop.	ix
x	b	Seuen brothers mar.	x
	c	Transl. of saynt Benet.	xj
xviij	d	Saynt Nabor and Felix.	xij
viij	e		xiij
	f	¶ The sonne in Leo.	xiiij
xv	g	Translacyon of saynt Swithyn.	xv
iiij	A	Translacyon of saynt Olmunde.	xvj
	b	Saynt Kenelme kynge.	xvij
xij	c	Saynt Arnulphe bysshope.	xviij
j	d	Saynt Ruffyne & Julyne.	xix
	e	Saynt Margarete virgyn.	xx
ix	f	Saynt Praxede virgyn.	xxj
	g	Saynt mary Magdalene.	xxij
xvij	A	Saynt Apolinaris bysshop.	xxiij
vj	b	Saynt Cristin virgyn. Vigyll.	xxiiij
	c	Saynt Jamys apostle.	xxv
xiiij	d	Saynt Anne mother. &c.	xxvj
ij	e	The seuen sleepers	xxvij
	f	Saynt Samplon bysshop.	xxviij
xj	g		xxix
xix	A	Saynt Abdon & Sennes.	xxx
	b	Saynt Germayne bysshop.	xxxj

¶ Whan. Ma. ry. vi. si. trd. tho. mas.
The. fre. ers. let. theyr. dogges. out. pas.
Than. came. forth. Mar. get. mag. da. layn.
James. An. marth. and. o. ther. twa yne.

August.

The nyght is.x.houres.
& the daye is.xiiij.houres.

viij c Lammas daye. j
xvj d Saynt Steuen bysshop of Rome. ij
v e Inuencyon of Saynt Steuyn. iij
f Saynt Iustyne prieste. iiij
xiij g v
ij A Translac̃. of our lorde. vj
b The feaste of Jesu. vij
x c Saynt Cyriake & his felowes. viij
d Saynt Romayn. Vygyll. ix
xviij e Saynt Laurence martyr. x
viij f Saynt Tiburcius martyr. xi
g Saynt Clare. xij
xv A Saynt ypolite & his felo. xiij
iij b Saynt Eusebius. Vygyll. xiiij
c Assumpcyon of our lady. xv
xij d The son in Virgyn. xvj
i e Octa. of saynt Laurence. xvij
f Agapite martyr. xviij
ix g Saynt Magnus martyr. xix
A Saynt lewys bysshop. xx
xvij b Saynt Bernarde. xxj
vij c Octa. assumpcyon of our lady xxij
d Vygyll. xxiij
xiiij e Bartelmew apostle. xxiiij
iij f Saynt lewys kynge. xxv
g Saynt Seuerine. xxvj
xj A Saynt Ruke martyr. xxvij
xix b Saynt austayne xxviij
c Decollacyon of saynt Johñ. xxix
viij d Saynt Felix & Adaucte. xxx
e Saynt Cuthberte virgyn. xxxj

Se.ter.cal.led.for.Je.su.
And.bade.Lau.rence.for.to.say.tru.
Wha.ry.le.ynge.all.theyr.de.bate.
Wade.Bar.thyl.mewe.to.bryng.Johans.pace.

September.

The nyght is. xij. houres.
& the daye. is. xij. houres.

xvj	f	Gyles abbotte.	i
v	g	Saynt Anthony martyr.	ij
	A		iij
xiij	b	Translacyon of saynt Cuthberte.	iiij
ij	c	Bertyne abbote.	v
	d	Saynt Eugenius.	vj
	e		vij
	f	Natiuyte of our Lady.	viij
xviij	g	Saynt Gorgone martyr.	ix
vij	A	Saynt Hilarius byshop.	x
	b		xj
xv	c	Saynt Marcyane byshop.	xij
iij	d	Saynt Maurilius byshop.	xiij
	e	Exaltacyon of the holy crosse.	xiiij
xij	f	The sonne in Lib.	xv
j	g	Edyth virgyn.	xvj
	A	Saynt Lamberte byshop.	xvij
ix	b	Saynt Victor & Corona.	xviij
	c	Saynt Januarius martyr.	xix
xvij	d	Saynt Eustace. Vigyll.	xx
vj	e	Matthewe apostle.	xxj
	f	Saynt Maurice & his compa.	xxij
xiiij	g	Saynt Tecla virgyn.	xxiij
ij	A	Saynt Andoche martyr.	xxiiij
	b		xxv
xj	c	Saynt Cyprian & Justyne.	xxvj
xix	d	Saynt Cosme & Damiane.	xxvij
	e		xxviij
viij	f	Saynt Michael archangel.	xxix
	g	Saynt Hierome prestle.	xxx

By. les. was. cut. to. his. losse.
wha. ry sayde. nay. by. this. crosse.
For. E. dith. sawe. howe. that. Mathewe.
Dyd. beate. Fre. myn. Col. me. Myght. ew.

October.

HL The nyght is.xiij houres and the daye is.x. houres.

xvi	A	Saynt Remige bysshop.	i
v	b		ij
xiij	c		iij
ij	d	Saynt Francys confessour	iiij
	e	Saynt Apolinaris martyr.	v
x	f	Saynt Fayth.	vj
	g		vij
xviij	A	Saynt Pelagie.	viij
viij	b	Saynt Denys bysshop.	ix
	c	Saynt Gereon & Victor.	x
xv	d	Saynt Michalius bysshop.	xj
iiij	e	Saynt wylfryde.	xij
	f	Translacyon of saynt Edwarde.	xiij
xij	g	Saynt Calyxte bysshop of Rome.	xiiij
j	A	saynt Wulfran bysshop.	xv
	b	The sone in Scor.	xvj
ix	c	Saynt Andrey virgyn.	xvij
	d	Luke euangelyll.	xviij
xvij	e	Saynt Fredeswyde virgyn.	xix
vi	f	Aultreberte virgyn.	xx
	g	xi. thousande virgyns.	xxj
xiiij	A	Mary salome.	xxij
iij	b	Saynt Romayne bysshop.	xxiij
	c	Saynt Magloze bysshop.	xxiiij
xi	d	Saynt Crispine & Crispi.	xxv
	e	Euarylte bysshop of Rome.	xxvj
xix	f	Wygyll.	xxvij
viij	g	Saynt Symon & Jude.	xxviij
	A	Saynt Narcissus bysshop	xxix
xvj	b	Saynt Germayne capua.	xxx
v	c	Saynt Quintyn. Wigyll.	xxxj

Full.lyght.was.Fran.ceys.Fayth.at.rome.
De.nys.coude.nat.Ed.ward.ouer.come.
Tyll.Luke.with.a.leuen.thousande.
Made.cryl.pin.and.Sy mon.to.stande.

Nouember.

The nyght is. xvj. houres.
& the daye is. viij. houres.

	d	The feast of all sayntes.	i
xiij	e	All soules daye.	ij
ij	f	Saynt wenefrede virgyn.	iij
	g	Saynt Amantius.	iiij
x	A	Saynt Iete preste.	v
	b	Saynt Leonarde.	vj
xviij	c	Saynt wylfryde archbyshope.	vij
viij	d		viij
	e	Saynt Theodore.	ix
xv	f	Saynt Martyn byshop of rome.	x
iiij	g	Saynt Martyn byshop.	xj
	A	Saynt Paterne martyr.	xij
xij	b		xiij
i	c	Translacyon of saynt Erkenwalde.	xiiij
	d	The sonne in Sagit.	xv
ix	e	Saynt Edmunde archbyshop.	xvj
	f	Saynt Dewe byshop.	xvij
xvij	g	Octa. of saynt Martyn.	xviij
vj	A	Saynt Elizabeth.	xix
	b	Saynt Edmunde kynge.	xx
xiiij	c	Presentacyon of our lady.	xxj
ij	d	Cecyly virgyn.	xxij
	e	Saynt Clement byshop of Rome.	xxiij
xj	f	Saynt Grysogony martyr.	xxiiij
xix	g	Saynt Katheryne virgyn.	xxv
	A		xxvj
viij	b	Saynt Agricole.	xxvij
	c	Saynt Kuke martyr.	xxviij
xvj	d	Saynt Saturne. Vigyll.	xxix
b	e	Saynt Andrewe apostle.	xxx

Saynts. soules. in. heuen. ben. syc. ker.
As. say. eth. Mar. tyn. bryc. er.
Re. corde. hue. and. belle. that. tell. can.
Cle. ment. xxx. the. rin. and. saynt. An.

December.

THe nyght is.xvij. houres.
and the daye is.vj. houres.

	f	Saynt Elegy bysshope.	i
xiij	g	Saynt Iuane.	ij
ij	A	Depos. of saynt Edmunde.	iij
x	b	Saynt Barbara virgyn.	iiij
	c	Saynt Sabba abbote.	v
xviij	d	Nycolas bysshope.	vj
vij	e	Oct. of saynt Andrewe.	vij
	f	Concep. of our Lady.	viij
xv	g	Saynt Cypriane abbote.	ix
xij	A		x
	b	Saynt Damase bysshop of Rome.	xj
xij	c	The sonne in Capri.	xij
j	d	Saynt Lucye virgyn.	xiij
	e		xiiij
ix	f	Valery bysshop.	xv
	g	Of sapientia.	xvj
xvij	A	Saynt Lazarus bysshope.	xvij
vj	b	Saynt Gracyane bysshope.	xviij
	c		xix
xiiij	d	Saynt Julyan martyr.	xx
ij	e	Saynt Thomas apostle.	xxj
	f	xxx. martyrs.	xxij
xj	g	Victorie virgyn.	xxiij
xix	A	Vygyll.	xxiiij
	b	Nativite of our Lorde.	xxv
viij	c	Saynt Steuen protomar	xxvj
	d	Saynt Johñ euangelyste.	xxvij
xvj	e	Chyldermas daye.	xxviij
v	f	Saynt Thomas martyr.	xxix
	g	Translacyon of Saynt James.	xxx
xij	A	Saynt Syluester bysshop of Rome.	xxxj

Loy. was. bar. ber. to. my. coll.
Ma. ry. pray. thou. for. Lu. ces. soll.
And. for. grace. pray. good. Tho. mas. ynde.
To. Cyrill. Steuen. Johan. Chyldren. Tho. be. kynde.

¶ Nota ꝑ the golden nõbꝛe which is wꝛytten at the ende of the laynꝛ; on ꝑ ryght hãde in ꝑ monery of marche and Aprill is foꝛ to fynde Easter day foꝛ euer And take the lõday Imediatly folowyng after the golden nombꝛe foꝛ ꝑ yere, the whiche. Sondaye shalbe Easter daye.

¶ The dayes of the Weke moralised.

Sonday.

I Am Sonday honoꝛable
the hedde of all weke dayes
That day all thyng labourable
Ought to reste/and gyue prayse
To our creatour/that alwayes
wold haue vs reste after trauayle
Myn seruaũt/& thy beaste he sayes
And the other to thyne auayle.

¶ Monday.

Mõday/me ought me foꝛ to cal
In whiche/good woꝛkes ought to begyne.
Derig masse/the fyrste dẽe of all
Intendyng ne to daedly synne
eny woꝛdly goodes truly to wyn
with labour and true exercyse
Foꝛ who of good woꝛkes can nat blyn
To rewarde/shal wyn paradyse.

¶ Tuesday.

I tuesday/am so named of mars
Called of goddes armypotent
I loue neuer foꝛ to be stars
Of woꝛke/but alway diligent
Stryuyng agaynst syn indigent
Beyng in this woꝛld: & els where
To serue our loꝛde/with good intent
Is of duety/we are bounde here.

¶ Wednesday.

wednesday/sothely is my name
Amyd the weke is my beyng
wherin all vertues dothe frame
By the meanes of good tryuyng
I do remembꝛe the heuely kyng
That was solde in my seson
I do woꝛke with true meanyng
Hym to serue/as it is reason.

¶ Thursday.

I am the merest of seuen
Called thursday verely
In my tyme the kyng of heuen
Made hys soupert merily
In fourme of bꝛeed gaue his body
To his apostles/as it is playne
And than wasshed theyꝛ fete mekely
And went to Olyuet montayne.

¶ Frydap.

Named I am deuoute frydap
The whiche careth foꝛ no delyte
But to mourne/faste/deale & pray
I do set all my hole appetyte
To thynke on the Jewes despyte
How they dyd Chꝛiste on the tre trent
And thynkyng how I may be quyte
At the dredfull iudgement.

¶ Saterday.

Saterday I am comyng laste
Trustyng on the tyme spit well
Hauyng euer myn de stedfaste
On that lord that harowed hell
That he my synnes wyll expell
At the instaunce of his mother
whose goodnes dothe farre excell
whom I serue aboue all other.

¶ The cõmaũde-

mentes of God gyuen by Moyses and expounded by Chriſte / in our mother tongue / very necellary and expedient for youthe and all other to learne and knowe.

¶ The fyrſte Table.

Exo. xx. Deut. vi

I Am the Lorde thy God / whiche haue brought the out of ꝓ lande of Egypt & out of the houſe of bondage. Thou ſhalte haue none other godds in my ſyght. Thou ſhalte make ꝓ no graue ymage / neyther any ſimilitude ꝓ is in heauē aboue / eyther in ꝓ earthe benethe / or in the water that is benethe the earthe. Se ꝓ thou neyther bowe thy ſelfe vnto thē / neyther ſerue them. For I the lorde thy god, am a gelouſe god / & viſite the ſyn of the fathers vpon the chyldrē vnto ꝓ thyrde & fourthe generacyon of thē that hate me: and yet ſhewe mercy vnto thouſandes amōge thē that loue me and kepe my commaundementes.

Mar. xij. Deut. vi Mat. iiij

Chriſte Heare I ſrael / our lorde god is one lorde: and thou ſhalt loue thy lorde god with al thy herte / and with all thy ſoule and with all thy mynde and with all thy ſtrengthe. Thou ſhalte worſhyp thy lorde god / and hym onely ſhalte thou ſerue.

Exo. xx

Thou ſhalte nat take the name of the lorde thy god in vayne.

Math. v

For the lorde wyll nat holde him gyltles, that taketh the name of the lorde his god in vayne. Eftſone ye haue herde howe it was ſayde to them of olde tyme: Thou ſhalte nat forſweare thy ſelfe / but ſhalte pfourme thyne othes to the lorde. But I ſaye vnto you, ſweare nat all: neyther by heauē for it is goddes ſeate / nor yet by ꝓ earthe, for it is his foteſtole: neyther by Ieruſalē, for it is ꝓ citie of

the

the greate hynge: Neyther shalt ꝯ sweare by thy heed, by cause thou cãste nat make one whyte heare, or a blacke. But let your communicacion be, ye ye, and nay nay: for what so euer is more thã that commeth of euyll.

Remembre the Sabbath day that ꝯ sanctifie it. iij

Sixe dayes mayste thou labour, and do all that thou haste to do. but the seuẽth day is ꝯ Sabbath of the lorde thy God/ in it thou shalte dõ no maner worke: neyther ꝯ, nor thy sonne, nor thy doughter neyther thy manseruaũt, nor thy mayde seruaũt/ neyther thy catell/ neyther yet the straunger that is with in thy gates. For in sixe dayes the Lorde made heauen & earthe/ & the see/ & all that in them is/ and rested the seuẽth day. Wherfore the Lorde blessed the seuenth daye/ and halowed it. Exodi xx

Christe. It is lefull to do a good dede on the sabbath day. For the sone of mã is Lorde heuen of the sabbathe daye. The Lorde sayeth by his prophete Esaye/ that his sabbath is halowed & kepte, whã we reste and cease to do our owne wyll, to folowe our owne wayes, & to speake our owne wordes: whan we in worde, thoughte, and dede fulfyll his wyll (I say) and nat ours, and whã we suffre him to do his workes in vs/ that at the last, we may come to that Sabbath and true reste: euẽ eternall lyfe/ whiche Christe the lorde of the Sabbath, hathe obteyned for vs by his blode. Mat. xij. Mat. xij. Esaie. 58 Esaie. 26 Hebr. 4

The seconde Table.

Honour thy father & thy mother/ that thy dayes may be longe in the lande whiche the Lorde thy God gyueth the. iij.

Christe. Honour thy father and thy mother. Mat. xv

Paule. Honour father and mother: whiche is the fyrst commaundement that hathe any promes/ that thou mayste be in good estate, & lyue longe on the earth. Ephe. vj. Tim. ij.

By this commaũdemẽt Christe teacheth vs nat only

to

to haue our father and mother in reuerence/and to obey them/as he hym selfe was subiecte vnto his mother the virgyn Marye: but also to minister vn to theyr necessities. Matth. v. Marc. vij.

v. Thou shalte nat kyll.

Matth. v Christe. Ye haue herde howe it was sayde vnto the of ỹ olde tyme: Thou shalte nat kyll. Who so euer kylleth, shalbe in daunger of iudgemẽt. But I say to you: who so euer is angry with his brother, shal be in daunger of iudgement. Who so euer sayeth to his brother, Racha/shalbe in daliger of a cõsel But who so euer sayeth, thou fole/shalbe in daunger of hell fyre. Item ye haue herde howe it is sayde. Thou shalte loue thy neyghbour: and hate thyne ennemye. But I saye to you, loue your ennemyes/bl esse them that curse you/do good to thẽ that hate you/pray for them that do you wronge and persecute you: that ye may be the chyldren of your father whiche is in heauen. For he maketh the sonne to aryse on the euyll and on the good/& sendeth his rayne on the iuste and on the vniuste.

vj. Thou shalte nat breake wedlocke.

Matth. v Christe. Ye haue herde howe it whas sayde to thẽ of olde tyme, thou shalte nat empt aduoutry. But I say to you/that who so euer loketh on a wyfe, lusting after her/hathe commytted aduoutry with her alredy in his herte.

Hebr. xiij Paule. Let wedlocke be had in pryce in all poyntes/and let the chambre be vndefyled: for hore kepers and aduouterers God wyll iudge.

vij. Thou shalte nat steale.

Marc. x. Christe. Steale nat: defraude no man. If any man Matth. v wyl sue the at the lawe/and take thy cote frõ the: let hym haue thy cloke also: giue to him ỹ asketh and from hym ỹ wolde borowe, turne nat awaye.

j. Cor. vj Paule. Nowe is there vtterly a faute amõge you bycause ye go to lawe one w̃ another: why rather

suffre

suffre ye nat wronge? Why rather suffre ye nat your selues to be robbed: yea, euen your selues do wrõge and robbe/and that the brethren. Let hym that dyd steale, steale no more/but let hym rather laboure with his handes some good thynge, that he maye haue to gyue vnto hym that nedeth. ephe. iiij

Thou shalte beare no false wytnes agaynst thy neyghbour. bij.

Christe. Beare no false wytnes. I saye vnto you, that of euery ydel worde which men shal haue spoken, they shal gyue accõptes at ỹ day of iudgemẽt Paule. Wherfore put away lyẽge & speake euery mã treuthe to his neyghbour/for as muche as we are membres one of another. Let nat fylthy cõmunicacion procede out of your mouthes: but that whiche is good to edifie withall, whan nede is ỹ it may haue fauour with ỹ hearers. Let all bitternes, fearfulnes & wrathe, rorynge & cursed speakynge be put awaye from you. Let no fylthynes, folysshe talkyng, nor iestyng (which are nat comly) be ones named amõge you: but rather giuing of thankes Marc. x. Mat. vij ephe. iij Ephe. v.

Thou shalte nat couete thy neyghbours house Neyther shalte thou couete thy neyghbours wyfe his/manseruaunt/his mayde/his oxe/his asse/or ought that is his. x. x

Christe. What so euer ye wolde that men shulde do to you: euen so do ye to them. To loue a mans neyghbour as hym selfe, is a greater thyng, than al bournt offerynges and sacrifices. Be nat ouercõme with lust/for the care of this worlde & the disceytfulnes of ryches, choke the worde. Mat. vij Mar. vij mat. xij Mar. xij

Paule. Let your conuersacion be without couetoulnes/& be content with that ỹ ye haue alredy. Godlynes is greate ryches/if a mã be cõtent with that he hathe. For we brought nothynge in to the worlde & it is a plaine case, that we cary nothyng out. Whan we haue fode & rayment/let vs therewith Heb. xiij j. Ti. vj.

with be content. They that wyll be ryche, fall in to
temptacion & snares, and in to many folyshe and
noysome lustes/whiche drowne men in perdicion
and destruction. For couetousnes is the rote of all
euyl: which whyle some lusted after, they erred frō
the fayth/& tāgled thē selues with many sorowes

Deut.vj These wordes whiche I cōmaunde the this day/
shalbe in thyne herte/& thou shalte whette thē on
thy chyldren/& shalte talke of them whā thou arte
at home in thy house/& as thou walkest by ꝑ way/
and whā thou lyest downe/& whan thou rysest vp:
and thou shalte bynde them for a sygne vpon thy
hande. And they shalbe papers of remembraunce
betwene thyne eyes/& thou shalte wryte thē vpon
the postes of thy house/& vpon thy gates.

Deut.xij ¶ Take hede & heare all these wordes whiche I
cōmande the/that it may go well with the, & with
thy chyldrē after the for euer/whā thou doest that
which is good & right in ꝑ syght of ꝑ lorde thy god

Deut.vj ¶ Se thou do that whiche is ryght & in the syght
of the Lorde/that thou mayste prosper.

Deut.xij ¶ Ye shal do after nothyng ꝑ we do here this day/
euery mā what semeth him good in his owne eyes
But what so euer I cōmaunde you/ꝑ take hede ye
do/& put nothyng therto nor take ought therfrō.

Deuter. xxvij. ¶ Cursed be he that contynueth nat in all the
wordes of this lawe, to do them.

Jo.xiiij. Christe. If ye loue me/kepe my cōmaundementes.

Luc.xj. Christe. Happy are they that heare the worde of
God, and kepe it.

Iames.ij Who so euer shall kepe the hole lawe, & yet fayle
in one poynt/he is gyltie of al. For he ꝑ sayde: Thou
shalt nat cōmit aduoutry, sayd also: ꝑ shalt nat kyl

Eccle.ij. They that feare the Lorde/kepe his cōmaundemētes

FINIS.

Symbo lum Atha: nasij. ¶ The Symbole or Crede of the greate doctour
Athanasius daply red in the churche.

Who

WHo so euer wyll be saued, before all thyngs it is necessarie that he holde the trewe catholike Faythe.

Whiche faythe, but yf euery mā wyll kepe hole & inuiolate, without doute he shal eternally periche.

Thys truly is ꝑ very Catholyke faythe, that we worshyp one god in trinite, and the trinite in vnite.

Neyther confoundyng the persōs. Neyther seperatyng the substance.

The persō of the Father is one, the person of the sōne another, the person of the holy Ghoste another.

But of the father, of the sōne, and of the holy ghoste, there is one diuinite, equall glory, coeternall magestie.

Suche as is the father, suche is the son, suche is the holy ghoste.

The Father is vncreate, the Sōne vncreate, the holy ghoste is vncreate.

The father is without measure, ꝑ sonne without measure, ꝑ holy ghost without measure.

The father is euerlastyng, the son euerlastyng, the holy ghoste euerlastyng.

And nat withstādyng there be nat.iij. euerlastyng, but one euerlastyng.

Euyn as there be nat thre vncreate, nor iij. vnmesurate, but one vncreat, and one vnmesurate.

Lykewyse the Father is almyghty, the Sonne almyghty, and the holy Ghoste almyghty.

And yet be they nat thre almyghties but one God almyghty.

So the Father is God, the Sōne God

The

Quicunq; vult saluus esse: ante omnia opus est vt teneat catholicam fidem.

Quam nisi quisq; integram inuiolatamq; seruauerit: absque dubio in eternum peribit.

Fides autē catholica hec est: vt vnū deū in trinitate: & trinitatem in vnitate veneremur.

Neq; confūdentes personas: neq; substantiā separantes.

Alia est enim ꝑsona patris / alia filij: alia spiritussancti.

Sed patris et filij et spiritussancti vna est diuinitas equalis, gloria coeterna maiestas.

Qualis pater: talis filius: talis spūs sanctus.

Increatus pater / increatus filius: increatus spiritus sanctus.

Immensus pater / immensus filius: immensus spiritussanctus.

Eternus pater: eternus filius: eternus spiritus sanctus.

Et tamē nō tres eterni, sed vnus eternus.

Sicut nō tres increati nec tres immensi: sed vnus increatus, & vnus immensus.

Similiter omnipotens pater, omnipotens filius: omnipotens spiritussanctus.

Et tamen nō tres omnipotentes: sed vnus omnipotens.

Ita deus pater, deus

filius: deꝰ spiritꝰ scꝰ
Et tamen non tres dii
sed vnus est deus
Ita dominus pater,
dominus filius: domi
nus spiritussanctus.
Et tamē non tres dñi
sed vnus est dominus
Quia sicut singillatim
vnāquāq; psonā: deum
ac dñm xpianum,
na veritate xpellimur
Ita tres deos aut do
minos: dicere catholi
ca religiōe phibemur.
Pr̄ a nullo est factus:
nec creatꝰ, nec genitꝰ.
Filiꝰ a patre solo est,
non factus, nec creatꝰ
sed genitus.
Spiritussanctus a pa-
tre, & filio, non factus
nec creatus, nec geni
tus, sed procedens
Unꝰ ergo pr̄, nō tres
pr̄es, vnꝰ filiꝰ nō tres
filij: vnꝰ spiritussctꝰ,
non tres spiritussancti.
Et in hac trinitate ni-
chil prius aut posterius,
nichil manꝰ aut minꝰ:
sꝫ tote tres psone, coet
nc sibi sūt & coequales
Ita vt p omia sicut iam
suprādictū est & vnitas
i trinitate: & trinitas i
vnitate veneranda sit.
Qui vult ergo salvus
esse: ita de trinitate
sentiat.
Sed necessariū est ad
eternā salutē vt incarna
tionē quoq; dñi nr̄i ies
xpi fideliter ꝯfitea credat.
Est ergo fides recta vt
credamꝰ & cōfiteamur:
qꝫ dñs nr̄ ies xpꝰ dei
filius deꝰ & homo est.
Deꝰ est ex substantia

The Symbole of Athanasius.

the holy Ghoste is God.

And yet they be natꝫ, godꝭ, but one god

So the Father is a lorde, the Sonne a lorde, the holy Ghoste a lorde.

And yet be they natꝫ. lordꝭ, but one lorde

For as we be cōpelled by the christian verytie to cōfesse seperatly euery one person to be God and Lorde.

So are we prohibite by the Catholyke relygyon of Christes faythe to saye that there be thre Goddes or thre Lordes.

The Father is made of none, neyther creatyd, nor gotten.

The sonne is frome the Father alone, neyther made, ne creatyd, but gotten.

The holy ghoste is from the Father, and the sōne, neyther made, created, nor gotten, but procedyng.

And so is there but one father, nat thre Fathers, one sōne, nat thre sonnes, one holy Ghoste, nat thre holy ghostes.

And i this Trinite, there is none before or after another, nothinge more, or lesse: but all the thre persons be coeterne, and coequall to them selfe.

So that by all wayes as nowe it hathe byn a boue saide, the Trinite in vnite, & the vnite in Trinite may be worshipped.

He therfore that wyll be saued, let hym vnderstande thus of the Trinite.

But it is necessary vnto euerlastig helth þ euery christiā beleue also faythfully þ incarnation of our Lorde Jesu Christe.

It is therfore the ryght faythe, that we beleue and confesse that our Lorde Jesu Christe the sonne of god, is god & man.

He is god by the substance of the father

gotten

gotten before all worldes, and he is mā by the substance of his mother borne in the worlde.

Perfecte god, perfecte man beyng of a soule resonable and of flesche humayne.

Equall to the Father by hys godhed, lesse than the Father by his manhed.

Whiche thoughe he be god and mā, yet is there nat twayne, but one Christe.

Truly he is one nat by the turnynge of his godhed into manhed, but by assumptyng of his manhed into godhed.

Beyng one to al entētes, nat by cōfusiō of substance, but by vnite of person.

For as the resonable soule and ꝓ flesthly bodye is or maketh one man: so god and man, is one Christe.

Whiche suffered deathe for our salvacīō descendyd to helle, and ryse from deathe the thyrde daye.

Whiche assendyd to heuens, syttith at the ryght hāde of god ꝓ father almyghty from thense shall he come to iudge the quycke and deade.

At whose coming al men muste ryse wt̄ theyr bodyes, and shall gyue accōpte of theyr owne prōpre dedes.

And they that haue wone well shal go in to euerlastynge lyfe: they that haue done euyll in to euerlastynge fyre.

This is the Catholyke faythe, which except euery mā faythfully and stedfastly do beleue, he can nat be saued.

pēs ante scla genitus et hō est ex substantia matris in seculo nat⁹.

Perfect⁹ deus pfectus hō ex aia rōnali: & humana carne subsistens.

Equalis pēi scm̄ diuinitatē: minor patre secundū humanitatē.

Qui licet deus sit et homo: non duo tamen, sed vnus est christus.

Unus autem non conuersione diuinitat⁹ in carnem: sed assumptione humanitat⁹ ī deū.

Unus oino nō confusione substātie: sed vnitate persone.

Nam sicut anima rationalis ⁊ caro vnus est homo: ita deus et homo vnus est Christ⁹

Qui passus est pro salute nostra, descendit ad inferos: tertia die resurrexit a mortuis.

Ascendit ad celos sedet ad dexteram dei patris oipotētis ⁊ inde venturus est iudicare viuos ⁊ mortuos.

Ad cui⁹ aduentū oēs homies resurgere habēt cum corpoꝛib⁹ suis: et reddituri sūt de factis propriis rationem.

Et qui bona egerunt ibūt i vitā eternā ⁊ qui vero mala, i ignē eternū

Hec est fides catholica, quā nisi quisq; fideliter firmiterq; crediderit: saluus esse nō poterit.

The office of all estates.

A Bysshop muste be lawdes/the husbōde of one wyfe/sobre/discrete/honestly apparayled/herberous/apte to teache/nat dronken/no fyghter/nat gyuē to fylthy lucre/but gentle/abhorryng fygh

ryng/abhorryng couetousnes/and one that ruleth his owne house honestly hauyng chyldren vnder obedience with al honestie.

¶ Rulers.

YE that are rulers of the earthe/se that ye loue ryghteousnes & that ye cõmytte none vnryghteousenes i iudgemẽt. Thou shalte nat haue respecte to the persone of the pore/nor honour thou the countenaunce of the ryche/but iudge thy neyghbour ryghteously. ¶ The comens.

E shal nat deceyue por bretherne / neyther with weyght nor measure: but shal haue true balaunces/and true weyghtes/for I am the lorde/your god. ¶ Hulbandes.

HUlbãdes loue your wyues/euẽ as Christ loued the congregatiõ & gaue hym selfe for it/to sãctifie it/& clensed it i the founteyne of water/thorough the worde/to make it to hym selfe a glorious cõgregatiõ/without spotte or wrynckle/or any suche thinge. So ought mẽ to loue theyr wyues/as theyr owne bodyes. He that loueth hys wyfe/loueth hym selfe. For no man yet euer hated his owne flesshe/ but norysheth it. &c. ¶ Wyues.

WYues/submytte your selues to your owne hulbãdes/as vnto the lorde/for the hulbãde is the wyues hed / euẽ as Christe is the hed of the congregatiõ. Therfore as the congregation is i subiection to Christe / lykewyse let the wyues be in subiection to theyr hulbandes in all thynges. ¶ Fathers and mothers.

YE fathers moue nat your chyldren to wrathe/but bringe thẽ vp with the norture & information of the lorde. ¶ Chyldren.

CHyldren obeye your Fathers & mothers in the lorde / for so it is ryght. Honour thy father & mother/that is the fyrste commaũdemẽt that hathe any promyse/that thou mayste be in good estate / & lyue longe on the earthe. ¶ Maysters.

YE maysters/do vnto your seruaũtes that which is iuste/& egal/ puttyng away al bytternes & threatenynges/knowyng that euen ye haue a mayster in heuen. ¶ Seruaunters

SEruaũtes beobedient vnto your bodely maysters in all thyng/ nat with eye seruice/as men pleasers/but i singlenes of herte fearyng god. and what so euer ye do/do it hartely/as thoughe ye dyd it vnto the lorde/& nat vnto mẽ/for asmuche as ye knowe that of the lorde ye shall receyue the rewarde of inheritaunce / for ye serue the lorde Christe. ¶ Wydowes.

SHe that is a very wydowe/& freedles/putteth her truste i God and continueth in supplycation & prayer/nyght & day.

¶ The summe of all.

LOue thy neyghbour as thy selfe / & what soeuer ye wolde that other shulde do to you/do you euyn the same to thẽ/& what ye wolde nat that other shulde do to you/se that ye do it nat to them.

A pre-

The preface.

¶ A preface aduertysyng the Reder of certayne thynges conteyned in this boke folowynge.

Our mayster Christe in his holy gospell teacheth a certayne forme of prayeng/whiche in it selfe(I dare well saye)conteyneth all petycions necessary for mannes saluacyon/and that is the Pater noster. Howe be it we haue many deuoute prayers of holy fathers bothe in the olde & the newe testamēt/by the whiche/bycause christen people may be induced vnto vertue and deuocyō they are nat to be reiected/but to be had in greate prys and estymacyon. By whiche example many good men & catholique doctours of holy church haue syns that tyme deuised dyuers formes of good prayers and suffragis to the honor of god and memory of his blessid sayntes for to moue and stere the hartes of people to vertue and contemplacyon whiche i myne opinion are wel to be allowyd and suffrid/so lōge as they gyue vs none occasyon to withdrawe from god his due honour and reuerence. The due honour to god (as me semyth)is. That we shulde neyther worshyp/feare/ne serue nothyng but hym only:which opinion I wold nat that mē shuld interprete so straitly as though myne intēt were to withdrawe from sayntes & temporal rulers theyr due worshyp & obedyence. For my mynde is that if we worshyp feare or serue eyther. Sayncte Aungell Scrynce father or mother/we shuld do it for the respecte of god only/which neither wold his saintz to be dyshonoured/nor prynces to be dysobeyed/neyther our parentys to be despysed. Howbeit in the iudgemēt of these & suche lyke indifferēt thynges there be ryght many that by auoyding of one extremyte fall into another. For euyn as it is a poynte of christian prudence & circumspeccyon nat to receyue any thynge for certayne and vndoubted/whiche is nat expressyd in manyfest scripture/so contrary wyse is it a poynte of presumptuos peruersite & arrogāce proudly to reiecte that thing which the religious contemplacis of good and godly men haue eyther taughte/to the solace & confortthe of them that beleue/or lefte to the

instructiō of the vnlernyd multitude/of which sorte al these prescripte fourmes of prayours/worshypppynges of sayntes and suche lyke/whiche(as me semeth)ought mekely to be receiued as mēnys tradicyōs/so lōge as they varie nat frō that only and synguler p̄cedent(after whiche all thynges ought & muste be fashyoned) ℑ meane the worde of god. And syns that all wyse & well lernyd men heretofore haue bene and yet are of the same oppynīō/is it not meruey̱l that many be so ferre frō all indifferency of iudgement frowardly to refuse euery thinge that hathe byn cōmēdyd to vs by tradi cyon of our elders without any respecte had of the vse and cōmodite therof whiche is a moste euident proke and clere token of rashenes and temerite. And this they do with an extreme zeale/but nat accordinge to kno wledge:but rather because they haue nat that same pure & syght some eye ꝑ is spoken of Mat.vi.the lacke wherof causith thē to stande in theyr owne syght/darken ith theyr vnderstāding/& finally makith theyr iudgemētes sinister and corrupte. This do ℑ here touche the more apertly/by occasyon of this englishe prymar of Sarū vse whiche when it was fyrste imprynted lyke as it lackyd nat the vituperatiō and dispraysle of some so had it agayne the fauour and cōmēdaciō of the more lernyd sorte. Howebeit whē it cam so to passe that it was nat vtterly myslyked of the better partie/but that also it semed to men of authorite nat icōuenyēt to passe amonge the cō mē people/it hathe anymated ꝑ setters forthe therof nat a lytle/to cōmunicate the same exclones agayne to ꝑ redynge of other/beyng more diligently correctyd/more purdy im: prynted/& metely wel purged of many thinges that samed no small faultes therin. ℑn ꝑ settyng for the wherof albeit that neyther the Translatour/nor the Prynter haue done theyr parte so well(as myght haue byn)if better lernid had taken the martier in hāde:yet they moste entierly desyre the readers,to be contentyd with theyr good purpose and ende nour whiche herein haue regardyd nothynge so muche as the honour of god & edefyeng of the people. And if it so be that any manifest faulte hathe escapid thē ler it be ascribed

eyther

eyther to negligēce: or ignorance and nat vnto any malyce or seditious entēt. For if mē of excellent lernyng haue nat made so muche in theyr owne conceite/as to thynke that no faulte coulde escape them in theyr workys: muche les then ought I beyng farre frō the knowledge requisite in a lernyd man vendicate any suche perfeccīō of lernynge or clere iudgemēte: but that I do and may lyghtly stande in myne owne lyght & be deceyued: excepte I wolde account my selfe wyser then S. Austine/whiche in one of his epistles rebukith certayne his frēdys bycause they defendyd dyuerse errours cōteynyd in his writynges/wherat his aduersaryes had foūden faute/as they myght iustly do: affyrmyng these wordes. You that are my frēdys & ascrybe so perfyte knowledge to me (that I dyd neuer erre i all my writiges) haue taken a wrōge quarell in hande/your opinion is false. And if I shulde so thynke my selfe: I myght rather be reputyd madde thē wyse. For neuer to erre/is to be equall with god but mannys iudgemēt is bothe deceiued and deceuith/accordynge to Dauid that sayeth Omis homo mendax Euery mā is a lyer. yet am I nat ignorant that some people haue ben greatly deludyd of lōge tyme about the veneracyon of sayntes and suche lyke thynges/partly by ignorannce/and partely throwe impure persuasyons of false preachours. For the reformacyō wherof almyghty god of his eterne prouidēce hath put in the mynd of his electe princes: & true pastors of is flocke to purge ꝑ fylthynes of false doctrine out of the hertes of thē ꝑ haue bē seducyd by blynde guydes: so ꝑ no mā shall haue cause to erre: but only those whiche are at a poynte to stoppe theyr eares at the truthe And for ꝑ more encrease of vertue & auaūcement of goddys honour they haue nowe permytted & admitted suche prayours and suffrages as were wonte to be sayde and pronouncyd onely in latē (whiche heretofore none dyd vnderstāde but only those that had the knowledge of the same tōgue) to be trāslatyd into englyshe/& publisshed amonge people. And where as heretofore none of the prymers yet imprynted in englyshe hathe ben accordynge in all thynges vnto the comon vsage

(to the entēt that no man shuld be ignorannt what he hath sayde before tyme in latē) haue suffered ꝑ same to go abrod/ nat omyttige any parte of the ordynary seruyce that hathe bē vsed to be sayd. In the which albeit that many thynges are cōteined that seme nat to haue theyr hole grounde of ꝑ scriptures/yet dothe christiā charite requre the euery thyng shulde be cōstrued to the beste. As for example when many thiges are ascribed to ꝑ virgyn Mary besyde the testimony of scripture/of which sorte be these. Fyrste I the matyns in the thyrde lessō these wordes (Per te redēpti. ſ. redemyd by the) make an euident errour. For we are onely redemyd by Christes bloude/and nat by our Lady/eyther any sayntc or angell in heuyn. Item I the chapitre before (Benedictꝰ) these wordꝫ (Meruisti christū portare. ſ.) ꝑ haste deseruyd to bere Cryste (Threnosa ꝓpassio. ꝛc. ſ.) the sorowfull compassyon of the mother of god bringe vs vnto heuyn. The foure chapitres in the houres (. ſ. In oibus requiē. Ab initio. Et sic in sion. Et radicaui.) whiche (as they stāde) w seme to be spokē of our Lady/where I dede they were made only in the laude and cōmendacyon of the wysedome of god / as apperyth in the Bydle in the boke of Ecclesiastic. ca. xxiiij. & ought only to be applyed therto/which thyng I suppose none wyl deny excepte they be eyther ignorāt of scripture/orels wylie wre stars of scripture. Lykewyse in (Salue regina mr mle vita dulcedo & spes nra. ſ.) Hayle quene of mercy our lyfe swetenes & hope. That may nat be admytted/for these thre theologycall vertues (faythe hope & charite) are so merely appropried & knyt to the godhed/that I thinke it dampnable synne to ascrybe thē to any other power/l heuyn or in earth howe hyghe / howe holy / or howe muche exaltyd so euer they bere tought the ꝛtrarie hathe byn plwadyd by neuer so greate doctours/by neuer so holy men/& by neuer so lōge pres of tyme. Also I the anthem before (Nūc dimittis) that begynneth (Glorificamꝰ) these wordes (Salua oēs q̄ te glorificāt. ſ.) Saue all thē that glorifie the: are prejudiciall to Christ/for there we make our Lady a sauiour Lykewyse in (Stella celi extirpauit/q̄ lactauit dominū/mortis pestē quā

plāauit

plātauit/primus parēs hominū.ſ.)that our Lady hathe ertyped the mortall peſtylence wiche our fyrſte father hathe plātyd/with dyuers other thiges applied to the prayſe of ſayntes & theyr merytes/whiche haue procedyd of to imoderate affeccyon of ſome men to warde ſayntes/& therfore ought nat to be admytted into any parte of our beleſe/bycauſe they ſeme to derogate the due honoure of god nat a lytle and the faythe that we ſhuld haue i him. And thought this opinīō concernynge veneracyon of ſayntes dothe ſeme to abrogate & take away ſome parte of the accuſtomed deuocyon(as ſome call it)yet is the worſhyp of our Lady/& the holy ſayntes of heuyn no whyt the more diminiſhed hereby but rather the better augmētyd & increaſyd/for the moſte acceptable worſhip that cā be done to thē is to folowe theyr vertuous lyfe & good examples: And nothyng is or can be more diſpleſaunt vnto them/thē whan we be ſo curyous in the worſhyppynge of thē/that god is defrauded therby of his due honour. wherfore it were very expedient to the chriſtian cōgregacyō that the preachours of goddes word and curates of mēnes ſoules ſhulde inſtructe vnlerned people i the ryght fourme of worſhyppyng god accordīg to the rule of ſcripture/whiche teacheth vs to gyue al honour & glory vnto god puttynge our hole faythe/hope/and cōfydence in him only/& in the blonde of his only begotten ſon Chriſte which is our chief and ſpeciall aduocate and reconciliator vnto god the father. And as for ſayntes thoughe we haue no cōmaūdemētes of ſcripture to pray to thē/yet ſyns that we haue exāple of ſcripture that aungels may pray for vs I thynke it no impiete nor diffidēce in goddes promyſe eyther to pray to thē/or to worſhip thē/ſo that it be done none otherwyſe but as to the electe and welbelouid ſeruaūtes of god/& nat as to goddes/nor as egall to god/for that were curſyd ydolatry/but that we ſhulde pray to thē as peticioners with vs & for vs/referryng all thynges to the honor and glory of god/whiche hearith and accepteth our iuſte prayers muche more fauourably and ſoner thā any ſaynt i heuyn. wherfore in my iudgemēt the Letany deſerueth syn

guler commendacyon whiche / expresseth vnto vs an euydēt
dyuersite betwene the honoryng of god and his sayntes:
for in al places where any thyng is referryd to the person
of god it sayeth on thys wyse (Haue mercy on vs) and if it
touche our Lady or any other sayntt / it is alway (pray for
vs) wherby we may lerne that to haue mercy on vs or to
sauc vs: lyeth only in the power of god / but to helpe vs
with prayer may lye i the power of our Lady & other blessyd
sayntes whom god lysteth to accepte. And in suche wyse it
is lawfull for vs to pray to any good man / whom we sup-
pose to be in the fauour of god. ¶ In consyderacyon wherof
moste benygne reders ¶ thought it ryght expediēt to gyue
you admonicion and warnyng before of al suche thynges
that myght cause you to be offendyd in redynge of this
boke / whiche howe necessary it is to them that haue mynds
to be occupied in godly meditacion / ¶ wyll nat speake any
further at this tyme / leaste ¶ shulde seme to be a boster of
mine owne workes. And if there be any lyke faultes in
this worke escapyd eyther by negligence or by ignor-
raunce / wherof ¶ haue gyuen no warnynge. ¶
humbly beseche all indifferent readers therof
charitably to reforme them after the rule
whiche ¶ haue shewed you before /
wherby ye may merite hygbly
in Christe / who preserue
you. So be it.

✠

Quitt sum sanct euan
ge lij secundum
Johānem. i.
Gloria tibi domine.

The begynnyng of the holy Gospell
after saynt Johan. i. Glory
be to the lorde.

Inter euangelioꝛum scriptoꝛes: Johannes emi-



net in diuinoꝛum mysterioꝛum profunditate.

IN the begynnyng was ꝯ woꝛde. And the woꝛde was with god. And the woꝛde was god. The same was in the begynnyng with god. All thynges were made by it/and without it was made nothyng. That was made i it/was lyfe/& the lyfe was the lyghte of men. And the lyghte shyneth i the darkenes but the darkenes comprehendyd it not

IN principio erat verbum & verbum erat apud deum & deꝰ erat verbum. Hoc erat in principio apud deū. Omnia per ipsū facta sunt: & sine ipso factum est nichil. Qđ factū est in ipso vita erat: & vita erat lux hoīm. Et lux i tenebris lucet: & tenebre eā nō ꝓprehenderūt

Fuit homo missus a deo cui nomē erat iohānes. Hic venit in testimoniū: vt testimoniū phiberet de lumine: vt oēs crederēt per illū. Non erat ille lux: sed vt testimoniū perhiberet de lumie. Erat lux vera que illuminat oēm hoiem venientem in hunc mundū. In mūdo erat ⁊ mūd⁹ p ipm facta⁹ est: ⁊ mundus eū nō cognouit. In ppria venit ⁊ sui eū non receperunt. Quotquot aūt receperunt eum dedit eis potestatē filios dei fieri: his qui credūt in nomine ei⁹. Qui nō ex sāguinibus neq; ex voluntate carnis: neq; ex voluntate viri: sed ex deo nati sūt. Et verbū caro factum est: ⁊ habitauit in nobis. Et vidimus gloriam ei⁹: gloriam quasi vnigeniti a patre. Plenū gratie et veritatis. Deo gras. ān. Te inuocamus: te adorām⁹: te laudām⁹: o beata trinitas. ℟. Sit nomen dñi benedictum. ℣. Ex hoc nunc ⁊ vsq; in seculū. Oremꝰ

Protector in te sperantium deus: sine quo nichil est validum nichil sanctum: multiplica super nos misericordiam tuam: vt te rectore te duce sic trāseamus per bona temporalia vt non amittamus eterna. Per christum dñm nostrū. Amē

¶ Secundū Lucam. i.

There was a mā sente from god/whose name was Johan. The same came as a witnesse to beare witnesse of ꝯ lyght/ that all men thrōugh hym myghte beleue. He was nat that lyghte but to beare witnesse of the lyght. That was a true lyght: whiche lyghteth all men that come in to the worlde. He was i the worlde and the worlde was made by hym: ⁊ yet ꝯ worlde knew hym not. He came amonge his owne and his owne receiued hym nat. But as many as receyued hym: to thē gaue he power to be the sonnes of god/in that they beleue on his name/ which were borne nat of blonde: nor of the wyll of the flesshe: nor yet of the wyll of man: but of god. And the worde was made flesshe: ⁊ dwelte amonge vs. And we sawe ꝯ glory of it: as the glory of ꝯ onely begotten sōne of the father. which worde was full of grace and veritie. ⁊c. Anty. we w cal vpon the: we w worshyp the: we do prayse the: o blessed Trinite.

¶ The versicle.

Blessed be ꝯ lordes name al other before

¶ The answere.

From this tyme forthe and euermore.

¶ Let vs pray.

O God the protectour of all that trusse i the: without whom nothynge is of value: nothynge is holy: multiplie thy mercy vpon vs: that throughe thy gouernaunce and guydynge we may so passe in goodes temporal/that we lese not the eternall. By Christ our lorde. So be it.

¶ Luke. j.

The



THe aungel Gabriel was sent from god vnto a cite of Galilee/named Nazareth/to a virgin spouled to a mā/whose name was Joseph/of ꝓ houle of dauid:& ꝓ vgins name was Mary. And ꝓ aungell wente vnto her/& sayde: Hayle full of grace/ꝓ lorde is with ꝓ/blessed arte ꝓ amōge women. whā she sawe hym she was abashed at his sayenge/& cast i her mynde what maner of salutation ꝓ shulde be. And the aungel said vnto her. Feare nat Mary. for ꝓ hast folde grace wt god. Loo ꝓ shalte cōcepue in thy wombe/& shall beare a sone/& his name shall be called Jesꝰ He shall be greate & shall be called ꝓ sone of the hyghest. And the lorde god shal gyue vnto hym the seate of his father Dauid/and he shal raigne ouer the houle of Jacob for euer: and of his kyngdome shall be no ende Thā sayd Mary vnto the aungell: Howe shall this be: seyng I knowe not a mā? And the aungell answered & sayde vnto her. The holy ghoste shall come vpō the/& the power of the hyest shal ouer shadowe the. Therfore also that holy thynge whiche shall be borne/shalbe called the sone of god. And beholde thy cosyn Elisabeth/she hath also cepued a sone i her olde age. & this is her. vi. moneth: thoughe she be called barrayne/for wt god shall nothynge be vnpossible. & mary sayde. Beholde ꝓ hādmayden of ꝓ lorde: be it vnto me euen as ꝓ hast sayde. Thākes to god

Matthewe

IN illo tpe. Missus est gabriel angelꝰ a deo i ciuitatē galilee cui nomē nazareth ad virginē desponsatā viro cui nomen erat ioseph de domo Dauid: et nomen virginis Maria. Et ingressꝰ angelus ad eā dixit. Aue gra plena dominus tecum: benedicta tu in mulieribꝰ. Que cum audisset turbata est in sermone eius et cogitabat qualis esset ista salutatio Et ait angelꝰ ei. Ne timeas Maria: invenisti enim gratiā apud deum. Ecce concipies in vtero et paries filiū & vocabis nomen eius Jesum. Hic erit magnꝰ/& filiꝰ altissimi vocabitur. Et dabit illi dñs deꝰ sedem Dauid patris eius: et regnabit in domo Jacob in eternū: & regni eius nō erit finis. Dixit aūt Maria ad angelum. Quomō fiet istud quē virum non cognosco? Et respondēs angelꝰ dixit ei. Spiritus sanctꝰ superueniet in te: & virtus altissimi obumbrabit tibi. Inde & quod nascetur ex te sanctum: vocabitur filiꝰ dei. Et ecce Elizabeth cognata tua: et ipsa concepit filium in senectute sua Et hic mensis est sextꝰ illi que vocatur sterilis: quia non erit impossibile apud deū oē vbū Dixit aūt Maria. Ecce ancilla dñi fiat michi secūdū vbū tuū. Deo ꝯ.

Cmatthei.ii.

Quom natꝰ esset Jesus in Bethleē iude in diebꝰ Herodis regis: ecce magi ab oriē venerūt Hierosolymā/dicētes. Vbi est q̄ natꝰ est rex iudeoꝝ? Vidimꝰ enī stellā ei⁹ in oriēte: & venimꝰ cū muneribus adorare eum. Audiēs aūt Herodes rex turbat⁹ est: & oīs hierosolyma cum illo. Et congregās oēs principes sacerdotum & scribas populi, sciscitabat ab eis ubi xp̄s nasceretur. At illi dixerunt ei. In bethleē iude. Sic enī scriptū est p̄ pphetā. Et tu bethleē terra iuda nequaq̄ minima es in principib⁹ iuda. Ex te enī exiet dux qui regat pplm meum israel Tūc Herodes cām vocatis magis diligēter didicit ab eis tp⁹ stellę q̄ apparuit eis. Et mittēs eos i bethleē dixit. Ite & interrogate diligēter de puero: & cū inueneritis renūciate mihi: ut & ego veniēs adorē eū. Qui cū audissēt regē abierūt. Et ecce stella quā viderant in oriēte ātecedebat eos usq̄ dū veniēs staret supra ubi erat puer. Vidētes aūt stellā gauisi sunt gaudio magno valde. Et intrātes domū inuenerūt puerū cū maria mātre ei⁹: & procidentes adorauerūt eū. Et apertis thesauris suis obtulerūt ei munera aurū



Cmatthewe.ij.

When Jesꝰ was borne in bethleem (a towne of Jury) i ꝑ tyme of Herode the kynge: beholde there came wyse mē frō ꝑ East to Jerusalē/ sayēge: where is he ꝑ is borne kynge of the Jewes? we haue seene his starre i ꝑ East/ & are come to worshyp hym. whā herode ꝑ kyng had herde this/ he was troubled/ and all Jerusalē wt hym/ & he gathered all the chiefe prestes & Scribes of ꝑ people/ & demaūded of them where Christe shulde borne: They sayde vnto hym i Bethleem a towne of Jury. For thꝰ it is wrytē by the pphete. And ꝑ Bethleē i the lāde of Jurie: arte not the lest ꝯcernig the princes of iuda. For out of the shall come a captayne/ whiche shall gouerne my people of israel. Thā Herode prpuely called the wyse mē: & diligētlye enquired of thē ꝑ tyme of ꝑ starre that appered: & sēte thē to Bethleē/ sayenge: Go & serche ye diligētly for the chylde: & whā ye haue fonde hym/ bringe me worde: that I may come & worshyp hym also. whan they herde the kynge they departed. & lo the starre: whi che they sawe i the East wēte before thē vntyl it came & stode ouer the place where the childe was whā they sawe that starre they were marueylous glad: & wēt into the house & fonde the childe with Mary his mother/ and kneled downe & worshypped hym/ & opened theyr treasures/ and offered vnto hym gyftꝭ/ Golde/ Frā

kyncens

kyncens/& myrre. And after they were warned of god I a dreame: þ they shulde not go agayne to herode/they retourned in to theyr owne coūtre by another way

¶ Marke. xvi.



AFter that he appered vnto the eleuē as they sate at meate/& caste in theyr terhe theyr vnbeleefe/& hardnes of hert/because they beleued not them/which had sene hym after his resurrection. And he sayde vnto them: Go ye in to all the worlde/and preache the gospell to all creatures. He that beleueth/and is baptised/shalbe safe But he that beleueth nat/shalbe dāpned. And these signes shal folowe them the beleue. In my name they shal cast out deuyls/and shall speake with newe touges/& shall kyll serpentes. And if they drynke any deadely thynge/it shal not hurte them. They shall lay theyr hādes on the sycke and they shall recouer. So the lorde Jesus after that he had spoken vnto them was receyued in to heuen/and sytteth on the ryghte hande of god. And they wente forth and preached euery where. And the lorde wroughte with them/& cōfirmed the worde with miracles that folowed.

¶ The passion of our lorde Jesu Christe/wryten by sayne Johñ Euangelist.

whan thus & myrchī. Et resposito accepto in somnis ne redirent ad Herodem: per aliam viā reuersi sunt in regionem suam. Deo gras.

¶ Marci. xvi

In illo tempore. Recūbentibus vndecim discipulis apparuit illis Jesus: et exprobrauit incredulitatem illorum & duriciā cordis: q̄z his qui viderant eum resurrexisse, non crediderant. Et dixit eis. Euntes in mundum vniuersum p̄dicate euangelium oī creature. Qui crediderit & baptizat⁹ fuerit salu⁹ erit. Qui vero non crediderit: condemnabit̄. Signa autem eos qui crediderint: hec seqūtur. In nomine meo demonia eijcient: linguis loquentur nouis: serpentes tollent. Et si mortiferum quid biberint/non eis nocebit. Super egros manus imponent & bene habebunt. Et dñs quidem Jesus postq̄ locut⁹ est eis, assumpt⁹ est in celum, & sedet a dextris dei. Illi autem profecti predicauerunt vbiq; domino cooperante et sermonem confirmante: sequentibus signis. Deo gratias.

¶ Passio domini nostri Jesu Christi secundum Johannem.

Egressus est
Jesus cum discipu
lis suis trans
torrentem
Cedron vbi erat ortus in
quē introiuit ipse et di
scipuli ei⁹ Sciebat au-
tem et Judas qui tra-
debat eū locū: quia fre
quenter Jesus cōuenerat
illuc cū discipulis suis
Judas ergo cū accepis
set cohortē & a pōtifi
bus & phariseis minis
tros: venit illuc cū la-
ternis & facibus et ar-
mis. Jesus itaq; sciēs
oia q̄ ventura erāt su-
per eum/processit/& di
xit eis. Quē queritis?
Responderūt ei Jesum
nazarenū. Dixit eis Je
sus. Ego sum. Stabat
autem & iudas qui tra
debat eum cum ipsis.
Vt ergo dixit eis Je-
sus ego sum / abierunt
retrorsum & ceciderūt
in terram. Iterum er-
go interrogauit eos.
Quem queritis? Illi
autem dixerunt. Je-
sum nazarenum. Re-
spondit Jesus. Dixi vo
bis: quia ego sum.
Si ergo me queritis/
sinite hos abire. Vt im
pleretur sermo quem
dixit / q̄ quos dedisti
mihi: non perdidi ex
eis quemq̄. Simon
ergo petrus habens
gladiū eduxit eū: & p-
cussit pōtificis seruū/&
abscidit auriculā eius



When Jesus had spoken these wordes / he went forth with his disciples ouer the brouke Cedrō where was a garden / in to the whiche he entred with hys disciples. Judas also / which betrayed hi / knew the place / for Jesus oftē times resorted thyther with his disciples. Judas thē after þ he had receyued aboode of men / and mynysters of the hye Preestes and Pharises / came thyther with laternes & fyerbrandes & weapons. Than Jesus knowyng all thynges that shuld come on hym went forthe & sayde vnto them / whome seeke ye? They answered hym. Jesus of Nazareth. Jesus sayde vnto them: I am he. Judas also whiche betrayed hym / stode with them / but as soone as he had sayd vnto them I am he / they wēt backwardes and fell to the grounde and he asked thē agayn. Whom seke yee? They sayde: Jesus of Nazareth. Jesus answered: I sayd vnto you / I am he / yf ye seke me / let these go theyr way / that the sayenge myght be fulfylled / whiche he spake. Of them which thou gauest me / haue I not lost one. Symō Peter had

aswearde

aſwearde/ and drewe it/ & ſmote the hye preeſtes ſeruaũt & cut of his ryght eare The ſeruauntes name was Malchus. Than ſayd Jeſus vnto Peter: ſhal I not drynke of ꝯ cuppe which my father hathe gyuen me? Than the company/ & the captayne and the miniſters of the Jewes toke Jeſus & bounde hym/ and led hym away to Anna fyrſt/ for he was father lawe vnto Cayphas which was the hye preeſt that ſame yere Cayphas was he that gaue counſel to the Jewes/ that it was expediẽt/ that one mã ſhuld dye for the people. And Symon Peter folowed Jeſus & another diſcyple/ that diſcyple was knowen of ꝯ hye preeſt/ & went in with Jeſus ī to the palayes of the hye preeſt but Peter ſtod at the dore without. Then wẽt out that other diſciple whiche was knowen vnto the hye preeſt/ & ſpake to ꝯ damſell that kepte ꝯ dore/ & brought ī Peter. Thẽ ſayd the damſell that kepte the dore vnto Peter: Arte nat thou one of this mãnes diſciples? He ſayd: I am not. The ſeruaũtes & the miniſters ſtode there/ and had made a fyre of coales/ for it was colde: & they warmed thẽ ſelues. peter alſo ſtod amõge thẽ and warmed hym ſelfe. The hye preeſtes axed Jeſu of his diſciples/ & of his doctrine. Jeſus anſwered hym/ I ſpake openly ī ꝯ world. I euer taught in the Synagoge & in the tẽple/ where as all the Jewes reſorted/ and ī ſecrete haue I ſayde nothynge: why axeſt thou me? Axe them whiche herde me/ what I ſayde vnto them. Beholde/ they can tell what

dextrã. Erat aũt nom̃ ſerui Malchꝰ. Dixit ergo Jeſus petro. Mitte gladiũ tuũ ī vaginam. Calicẽ quẽ dedit mihi pr̃: nõ bibã illũ? Cohors ergo & tribunꝰ & miniſtri iudeoꝝ cõprehẽderũt Jeſũ: & ligauerũt/ et adduxerũt eũ ad Annã primũ. Erat ei ſocer Cayphe/ q̃ erat põtifex anni illi⁹. Erat aũt Cayphas q̃ cõſiliũ dederat iudeis: q̃ expedit vnũ hoiem mori ꝓ ppło. Sequeb̃ aũt Jeſũ Simõ petrꝰ: et alius diſcipul⁹. Discipul⁹ aũt ille erat notꝰ põtifici: & introiuit cũ ieſu ī atriũ põtificis. Petrꝰ aũt ſtabat ad hoſtiũ foris. Exiit ergo diſcipul⁹ alius q̃ erat notꝰ põtifici: et dixit oſtiarie & introduxit petrũ. dixit ergo petro ãcilla oſtiaria. Nũ q̃d & tu ex diſciplis es hoĩs iſti⁹? Dixit ille. Nõ ſũ. Stabãt aũt ſerui & miſtri ad prunaꝝ: q̃ frigꝰ erat & calefaciebãt ſe. erat aũt cũ eis et petrꝰ: ſtãs & calefaciẽs ſe. Põtifex ergo ĩterrogauit Jeſũ de diſciplis ſuis: & de doctrina eiꝰ. Rñdit ei Jeſꝰ. Ego palã locutꝰ ſũ mundo: ego ſp̃ docui ī ſinagoga & ī tẽplo q̃ oĩs iudei cõueniũt & in occulto locutus ſũ nichil. Quid me interrogas? Interroga eos q̃ audierunt: quid locutꝰ ſum ipſis. Ecce hi ſciũt/ que dixerim ego. Hec aũt cũ

dixit ei vn⁹ assistẽs/ministrõ dedit alapã ie=su/dicẽs. Sic rñdes põtifici? Rñdit ie⁹. Si male locut⁹ sũ/testimoniũ phi be ꝺ malo/si aũt bñ/qd me cedis? Et misit eũ Annas ligatũ ad Cay=phã põtificẽ. Erat autẽ Simon Petr⁹/stãs et calefaciẽs se. Dixerunt ergo ei. Nũqd ⁊ tu ex discipulis ei⁹ es. Ne=gauit ille/⁊ dixit. nõ sũ. Dixit ei vn⁹ ex seruis põtificis: cognat⁹ ei⁹ cui⁹ abscidit Petr⁹ au riculã. Nõne ego te vi di i orto cũ illo? Iterũ ergo negauit Petrus: ⁊ statim gall⁹ cãtauit Adducunt ergo Jesũ a Cayphã i pretoriũ. Er=rat autẽ mane. Et ipsi nõ introierũt i ꝓtoriũ: vt nõ cõtaminarẽt/ sed vt mãducarẽt pascha. Exiuit ergo pilat⁹ ad eos foras/⁊ dixit Quã accusationẽ affertis ad uers⁹ hoiem hũc? Rñ=derũt/⁊ dixerũt ei. Si nõ esset hic malefactor nõ tibi tradidissemus eũ. Dixit ergo eis Pi=lat⁹. Accipite eũ vos/ et scõm legẽ vestã iudi cate eũ. Dixerũt ergo ei iudei. Nobis non li=cet interficere quẽqm Vt sermo Jesu ꝑ impleretur quẽ dixit: signifiçãs ꝙ morte esset moritur⁹. Introiuit ergo iterũ in ꝓtoriũ pilat⁹: ⁊ vocã=uit Jesũ/⁊ dixit ei. Tu es rex iudeoꝝ. ⁊ rñdit Jesus. A temetipso hoc dicis an alii tibi dixer=t de me? Rñdit pilatus.

what I saide. whan he had thus spokẽ/ one of ꝯ ministers: which stod by/ smote Jes⁹ on the face/ sayẽg: Answerest thou the hye preeste so? Jesus answered hym If I haue pokẽ euyll/ beare witnesse of the euyl: If I haue spokẽ wel/ why smy test thou me? And Annas sẽt hym bounde vnto Cayphas the hye preeste. Symon Peter stod and warmed hym selfe. And they sayd vnto hym: Arte thou nat also one of his disciples? He denyed it. ⁊ sayd I am not. One of the seruauntes of the hye preeste (his cosyn/ whose eare peter smote of) sayd vnto hym/ Dyd not I see the i the gardẽ with hym? Peter denied it agaime/ ⁊ imediately the cocke crewe. Thã ledde they Jesus from Cayphas in to the halle of iudgemẽt. It was in the mornynge/ and they thẽ selues wẽt not in to the iudgemẽt halle/ lest they shuld be defyled/ but that they myghte eate ꝯ Paschall Lambe. Pilate thã wente out vnto them/ and sayde. what accusation bringe you agaynst this man? They an=swered ⁊ sayd vnto hym. If he were not an euyll doer. we wold not haue deliuer=ed hym vnto the. Thã sayd Pilate vn=to thẽ Take ye thym/ and iudge hym af=ter your owne lawe. Thã ꝯ Jewes sayd vnto hi/ It is not lawfull for vs to put any man to deathe. That the wordes of Jes⁹ myght be fulfilled which he spake/ signifienge what deathe he shulde dye. Thã Pilate entred into the iudgemẽte halle agayne/ ⁊ called Jesus/ and sayde vnto hi: Arte thou ꝯ kyng of the Jues? Jes⁹ answered. Sayest thou that of thy

selfe

selfe/or dyd other tell it the of me? Pilate answered. Am I a Jewe? Thi owne nacion & hye preestes haue delyuered the vnto me. what hast thou done? Jesꝰ answered. My kyngedome is not of this worlde. If my kyngedome were of this worlde/than wolde my ministers surelye fyght/that I shuld not be delyuered vnto the Jewes/but nowe is my kyngdom not from hēce. Pilate sayde vnto hym: Arte thou a kyng thā? Jesus answered. Thou sayste that I am a kige. For this cause was I borne/& for this cause cam I into the worlde that/I shuld beare witnes vnto the truthe. And al ꝑ are of the truthe heare my voyce. Pylate sayd vnto hym. what thyng is truthe? And whā he had sayde that/he wēte out agayne vnto ꝑ Jewes/& sayd vnto thē: I fynde i hym no cause at al. Ye haue a custome/ ꝑ I shulde delyuer you one loose at Easter. wyll ye ꝑ I louse vnto you the kyng of ꝑ Jewes? Than cryed they all agayn sayēge: Not hym/but Barrabas. That Barrabas was a robber. Than Pylate toke Jesꝰ & scourged hym. And the soudiers wolde a crowne of thornes & put it on his heade. And they dyd on hym a purple garmēt/and sayde: Ha lye kynge of the Jewes. And they smote hi on the face/Pylate wēte forthe agayne/& sayd vnto thē. Behold I bringe hym for thē to you/that ye may know/that I fynde no faute i hym. Than came Jesꝰ forthe wearyng a crowne of thorne & a robe of purple. And Pilate sayd vnto thē/ Beholde the mā. whā the hye preestes and

ministers

Nūqd ego iudeus sū? Gēs tua & pontifices tradiderunt te mihi. qd fecisti? Rndit Jesꝰ Regnū meū nō est de hoc mūdo. Si ex hoc mūdo esset regnū meū ministri mei vtiq; utcertarēt/vt non traderer iudeis. Nūc āt regnū meū nō est hic. Dixit itaq; ei pilatus. Ergo rex es tu? Rndit iesꝰ. Tu dicis qz rex sū ego. Ego i hoc natꝰ sū & ad hoc veni i mūdū: vt testimoniū phibeā veritati. Omis q est ex veritate: audit vocē meā. Dixit ei pilatꝰ. qd est veritas? & cū hoc dixisset: iterū exiuit ad iudeos/& dicit eis. Ego nullā inuenio i eo cām. Est āt cōsuetudo vob; vt vnū dimittā vobis i pascha. Vultis & dimittā vob; regē iudeoꝝ? clamauerūt rursū oēs dicētes. Nō hūc sed barrabā. Erat āt barrabas latro. Tūc & appēdit pilatꝰ Jesū et flagellauit. Et milites plectentes coronā de spinis: imposuerūt capiti ei⁹: & veste purpurea circūdederūt eū. Et veniebāt ad eū & dicebāt. Ave rex iudeoꝝ. Et dabāt ei alapas. exiuit iterū pilatꝰ foras & dixit. Ecce adduco vob; eū foras vt cognoscatis qz nullā inuenio i eo cām. exiuit & iesꝰ portās coronā spineā: & purpureū vestimētū. & dixit eis pilatꝰ. Ecce hō. Cū & vidissent eum pontifices &

mtnistret: clamabãt dicẽtes. Crucifige: crucifige eũ. Dicit ei ꝓpylatus. Accipite eũ vos ⁊ crucifigite. Ego enĩ nõ inuenio i eo caulã. Rñ derũt ei iudei. Nos legẽ habem⁹: ⁊ scdm legẽ dz mozi: qz filiũ dei se fecit. Cũ ergo audisset ꝓpylat⁹ hũc sermonẽ: magis timuit. Et i gressꝰ eũ iterꝙ ꝓtozioꝙ dicit ad ihesũ. Ũñ es tu Jesꝰ añt respõsũ nõ dedit ei. Dicit ergo ei ꝓpilat⁹. Mihi nõ loqris? Nescis qꝙ ptãtẽ habeo crucifigere te: ⁊ ptãtẽ hẽo dimittere te? Rñdit Jesꝰ. Nõ haberes ptãtẽ aduersũ me vllã nisi tibi datũ esset desup. Propterea q̃ me tradidit tibi: maius ptm hz. Et exide q̃rebat ꝓpilat⁹ dimittere eũ, Judei añt clamabãt dicẽtes. Si hũc dimittis: nõ es amicus Cesaris. Omis qui seipm regẽ facit cõtradicit Cesari. Pilat⁹ ergo cũ audisset hos sermones: adduxit ihesũ foras ⁊ sedit ꝓ tribunali i loco q̃ dr licostratos: hebraice añt Gabatha Erat añt parasceue pasche hora quasi sexta: ⁊ dicit iud. Ecce rex vr. Illi añt clamabãt. Tolle: tolle crucifige eum. Dicit ei ꝓpilat. Regẽ vrm crucifigã? Rñ. põti. Nõ hẽm⁹ regẽ nisi Cesarẽ. Tũc ergo tradidit illũ vt crucifigeret. Suscepert añt ihesũ ⁊ eduxerũt eũ: ⁊ bajulans sibi crucem, exiuit in eum

ministers sawe hym: they cryed: sayenge Crucifie hym. Crucifie hym. ꝓpylate sayd vnto them. Take ye hym: ⁊ crucifie hym. For I fynde no cause i hym. The Jewes answered hym, we haue a lawe ⁊ by our law he ought to dye, because he made hym selfe the sõne of god. whan ꝓpylate herde ꝑ sayeng, he was the more afrayde, ⁊ sayd vnto Jesꝰ: whẽce arte ꝓ? But Jesꝰ gaue hym none answere. Thã said ꝓpylate vnto hym. Speakest ꝓ not vnto me? Knowest ꝓ not that I haue power to loose the? Jesꝰ answered. Thou couldest haue no power at all agaynste me, excepte it were gyuen the from aboue. Therfore he that deliuered me vnto the is more in synne. And from henseforthe sought ꝓpylate meanes to loose hym. But the Jewes cryed, sayenge: If thou let hym go thou arte not Cesars frende For who soeuer maketh hym selfe a kynge, is agaynst Cesar. whan ꝓpylate herde that sayenge, he brought Jesus forthe, and sat downe to gyue sẽtẽce, in a place called the ꝓpauement: but in the Hebrew tonge Gabbatha. It was the Saboth euen, whiche falleth in the Easter feast: and aboute the syxt houre. And he sayd vnto the Jewes: Beholde your kynge. They cryed, away wꝫ hym: away with hym, crucifie hym ꝓpylate sayde vnto them. Shall I crucifie your kynge? The hye preestes answered: we haue no kynge but Cesar. Than delyuered he hym vnto them to be crucified. And they toke Jesus ⁊ ledde hym awaye. And he bare his crosse, ⁊ wente forthe to a place called

ce/calledthe place of deade mennes scul-
les(whiche is named in Hebrewe/Gol-
gatha) where they crucified hym. And
with hym two other/on eyther syde one/
and Jesus in the myddes. Pilate wrote
his tytle/and put it on the crosse. The
wrytynge was/Jesu of Nazareth/kyng
of the Jewes. This tytle redde many of
the Jewes. For the place where Jesus
was crucified/was nyghe to ye citie. And
it was wryten in Hebrew Greke/and la-
tyn. Than sayde the hye preestes of the
Jewes to Pylate/wryte nat kynge of
the Jewes: but that he sayd/I am kyng
of the Jewes. Pylate answered/what
I haue wryten/that haue I wryten. Thē
the soudiours whan they had crucified.
Jesus toke his garmentes and made.iiij
partes/to euery soudyer a parte and also
his cote. There was a cote wtout seme/
wrought ope thoughout. And they sayde
one to another. Let vs not deuyde it/but
cast lottes who shall haue it. That the
scripture myght be fulfylled/whiche say-
the: They parted my rayment amonge
them and on my cote dyd cast lottes. And
the soudiers dyd suche thynges in dede.
There stode by the crosse of Jesus/his
mother/and his mothers syster. Marye
the wyfe of Cleophas/and Mary Mag-
dalene. whan Jesus sawe his mother/&
the disciple standynge/whom he loued/
he sayd vnto his mother woman: behold
thy sonne: Than sayde he to the disci-
ple: Beholde thy mother. And from that
houre the disciple toke her for his owne.
After that whan Jesus perceyued ỹ all

(qui dicit caluarie) lo-
cū, hebraice golgatha.
vbi eū crucifixerūt. Et
cū eo alios duos hinc
et hinc: medium aūt ie
sum. Scripsit aūt & ti-
tulū pilatus & posuit
sup crucē. Erat aūt scri
ptū. Jesus nazarenus rex
iudeoꝝ. Hūc ergo titu
lū multi legerūt iudeo
rum: qz ppe ciuitatem
erat locus vbi crucifi-
xus eū Jesus. Erat exā
scriptū hebraice/greece
et latine. Dicebāt ergo
Pil. pōtifices iudeoꝝ.
Noli scribere rex iu
deoꝝ: sz qz ipse dixit.
Rex sū iudeoꝝ. Rādit
Pil. Quod scripsi scri-
psi. Milites ergo cum
crucifixissēt eū: accepe
rūt vestimēta eius: & fe-
cerūt quatuoꝝ partes:
vnicuiq; militi ptem &
tunicā. erat aūt tunica in-
cōsutilis desup contex-
ta per totū. Dixerūt ergo
ad inuicē. Nō scindamus
eā: sd sortiamur de illa
cuius sit. Vt scriptura
impleret dicēs. Parti
ti sūt vestimēta mea sibi:
& sup vestē meā mise
runt sortē. Et milites q-
dē hec fecerūt. Stabāt
aūt iuxta crucem Jesu
mr eius, & sororis matris
eius Maria Cleophe, &
Maria Magdalene. Cū
vidisset & Jesus mrem &
discip. stātē quē dilige
bat, dixit mri sue. Mu-
lier, ecce filius tuus. Deī
de dixit discipulo. Ecce
mr tua. Et ex illa hora
accepit eā discipulus in
suā. Postea sciēs ie. qz

ũ oia ꝓfũmata fũt: dẽ ꝓfũmarũt scriptura dixit. Sitio. Vas aũt positũ erat, aceto plenũ. Illi aũt spongiã plenã aceto hysopo circũponẽtes obtulerũt ori ei⁹. Cũ ergo accepisset ies⁹ acetũ dixit. Cõsũmatũ est. Et inclinato capite tradidit spiritũ. ✠ Iudei ergo qm̃ parasceue erat: vt nõ remanerẽt in cruce corpora sabbato (erat eñ magn⁹ dies ille sabbati) rogauerũt pilatũ, vt frãgerentur eor̃ crura, & tollerẽtur. Venerũt ergo milites: et primi quidem fregerunt crura: & alterius qui crucifix⁹ est cum eo. Ad ies⁹ aũt cũ venissẽt: vt viderũt eum iã mortuum: nõ fregerũt ei⁹ crura: sed vn⁹ militũ lãcea lat⁹ ei⁹ aperuit: & cõtinuo exiuit sãguis et aqua. Et qui vidit testimoniũ phibuit: & verũ est testimoniũ eius. Et ille scit: quia vera dicit vt & vos credatis. Fãta sũt eñ hec: vt scriptura iplerẽt. Os non cõminuet⁹ ex eo. Et iterũ alia scriptura dicit. Videbũt in quẽ trãsfixerũt. Post hec aũt rogauit Pilatum ioseph ab arimathia (eo q̃ eẽt discipul⁹ ies⁹ occult⁹ aũt ꝓpter metũ iudeor̃) vt tolleret corpus Iesu: & permisit Pilatus. Venit ergo & tulit corp⁹ ies⁹. Venit aũt & nicodemus qui venerat ad ies⁹ nocte primũ ferens mixturam myrrhe & aloes

thiges were prophesied: that the scripture myghte be fulfylled, he sayde, I thyrste. There stode a vessell full of vinegre by. And they fylled a sponge with vyneger/ and wounde it aboute with ysope, and put it to his mouthe. Allone as Jesus had receyued of the vyneger, he sayde: It is fynyshed. And bowed his heade/ and gaue vp the goste. The Jewes than because it was the Saboth euen, that the bodyes shuld not remaine vpon the crosse on the Saboth daye (for that Saboth day was an hye daye) besoughte pylate that theyr legges might be broken and that they might be taken downe. Than came the soudyers and brake the legges of the fyrste, & of the other, whiche was crucified with Jesus. But whã they came to Jes⁹, and saw that he was dede alredy, they brake not his legges: but one of the soudyers with a speare, thruste hym in to the syde/ and forthwith came out blonde & water. And he that sawe it, bare recorde, and his recorde is trewe. And he knoweth that he sayth true, that ye myghte beleue also. These thinges were done that the scripture myght be fulfylled: ye shall not breake a bone of hym. And agayne another scripture saith. They shal loke on hym, whom they pearced. After that Joseph of Aramathia (whiche was a disciple of Jesus: but secretely for feare of the Jewes) besought Pylate, that he myghte take downe the body of Jes⁹. And Pylate gaue hym lycence. And there came also Nicodemus whiche at the begynnyng came to Jesus by nyghte, and brought of myrre & aloes

myngled

mynglyd togeather, aboute an hundred
poūde wayght. Than toke they the body
of Jesu and wounde it in lynnen clothes
with the odoures, as the maner of the Je
wes is to burye. And in the place where
Jesus was crucified, was a garden, and
in the gardē a new sepulcre, wherin was
neuer man layde. There layde they Je:
sus, because of the Jewes Sabothy euen,
for the sepulcre was nye at hande.

Querycle. Thou that suffredyst for vs
Answere. Lorde haue mercye on vs.

O Lorde whiche haste displayed thyn
handes and feete, and all thy bodye
on a crosse for our synnes, and suffredyst
ꝑ Jues to set a crowne of thorne on thy
heade, in despite of thy moste holy name
And for vs synners dydst suffre syue gre
uous woundes, gyue vs this daye ꝛ euer
the vse of syght, sence, and vnderstādyng
of penaūce, abstinence, paciens, humilite,
and chastite, ꝛ a pure cōscience euermore
By the Jesu Chryst sauiour of ꝯ worlde
whiche lyuest ꝛ reignest with the father,
and ꝯ holy ghost, god. worlde wꝯout ende
O lorde for thy greate mercy and grace
Helpe thy people ꝯ so fayne wolde haue
Thy holy gospel preached in euery place
And that thy pastors thy flocke may saue
From the daunger of eternall fyre
For whiche all christen people the praye
and desyre. So be it.

¶ The fyrste petition.

OUr father, whiche arte in heuen sā:
ctified be thy name.

¶ The seconde petition.

LEt thy kyngdome come.

quasi libras centū. Ac
ceperunt aūt corp⁹ Je
su: ⁊ ligauerūt illū lin
teis cū aromatibus ſ
cut mos iudeis ē ſe
pelire. Erat aūt i loco
vbi crucifix⁹ ē⁹ hort⁹: ⁊
et in orto monumētū
nouum: in quo nōdum
quisq; positus fuerat.
Ibi ergo propter pare
ſceue mundinorum (quia
iuxta erat monumētū
posuerunt iesum. Deo
gratias. Versus. Qui
passus es pro nobis.
Responsum. Dne mi
serere nobis. Oremus
DEus q̄ manꝰ tuas
et pedes tuos, et
totū corpꝰ tuum, ꝓ no
bis pcussibus in ligno
crucis posuisti: ⁊ corō
nam spineam à iudeis
in derisu sacratissimi
nois tui super caput tu
um impositā sustinui
sti: ⁊ quinq; vulnera ꝓ
nobis pcussib⁹ in ligno
crucis passus huiusmō
nobis hodieq; quotidie
vltim penitentie, absti
nentie, patientie humi
litatis, castitat⁹, lumē
sensuum, ⁊ intellectuum,
et puram conscientiam
vltq; in finem. Per te
iesu xp̄e saluat⁹ mun
di. Qui cum patre ⁊ spi
ritu sancto vivis et re
gnas deus. Per oīa se
cula seculorum. Amen.

¶ Quinta petitio.

PAter noster q̄ es i
celis: sanctificetur
nomen tuum.

¶ Secunda petitio.

Adveniat regnū tuū.

¶Tertia petitio.
Fiat voluntas tua sicut in celo et in terra.
¶Quarta petitio.
Panem nostrum quotidianū da nobis hodie
¶Quinta petitio.
Et dimitte nob; debita nra sicut nos dimittimꝰ debitoribus nris
¶Sexta petitio.
Et ne nos inducas in temptationem.
¶Septima petitio.
Sed libera nos a malo. Amen.
¶Salutatio gabrielis angeli.
Ave maria gra plena dñs tecū: bñdicta tu i mulieribꝰ, & bñdictꝰ fructꝰ vētris tui. Jesus Christus. Amen.
¶Xij. articuli fidei.
¶Primus articulus.
Credo in deum patrem omnipotētē creatorem celi & terre
¶Secundꝰ articulus.
Et in Jesum Christū filium eius vnicum dominum nostrum.
¶Tertius articulus.
Qui conceptus est de spiritu sancto: natus ex maria virgine.
¶Quartus articulus
Passus sub pontio pilato crucifixꝰ mortuus et sepultus.
¶Quintus articulus.
Descendit ad infera tertia die resurrexit a mortuis.
¶Sextus articulus.
Ascendit ad celos sedet ad dexteram dei patris omnipotentis.
¶Septimꝰ articulus.

¶The thyrde petition.
Thy wyll be done also in erthe, euyn as it is in heuen.
¶The fourth petition.
Our dayly breade gyue to vs this daye.
¶The fyfthe petition.
And forgyue vs our offences, euyn as we forgyue them that offende vs.
¶The syxte petition.
And leade vs not in to temptation.
¶The seuenth petition.
But delyuer vs from euyll. So be it.
¶The salutation of the angell Gabriel.
Hayle Mary full of grace, our lorde is with the Blessed be thou amōge women, and blessed be the fruite of thy wombe, Jesus Christe. So be it.
¶The .xij. articles of the faythe.
¶The fyrst article.
Beleue in god the father almighty, maker of heuen and erthe.
¶The seconde article.
And in Jesu Christ his only sonne, our lorde.
¶The thyrde article.
whiche was conceyued of the holy ghoste, borne of Mary, a virgin.
¶The fourthe article.
whiche suffred vnder Ponce Pilate, and was crucified, deade, and buryed.
¶The fyfth article
whiche descended to helle, the thyrde day rose from deade to lyfe.
¶The syxte article.
He ascended in to heuen, & sytteth at the ryght hāde of god, the father almyghty.
¶The seuenth article.

From:

From thens he shall come to iudge the quicke and the deade.

The eyght article.

I beleue in the holy ghoost.

The nynthe article.

The holy churche catholyke, the cõmunion of sayntes.

The tenthe article.

The remission of synnes.

The eleuenth article.

The resurrection of the flesshe.

The twelfthe article.

And the lyfe euerlastynge. So be it.

The.x.commaudemẽtes. Deute.v.chapi.

The fyrste.

Thou shalte not haue straūge goddes in my syghte.

The seconde.

Thou shalte not vsurpe the name of thy god in vayne. The thyrde.

Obserue the Sabboth daye.

The fourthe.

Honour thy father and mother.

The fyfthe.

Thou shalte not kylle.

The syxte.

Thou shalte not do adulterie.

The seuenth

Thou shalte not do thefte

The eyghte.

Thou shalte not speake false witnesse agaynst thy neyghbour.

The nynthe.

Thou shalte not desyre the wyfe of thy neyghbour. The tenthe.

Thou shalte not desyre the good of thy neyghbour.

Iudex venturus est iudicare viuos et mortuos.

Octauus articulus.

Credo in spiritum sanctum.

Nonus articulus.

Sanctam ecclesiam catholicam, sanctorum cõmunionem.

Decimus articulus

Remissionem peccatorum.

Undecimꝰ articulꝰ

Carnis resurrectionẽ

Duodecimꝰ articulꝰ

Et vitã eternã. Amen

Decem precepta. Deuteronomi. v.

Primus.

Non habebis deos alienos in conspectu meo.

Secundus.

Non vsurpabis nomen dñi dei tui frustra

Tertius.

Obserua diẽ sabbati.

Quartus.

Honora patrem tuum et matrem.

Quintus.

Non occides.

Sextus.

Non mechaberis.

Septimus.

Furtum non facies.

Octauus.

Non loqueris contra proximum tuum falsum testimonium.

Nonus.

Non concupisces domum proximi tui.

Decimus.

Non concupisces rem proximi.

A prayer of the Trinite.

¶ Iambicum carmen, quid decet christianos pertringens.

Credere meminisse christum, de eterni patris. Heredes simus, & gēs sancta, et filij. Deo ex gio seruire liberaliter Crucem suam ferre: & parere regibus. Nocere nulli cunctis: & nocere nemini. Hec religionis Christiane summa sit.

¶ Lytle metre/ conteynyng the duetie of a christen man.

TO beleue that Christe hath for vs merited.
To be the chyldren and heyres of his father sanctified.
God only to serue wout fayntyng alway
His crosse for to beare, & princes to obey
Doinge good to all, & harme to no man.
This is the summe of ꝑ fayethe christian.

¶ Innocatio sancte trinitatis mane (cum expergefactus fueris) dicenda.

¶ An inuocation vnto the holy Trinitie to be sayde in the morynyng whan thou shalte ryse vppe.



Aduiuatrix sit michi trinitas sancta Deus in nomine tuo levabo manus meas. Crux triumphalis passionis dñi nri Jesu Christi. Jesus Nazarenus rex iudeorum: fili dei miserere mei. In nomine patris & filij: et spiritus sancti. Amē. Per signum sancte crucis de inimicis nostris libera nos deus noster. Piissime deus & clemētissime pater laudes & gratias ago tibi domine Jesu Christe omnipotens eterne deus/ q̄ me indignum famulū tuum. N. in hac nocte custodisti/ protexisti/ visitasti/ sanūq; ita lumē ad principiū huius diei me p venire fecisti: & p alijs bñficijs tuis/ qui tua





Holye Trinitie be helpynge vnto me. O god in thy name shall I lyfte vppe myn handes. The triumphant crosse of the passion of our lorde Jesu Christ. Jesus of Nazareth kynge of the Jewes: Sonne of god haue mercye on me. In the name of the father, the son & the holy ghost. So be it. By the signe of that holy crosse + from our enemyes delyuer vs lorde god. Most holye god and mercyfull father lorde Jesu Christe, almyghtye euerlastynge god, I gyue landes & thankes vnto the, which haste this nyght preserued, defended, & visited me thy vnworthye seruaunte. N. And hast caused me to come to the begynnynge of this day saufe and sounde, & for thyn other benefites (which thou of thy onely

onely goodnes haste bestowed vpon me) I beseche thy mercy father moste mercyfull, that thou wylte graunte me to spēde the day that is to come in thy holy seruice with all humilitie, discretion, deuocio, and charitable loue, that I maye be able to do my seruice due & pleasaunt vnto ꝯ in all my workes. And cause me to lyue alwaye with thy grace, and all the dayes of my lyfe. I commende vnto the my bodye and my soule. So be it.

solā bonitate michi cō tulisti: deprecor clemētiam tuam misericors deus vt cōcedas michi diem hūc sic peragere tuo in sancto seruitio cum humilitate, discretione, deuotione, & dilectione benigna: vt tibi seruitutem meam debitam & placabilem in omnibus operibus meis valeam persolvere: & fac me cū tua gratia vivere semper: & omnibus diebus vite mee tibi commendo corpus meū & animam meā. Per xpm dñm nrm. Amen.

When thou entrest in to the churche, say this.

Oratio ad ingressum templi dicenda

LOrde by the abundāce of thy mercy. I wyll entre in to thy house: I shall worshyp the at thy holy temple, and acknowledge thy name. Lorde trouthe thy iustice guyde me agaynste myne enemyes: directe my way, euen in thy syght.

DOmine in multitudine mie tue introibo in domū tuam: adorabo ad templum sanctum tuum & cōfitebor nomini tuo. Dūe deduc me in iusticia tua propter inimicos meos: dirige in conspectu tuo viam meam.

A declaration of the matyns.

FOr the more euydent explanacyon & vnderstandyng of this prymer, it is to be noted that thys worde (Matyns) is amoche to say: as the mornyng houres, or mornyng seruice, and so is called, because the same is and hath ben allwayes accustomed to be sayde and songen in the mornyng And for amoche as the hole processe therof dothe specially bringe to our remembrāce the Natiuite and byrthe of Christe, conceyued and borne of the moste inuiolate virgin Mary, it is called the Matyns of our Lady. In whose moste worthy prayse and commendacyon, many solempne hympnes, diuine coletes, and pleasaunt anthemes are herein wryten.

Here Gabryell maketh Annunciation.



Of Crystes Incarnacyon.

Domie labia mea aperies. Et os meū annūciabit laudē tuam

Deus in adiutoriū meum intende.

Domine ad adiuuandum me festina.

Glozia patri ⁊ filio et spiritui sancto.

O Lozde opē thou my lyppes. And my mouthe shal pronounce thy prayse.

O god bende thy selfe into my helpe.

Lozde haste ꝓ to helpe me

Glozy be to the father, to the son, and to the holy ghoste.

As

As it was in ꝓ begynnyng: as it is now and euer shalbe. So be it. Prayse ye the lorde. ℣ Betwene Septuagesima (whyche begynneth ꝓ fourth day before tierne lente) and Easter, for Prayse ye the lorde ye must say. Laude be to the lorde, kynge of eternall glorye. ℣ The Invitatorie. Hayle Marye full of grace, the lorde is with the.

℣ The .xciiij. psalme.

Come ꝙ let vs ioy fully giue thankes vnto ꝓ lorde: let vs reioyce in god our sauiour: let vs approche vnto is presence, with prayse and thankes gyuynge and synge we vnto hym in psalmes Hayle Mary full of grace. &c.

For god is a greate lorde, and a greate kynge ouer all goddes, whiche shal not forsake his people: in whose power are all the coostes of the erthe, and he beholdeth the toppes of the mountaynes. The lorde is with the.

The see is his, for he hath made it, and his handes haue fashoned the earth also: come therfore, and let vs worshyp ꝙ fall downe before the lorde, let vs wepe before the lorde whiche hath made vs, for he is our lorde god, and we are his people, and the shepe of is pasture. Hayle Mary full of grace.

To owe if ye eare his voyce, see that ye harde not your hertes, as they dyd in the tyme of cõptatiõ in wylderneste, bytterly murmurynge agaynste god, where your fathers tempted me, and prouoked me to anger, and yed sawe they my workes The lorde is with the.

Forty

Sicut erat in principio et nunc et semper: et in secula seculorum amen. Allelupa.

℣ Tempore quadragesimali. Laus tibi domine rex eterne glorie.

Invitatorium. Ave maria gratia plena dominus tecum. Ave maria gratia plena dominus tecum.

℣ Psalmus .xciiij.

Venite exultemꝰ domino iubilemꝰ deo saluatori nostro: preoccupemꝰ faciem eius in cõfessione ꝙ in psalmis iubilemus ei. Ave Maria gratia plena dominus tecum.

Quoniam deꝰ magnꝰ dñs et rex magnꝰ sup oẽs deos: quia non repellet dñs plebem suam: qꝛ in manu eius sunt oẽs fines terre: ꝙ altitudines montium ipse conspicit. Dominus tecũ.

Quoniam ipsius est mare ꝙ ipse fecit illud, ꝙ aridã fundauerũt manꝰ eius venite adoremus et procidamus ante deũ, ploremꝰ coꝛã dño ꝙ fecit nos: qꝛ ipe est dñs deꝰ noster, nos aũt populꝰ eius, ꝙ oues pascue eius. Ave Maria gratia plena.

Hodie si vocem eius audieritis, nolite obdurare corda vestra: sicut in exacerbatione secũdum diem temptationis in deserto, vbi temptauerunt me, patres vestri probauerũt, ꝙ viderũt opera mea. Dñs tecũ.

Quadraginta annis proximus fui generationi huic, & dixi semper, hi errant corde: ipsi vero non cognouerunt vias meas, quibus iuraui in ira mea, si introibunt in requiem meam. Aue Maria gratia plena.

Gloria patri & filio: et spiritui sancto.

Sicut erat in principio et nunc & semper, & in secula seculorum amen.

Hymnus.

Quem terra pontus ethera, colunt adorant predicant: trinam regentem machinam, claustrum Marie baiulat.

Cui luna sol & omnia deseruiunt per tempora: perfusa celi gratia, gestant puelle viscera.

Beata mat munere, cuius supernus artifex: mundum pugillo continens, ventris sub archa clausus est.

Beata celi nuncio, fecunda sacto spiritu: desperatus gentibus, cuius per alvum fusus est.

Gloria tibi domine, qui natus es de virgine: cum patre & sancto spiritu, in sempiterna secula. Amen.

Psalmus. viij.

Holy yeres was I a neyghboure vnto this generation, wherfore I sayde euer, they hert̄ are gone frō me, they know nat my wayes, to whom I swore in my great anger, that they shulde not entre in to my reste. Haple mary full of grace. &c.

Glorye be to the father, to the sōne, and to the holy goost.

As it was in the begynnynge, as it is nowe, and euer shalbe. So be it.

The hympne.

The gouernour of the triple engyn whom the earthe, the see, and the heuyns dothe honour.

Conceyued is in the wombe of a virgin whose name is Mary, by goddes hyghe power.

A maydēs wombe immaculate & pure Hym hath receiued, whom the Sonne and Moone and euery creature

Do serue alway in theyr course & tyme.

Blessed is that mother, replenyshed with grace.

In whose wombe, the creatour immortall Hath not disdayned to take his place

Holdyng in his hande the worlde ouer all

O the heuenly messāger, blessed is the

Thrugh the grace of the holy goost inspired

For out of her wombe proceded he whom all the nacions of the worlde desyred.

Glory to the lorde of myghtes most, That of a virgin chaste was borne

Glory to the father and the holy ghoste To them be prayeng for euermore.

So be it.

The. viij. psalme.

O lorde

O Lorde, whiche arte our lorde, howe meruelous is thy name ouer all the earthe.

For thy magnificence hath beneralted aboue the heuens.

Thou hast aduaunced thy prayse, by the mouthes of infauntes & suckyng babes, in despite of thyne enemyes, for to confounde the aduersarye, and the reuēger.

Wherfore I shall beholde thy heuens, whiche art the worckes of thyne handes, the moone and the starres, whiche thou hast set in ordre.

What thyng is man, that ỹ art so myndful of hym? or what is the sonne of Adā that thou so regardest hym?

Thou hast made hym not moche inferior to aungelles: thou haste crowned hym with glorye and honour, and haste made hym lorde vpō the worckes of thyn hādes

Thou haste caste all thynges vnder his feete, all maner of shepe & oxen: yea more ouer, the cattell of the felde.

Fowles of the ayre, & fyshes of the see, whiche swymme i the waters of the see.

O lorde, whiche art our lorde, howe marueylous is thy name ouer all the earthe.

Glorye be to the father, to the sōne, and to the holy ghoste.

As it was in the begynnynge, as it is nowe, and euer shalbe. So be it.

¶ The .cviii. psalme.

THe heuens declare the glorye of god: and the fyrmament manifesteth the worckes of his handes.

Day vnto day vttereth out speche: and nyght vnto nyght openeth knowledge.

Domine dñs noster: quā admirabile est nomen tuum in vniuersa terra.

Quoniam eleuata est magnificentia tua: super celos.

Ex ore infantiū et lactantium perfecisti laudem propter inimicos tuos: vt destruas inimicum & vltorem.

Quoniā videbo celos tuos, opera digitorū tuorū: lunam & stellas que tu fundasti.

Quid est homo q̄ memor es eius: aut filius hominis quoniā visitas eum?

Minuisti eū paulominus ab angelis, gloria & honore coronasti eū: et constituisti eū super opera manuū tuarum.

Omnia subiecisti sub pedibus eius, oues et boues vniuersas: insuper & pecora campi.

Volucres celi et pisces maris: q̄ perambulant semitas maris.

Domine dñs noster: q̄ admirabile est nomen tuū in vniuersa terra.

Gloria patri & filio: et spiritui sancto.

Sicut erat in principio et nunc & semper: & in secula seculorū amen.

¶ Psalmus .cviii.

CAli enarrant gloriam dei: & opera manuū eius annunciat firmamentum.

Dies diei eructat verbum: & nox nocti indicat scientiam.

There

Non sūt loquele neq; sermones: quorum nō audiantur voces eor.

In omnem terrā exiuit sonus eorum: & in fines orbis terre verba eorum.

In sole posuit tabernaculū suū: & ipse tāq; sponsus procedens de thalamo suo.

Exultauit vt gigas ad curredā viā: a summo celo egressio eius.

Et occursus eius vsq; ad summum eius: nec est qui se abscondat a calore eius.

Lex domini immaculata conuertens animas: testimonium domini fidele, sapientiā prestans parvulis.

Iustitie domini recte letificantes corda: preceptum domini lucidū illuminans oculos.

Timor domini sanctus permanet in seculū seculi: iudicia dñi vera iustificata in semetipsa.

Desiderabilia super aurum & lapidē pretiosū multum, et dulciora super mel et fauum.

Etenim seruus tuus custodit ea: in custodiendis illis retributio multa.

Delicta quis intelligit ab occultis meis munda me: et ab alienis parce seruo tuo.

Si mei nō fuerint dominati, tunc immaculatus ero: & emundabor a delicto maximo.

Et erūt vt cōplaceant

There be neyther speches nor wordes: but that the voyces of them ben harde.

Theyr sounde hath gone thrugh all ȳ world: & theyr word̄ thrugh the costes of the rounde earthe.

He hath pyght his pauilion in ȳ sonne: and he is lyke a bridegrome procedyng out of his chambre.

He hath sterte vppe lyke a gyaunt for to take his course: his progresse is from the hyghe heuen.

And his recourse is vnto the furthest part therof: neither is there any that can hyde hym from his heate.

The lawe of the lorde is pure, conuertynge soules: the testimonie of the lorde is faythfull, gyuynge wysedome to the ignorannt.

The commaundementes of the lorde be ryghteous, confortynge the herte: the lordes precepte is clere, gyuynge lyghte to the eyes.

The feare of the lorde is euermore contynuynge: the iudgementes of the lorde are true, iustified in them selues.

They are to be desyred aboue golde and precious stones: and more swete than hony, and the honycombe.

Truely thy seruaunt obserueth them: in keepyng of them is greate rewarde.

Who vnderstandeth his faultes? purge me from̄ those that be secrete: and from other spare thy seruaunt.

If they haue not the maystry of me, than̄ shall I be clene: and shalbe purged from the greatest synne.

And the wordes of my mouthe shalbe plea-

pleasaũt: and the meditatiõ of myn hert acceptable in thy syght alwaye.
O lorde ꝑ art my helper: & my redemer.
Glorye be to the father, to the sonne, & to the holy ghoste.
As it was in the begynnynge: as it is nowe, and euer shalbe. So be it.

The .xxiiij. psalme.

THe earthe is the lordes, and the habundaunce therof: the rounde worlde, and all that inhabite in it.
For he hath pyght it vpon the sees: & hath buylded it vpon the flodes.
Who shall ascẽde in to ꝑ hylle of ꝑ lord? or who shal stande in his holy place?
An innocente in handes, and of pure herte: whiche hath not taken his soule in vayne, nor hath not sworne to deceyue his neyghbour.
He shall receyue blessynge of the lorde: and mercy of god, his sauiour.
This is the generatiõ of them that seke hym: of thẽ that seke the face of the god of Jacob.
ye prynces heaue vp your gates, and ye eternall gates open your selues, and a kynge of glory shall entre in.
Who is this same kyg of glory? a strõge lorde and a myghtye, a lorde myghtye in battayle.
ye prynces heaue vp your gates, and ye eternall gates open your selues, and a kynge of glory shall entre in.
Who is this same kynge of glorye? the lorde of powers, he is the kynge of glory.
Glorye be to father, to the sonne, and to the holy ghoste.

eloquia oris mei: & meditatio cordis mei in conspectu tuo semper.
Dñe adiutor meus: & redemptor meus.
Gloria patri & filio: et spiritui sancto.
Sicut erat in ꝓncipio et nũc et semper: et in secula seculorũ amen.

Psalmus. xxiiij.

DOmini est terra & plenitudo eius: orbis terrarũ, & vniuersi qui habitant in eo.
Quia ipse sup maria fundauit eum: & sup flumina ꝑparauit eũ.
Quis ascendet i montem dñi? aut quis stabit in loco sancto eius.
Innocens manibus et mundo corde: qui non accepit in vano animã suam, nec iurauit i dolo ꝓximo suo.
Hic accipiet bñdictionem a dño: & miam a deo salutari suo.
Hec est generatio querentium eũ: querentiũ faciem dei Jacob.
Attollite portas ꝓncipes vras, et elevamini porte eternales: et introibit rex glorie.
Quis est iste rex glorie? dñs fortis, et potens dñs potens in prelio.
Attollite portas ꝓncipes vestras, & elevamini porte eternales: et introibit rex glorie.
Quis est iste rex glorie? & dominus virtutũ ipse est rex glorie.
Gloria patri et filio: & spiritui sancto.

Sicut erat in principio, & nunc et semper: et in secula seculorum amen.

An. Benedicta tu in mulieribus, & benedictus fructus ventris tui.

℣. Sancta dei genitrix virgo semper Maria.

℟. Intercede p nobis ad dñm deū nostrum.

Oratio dominica.

PAter noster q̄ es in celis, sanctificetur nomē tuum. Adueniat regnū tuum. Fiat voluntas tua sicut in celo & in terra. Panem nostrū quotidianū da nobis hodie. Et dimitte nobis debita nostra: sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem Sed libera nos a malo. Amen.

Salutatio angelica

AVe Maria gratia plena dñs tecum Benedicta tu in mulieribus, & benedictus fructus ventris tui Jesus. Amen. Et ne nos inducas in temptationem. Sed libera nos a malo. ℣. Jube dñe benedicere. ℟. Alma virgo virginum intercedat p nobis ad dominum. Amen.

Lectio prima.

SAncta maria dirigo virginum, mater et filia regis regum omnium, tuis nobis impende solatium: vt celestis regni p te mereamur habere premium, et cū electis tui regnare in perpetuum.

AS it was in the begynnynge: as it is nowe, and euer shalbe. So be it.

The antyme. Blessed be thou amonge women, & blessed be the fruite of thy wombe

The verycle.

Holy mother of god, & virgin perpetuall

The responce.

Praye thou for vs, to the lorde celestiall.

The pater noster.

OUr father, whiche arte in heuen, sanctified be thy name. Let thy kyngdome come. Thy wyl be fulfilled as wel in earthe, as it is in heuen. Gyue vs this day our daylye breade. And forgyue vs our offences, as we forgyue them that offende vs. And leade vs not in to temptation. But deliuer vs from euyll So be it.

The Aue Maria.

HAyle Mary full of grace, our lorde is with the: blessed be thou amōge women, and blessed be the fruite of thy wombe Jesus. So be it.

Leade vs not (lorde) in to temptation, But delyuer vs from euyll.

The blessynge.

Lorde we beseche the of thy blessynge.

The responce.

Holy virgin of virgins pray for vs vnto the lorde.

The fyrste lesson.

HOly Mary most pure of vgins all mother and wughter of the kyng celestiall

So conforte vs in our desolation

That by thy prayer, & special meditation we enioye the rewarde of the heuenly raigne

And w̄ godd̄ electe there for to remayne

Thou

Thou lorde haue mercy on vs.

℟. The response.

℣. Holy and vndefiled virginite, I wote not with what prayfynge, I may exalte the. For hym that the heuens coulde not conteyne, thou bareſt in thy wombe.

℟. The verſicle.

Bleſſed be thou amonge all women, and bleſſed be the fruite of thy wombe. For hym that the heuens coulde not cõteine, thou bareſt in thy wombe.

℟. The bleſſynge.

Lorde we beſeche the of thy bleſſyſſynge

℟. The anſwere.

Pray for vs deuoutely, o virgin Mary.

℟. The ſeconde leſſon.

HOly Mary, of all godly ꝑ godlyeſt Pray for vs, of all holy the holyeſt That he ower prayers accepte maye in good wyſe.

whiche of the was borne, and raigneth aboue the ſkyes.

By whoſe charitie, and mercyfull grace Our greuous ſynnes, may take no place Thou lorde haue mercy on vs. Thanke we god. ℟. The reſponce.

Bleſſed arte thou virgin Mary that bareſte our lorde. Thou haſte borne hym that made the: and yet remayneſt a vgin euermore. ℟. The verſicle.

Hayle Mary full of grace, our lorde is with the. Thou haſte borne hym ꝑ made the, and yet remayneſt a vgin euermore.

℟. The bleſſynge.

Lorde we beſeche the of thy bleſſynge.

℟. The anſwere. Goddes holy mother be helpynge to vs. ℟. The thyrde leſſon.

Holy

Tu autem domine miſerere nobis.

Reſponſorium.

Sancta ꝑ immaculata virginitas ꝙbus te laudibus eſſeram, neſcio. Quia quẽ celi capere non poterãt, tuo gremio cõtuliſti. Verſus.

Benedicta tu in mulieribus, et benedictus fructus ventris tui. Quia quẽ celi capere non poterant tuo gremio contuliſti. Benedicamus.

Jube dñe bñdicere.

℣. Oret mente pia pro nobis ꝙ̃so Maria amẽ

℟. Lectio ſecunda.

SAncta Maria piarum piiſſima, intercede ꝙ nobis ſanctarũ ſãctiſſima, vt per te diego gloriola noſtra ſumat ꝓcamina, qui pro nobis ex te natus regnat ſup ethera vt ſua charitate, nra delecantur peccamina. Tu autẽ dñe miſerere nobis. Deo gratias.

℟. Reſponſorium.

Beata es ꝙ̃so Maria que dñm portaſti, creatorem mũdi. Genuiſti qui te fecit, ꝑ i eternũ pmanes ꝙ̃so. Verſus. Ave Maria gratia plena dominus tecũ. Genuiſti qui te fecit, ꝑ in eternum pmanes ꝙ̃so

℟. Benedicto.

Jube dñe benedicere.

℣. Sãcta dei genitrix ſit nobis auxiliatrix.

Amẽ ℟. Lectio tertia.

Sancta dei genitrix que digne meruisti concipere, quem totus orbis nequiuit comprehendere tuo pio interuentu, culpas nostras abluere: vt perennis sedē glorie per te redempti valeamus scandere: vbi manes cum filio tuo sine tempore. Tu autem domine miserere nostri.

℟. Responsorium.

Felix namq; es sacra virgo Maria: et omni laude dignissima Quia ex te ortus est sol iustitie Xps deus noster.

℣. Oratio.

Ora p populo, interueni p clero, intercede pro deuoto femineo sexu, sentiant omes tuum iuuamen, quicunq; celebrant tuam cōmemorationē. Quia ex te ortus est sol iustitie Xps deus noster. Gloria patri q̄ filio, et spiritui sancto. Christus deus noster.

℣. Canticum Ambrosij et Augustini.

Te deum laudamus: te dominum confitemur.
Te eternū patrē omnis terra veneratur.
Tibi omnes angeli: tibi celi q̄ vniuerse potestates.
Tibi cherubin et seraphin: incessabili voce p̄clamant.
Sanctus. Sanctus Sanctus
Dns deus Sabaoth.
Pleni sunt celi q̄ terra maiestatis glorie tue.

Holy mother of god, which hym hast conceyued.
That of all the worlde, coulde not worthely be receyued.
Thy sonne beseche w̄ humble intercession vs for to purge, of our transgression
That so beinge redemed, we may p̄ place ascende. where thou dwellest with hym, worlde without ende.
Thou lorde haue mercy on vs.

℟. The responce.

Surely happy arte thou blessed virgine Mary: and worthy to haue all maner of prayspynge. For of the is rysen the sonne of ryghtwysenes. Christe our god.

℣. The verycle.

Pray for the people, entreate for the clergye, make intercession for p̄ deuoute womankynde: let all sely chyldren helpe p̄ worthely solempnyse thy memoriall. For of the is rysen the sonne of ryghtwysenes. Christ our god. Glory be to the father, to the son, & to p̄ holy ghost. Christ our god.

℣. The songe of Austyn. and Ambrose.

We prayse the (o god) we knowe: ledge the to be the lorde.
All the earthe dothe worshyp the, whi: che arthe the father euerlastynge.
To the crye for the all aungelles: the he: uens, and all powers therin.
To the thus cryeth Cherubyn and Se: raphyn contynually.
Holy. Holy. Holy.
Lorde god of Sabaothe.
Heuē and earthe are fulfylled with the glory of thy maiestie.

The glo

The glorious company of the apostles prayse the.
The goodly felowshyp of the prophetes worshyp the.
The noble army of martyres prayse the.
The holy Churche throughout all the worlde doth magnifie the.
They knowledge the to be the father of an infinite maiestie.
They knowledge thy honorable & very onely sonne.
And the holy ghost also to be a cõforter
Thou arte the kynge of glory, o Christ.
Thou arte the euerlastinge sonne of the father.
Whã thou tokest vpõ the our nature to delyuer man, thou dydest not abhorre a virgins woumbe.
Whã thou hadest ouercomen the sharpnes of death: thou openedest ỹ kyngdome of heuens to all true beleuers.
Thou sittest on the ryght hande of god, in the glorie of the father.
We beleue ỹ ỹ shalt come to be our iudge.
We therfore pray the, helpe thy seruantes: whom thou hast redemed with thy precious blonde.
Make them to be nombred wt thy sayntes in glorie euerlastynge.
O lorde saue thy people: and blesse thy heritage.
Gouerne and also lyfte them vppe in to blysse euerlastynge.
We prayse the euery day.
And we worshyp thy name, euer worlde without ende
Vouchsauf good lorde to kepe vs this

Te gloriosus apostolorum chorus.
Te prophetarum laudabilis numerus.
Te martyrum candidatus laudat exercitus.
Te per orbẽ terrarũ: sancta cõfitetur ecclia.
Patrem: immensæ maiestatis.
Venerandum tuũ verum: et vnicum filiũ.
Sanctum quoq; paraclytum spiritum.
Tu rex glorie Christe
Tu patris sempiternus es filius.
Tu ad liberandũ suscepturus hominẽ non horruisti virginis vterũ.
Tu deuicto mortis aculeo: aperuisti credentibus regna celorum.
Tu ad dexteram dei sedes: in gloria patris.
Iudex crederis esse venturus.
Te ergo quæsumus famulis tuis subueni: quos pretioso sanguine redemisti
Eterna fac cum sanctis tuis: in gloria numerari
Saluum fac populum tuum domine: et benedic hereditati tue.
Et rege eos ỹ extolle illos vsq; in eternum.
Per singulos dies benedicimus te.
Et laudamus nomen tuum in seculum: et in seculum seculi.
Dignare domine die

ſito: ſine peccato nos cuſtodire.
Miſerere noſtri domine miſerere noſtri.
Fiat miſa tua domine ſuper nos: quemadmodum ſperauim⁹ in te.
In te dñe ſperaui: nō confundas in eternum.
Verſus. Ora p nobis ſancta dei genitrix.
R. Vt digni efficiamur promiſſionibus Chriſti.
Cheſpus. ſequit⁹ hymn⁹ inter lxx. et Paſcha⁹ra Te deum laudamus.
Cpſalmus li.
Miſerere mei deus: ſecundum magnam miſericordiam tuam.
Et ſecundum multitudinē miſerationū tuarū: dele iniquitatem meam.
Amplius lauā me ab iniquitate mea: et a pecato meo munda me.
Quoniam iniquitatem meam ego cognoſco: et peccatum meum contra me eſt ſemper.
Tibi ſoli peccaui et malū coram te feci: vt iuſtificeris in ſermonibus tuis et vincas cum iudicaris.
Ecce enim in iniquitatib⁹ conceptus ſum, et in peccatis concepit me mat mea.
Ecce enim veritatē dilexiſti: incerta, et occulta ſapiētie tue manifeſtaſti michi.
Aſperges me domine yſopo, et mundabor: lauabis me, et ſuper niuem dealbabor.
Auditui meo dabis gaudium et letitiam: et exultabunt oſſa humiliata.

day without ſynne.
O lorde haue mercy vpon vs: haue mercy vpon vs.
O lorde let thy mercy lyghten vpon vs, euen as we truſte in the.
O lorde in the haue I truſted: let me neuer be confounded.
℣ The verſicle.
Holy mother of god make thy peticion.
℟ The anſwere.
That we may deſerue Chriſtes promiſſion.
℣ Vpon wene Septuageſima and Eaſter this pſalme folowynge is ſayde in ſtede of Te deum.
℣ The .li. pſalme.
HAue mercy vpon me (oh god) accordynge to thy greate mercy.
And accordynge to the multitude of thy compaſſions: wype awaye myn iniquitie.
Et waſhe me more from myn iniquitie: and clenſe me from my ſynne.
For I knowledge myn iniquitie: and my ſynne is euer before myn eyes.
Againſt the onely haue I ſynned, and haue done euyll in thy ſyghte: that thou mayſt be iuſtified in thy wordes, & mayſt vanquyſhe whan thou haſte iudged.
Lo I was begotten in wyckednes: and my mother conceyued me in ſynne.
Lo thou haſte loued truthe, the vnknowen and ſecrete thynges of thy wyſedome haſt thou reueled vnto me.
Sprincle me lorde with hyſope, and ſo ſhall I be clene: thou ſhalt waſhe me, & than ſhall I be whyter than ſnowe.
Vnto my hearig ſhalt thou gyue ioy & gladnes, & my broſed bones ſhalbe refreſhed.

Turne

Turne thy face from my synnes, & wype away all my wyckednes.

A pure herte create in me (oh god) and an vpryght spirite renewe within me.

Caste me not awaye from thy face: and thyn holy spirite take not from me.

Make me agayne to reioyse in thy sauyng helthe, and strengthen me with a prynce pall spirite.

I wyll enstructe ỹ wycked in thy ways: and ỹ vngodly shalbe conuerted vnto the.

Delyuer me from bloudes (oh god) the god of my helthe: and my tȳgue shall exalte thy ryghtwysenes.

Open thou my lyppes: and my mouthe shall pronounce thy prayse.

For yf thou hadest desyred sacrifices, I had surely gyuen it, but thou delytest not in burnte offerynges.

A sacrifice to god is a lowlye spirite: a contrite and an humble herte despise not (o god.)

Deale gently of thy fauorable beneuolence with Syon: that the walles of Hierusalem may be buylte agayne.

Than shalte ỹ accepte the sacrifice of ryghtwysenes: oblations and burnt offerynges, than shall they laye calues vpon thyn altare.

Auerte faciem tuã ā peccatis meis: & omnes iniquitates meas dele

Cor mundū crea i me de⁹: et spiritū rectum innoua i visceribꝰ meis.

Ne proicias me a facie tua: et spiritū sanctum tuum ne auferas a me.

Redde michi letitiam salutaris tui: et spiritu principali cōfirma me.

Docebo iniquos vias tuas: et impij ad te conuertentur.

Libera me de sanguinibus deus deus salutis mee: et exaltabit lingua mea iusticiam tuam.

Domine labia mea aperies: & os meum annunciabit laudē tuam.

Quoniam si voluisses sacrificiū dedissē vtiq; holocaustis, non delectaberis.

Sacrificium deo spiritus contribulatus: cor cōtritum, & humiliatū deus non despicies.

Benigne fac domine in bona voluntate tua Syon: vt edificentur muri hierusalem.

Tunc acceptabis sacrificium iusticie: oblationes & holocausta, tunc imponent super altare tuum vitulos.

¶ This worde (Laudes) is in almoche to saye, as prayses: and the seruice folowynge is called so, because it conteyneth onely the mere laudes and prayses of Christe, & the virgin his mother.

The Laudes.

The laudes.



The yete Mary with all reuerence visyted Elyzabeth in presence.

Deus in adiutoziū meū intende.
Domine ad adiuuandum me festina.
Glozia patri et filio: ꝫ spiritui sancto.
Sicut erat in ꝓncipio ꝫ nūc ⁊ semꝑ ⁊ in secula seculoꝝ amē. O admirabile.

God bende thy selfe vnto my helpe.
Lozd haste ꝓ to helpe me.
Glozy be to the father, to ꝓ sonne, ⁊ to the holy ghoste.
As it was in the begynnynge, as it is nowe, and euer shalbe.
So be it. Antyme. O wonderfull.

The.xcij. Psalme.

The lord hath reigned, he hath put on goodly arraye: the lorde hath armed hym selfe with strēgthe, and hath gyrded hym selfe.

He hath surely buylded & set fast the rounde worlde: so that it shall not be moued.

The seate was thā prepared (o god) but thou thy selfe arte of euerlastynge.

The floods haue rysen (o lorde) the floodes haue rored.

The floodes haue lyfted vp their waues vō great noyse & rorynge of many waters.

Marueylous are the rysynges of waters: marueylous is that lorde aboue.

Thy testimonies are made passing credible: holynes becometh thy house (o lorde) for euermore.

Glorye be to the father, to the sonne, & to the holy ghoste.

As it was in the begynnynge: as it is nowe, and euer shalbe. So be it.

The.xcv. Psalme.

Make ye melodye vnto god all that inhabite the earthe: serue ye the lorde with gladnes.

Entre ye in to his presēce: wt ioyfulnes.

Knowledge ye the lorde that he is god he hath made vs, and not we our selues.

Ye that are his people, and the shepe of his pasture: entre his gathe in confession, his courte with hympnes to magnifie hym.

Prayse his name, for the lorde is swete: his mercy is endles, and his truthe cōtynueth from one generation to another.

Glorye be to the father, to the sonne, and to the holy ghoste.

Dñs regnauit. xcvij.

Dominus regnauit decorem indutus est: indutus est dñs fortitudinē & precinxit se.

Etenim firmauit orbē terre: q nō cōmouebit.

Parata sedes tua deus ex tunc a seculo tu es.

Eleuauerunt flumina dñe: eleuauerunt flumina vocem suam.

Eleuauerunt flumina fluctus suos: a vocibus aquarum multarum.

Mirabiles elationes maris: mirabilis in altis dominus.

Testimonia tua credibilia facta sunt nimis domū tuā decet sanctitudo domine in longitudinem dierum.

Glozia patri & filio: et spiritui sancto.

Sicut erat. &c. Amen.

Psalmus. xcix.

Iubilate deo omnis terra: seruite domino in leticia.

Introite in cōspectu eius in exultatione.

Scitote q̄m dñs ipse est deus: ipse fecit nos & non ipsi nos.

Populus eius, & oues pascue eius, introite portas eius in cōfessione: atria eius in hymnis cōfitemini illi.

Laudate nomē eius, q̄m suauis est dñs, in eternū mia eius: & vsq; in generationē & generationem veritas eius

Glozia patri & filio: et spiritui sancto.

Sicut erat in pncio. &c.

As it was in the begynnyng, as it is. &c.

Ps. lxij.

Deus deus meus: ad te de luce vigilo.

Sitiuit in te aia mea: quam multipliciter tibi caro mea.

In terra deserta inia, et inaquosa sic in sancto apparui tibi: vt viderē virtutē tuā & gloriam tuā.

Quia melior est misericordia tua sup vitas: labia mea laudabunt te.

Sic benedicā te in vita mea: & in nomine tuo leuabo manus meas.

Sicut adipe & pingue dine repleat aia mea: et labijs exultationis laudabit os meum.

Si memor fui tui sup stratū meū, & matutinis meditabor in te: quia fuisti adiutor meus.

Et in velamēto alarū tuarū exultabo, adhesit aia mea post te: me suscepit dextera tua.

Ipsi vo in vanū quesierūt aiam meā, introibūt in inferiora terre: tradētur in manus gladij, ptes vulpiū erunt.

Rex vero letabit in deo, laudabunt oēs q̄ iurāt in eo: quia obstructū est os loquentium iniqua.

Ps. lxvij.

Deus misereat nri, et benedicat nobis, illuminet vultū suū sup nos, et misereatur nri.

Vt cognoscam⁹ in terra viā tuā: in oib⁹ gentibus salutare tuum.

Confiteantur tibi populi deus: cōfiteantur

As it was in the begynnyng, as it is. &c.

The. lxiij. psalme.

God thou arte my god: earely do I watche after the.

My soule hath thyrsted after the: my flesshe hath longed very moche.

In a countre deserte wylde and drye: so haue I appered before the in an holy place, for to see thy power and thy glorye.

For thy mercye is better than lyfe, my lyppes shall prayse the.

So shall I prayse the in my lyfe, and in thy name shall lyfte vp myn handes.

My soule shalbe satisfied as it were w̄ interlarde & fatnes: and my mouthe shall prayse the with lyppes full of ioye.

So haue I ben myndfull of the vpō my bedde: I shall sitte my thoughte on the i the mornynge tymes, bicause thou wast myn helper.

And I shal reioyce vnder the couerte of thy wynges: my soule hath cleued vnto the, thy ryght hande hath sustayned me.

They verely haue soughte my soule in vaine: they shall go i to the lower ptes of ꝑ earthe, they shalbe put i to ꝑ power of a swerde, they shall be ꝑ partes of foxes.

The kynge truely shall ioye in god: all shalbe prayed that sweare i hym, for the mouthe of them ꝑ speake vngodlynes is stopped.

The. lxvi. psalme.

God haue mercy vpō vs, and bielle vs: let hym shewe his face vnto vs, and haue mercy vpon vs.

That we may know thy way in earthe: & thy sauyng helth amonge all nacions.

Let the people make knowledge vnto

god:

god: let all nacyons confesse the.
Lo ptull and gladde be all folke, bicause thou culyste people with equitie, and gouerneste the nacyons in earthe.
Let the people knowlege the, o god, let all nacyons confesse to the: for the earthe hath yelded her frute.
Blesse vs our god, and all that inhabite the earthe: all the partes therof feare the
Glorye be to the father, to the sonne, and to the holy ghoste.
As it was in the begynnynge, as it is nowe, and euer shalbe. So be it.

The songe of the thre childrē.

Prayse ye the lorde all his workes: prayse and extolle hym for euer.
Ye aungelles prayse the lorde: ye heuens prayse the lorde.
Ye waters all that are aboue heuen prayse the lorde: all the powers of the lorde prayse ye the lorde.
The sonne & the mone prayse ye the lorde: starres of the firmamēt prayse ye the lorde.
The rayne & the dewe prayse ye the lorde: all the wyndes of god prayse ye the lorde.
Fyer and heate magnifie ye the lorde: wynter and sommer prayse ye the lorde.
Moystures, & ye hoore frostes prayse ye the lorde: frost & colde prayse ye the lorde.
Ye ise & snowe prayse ye the lorde: nyghtes and dayes prayse ye the lorde.
Lyght & darkenes prayse ye the lorde: lyghtnynges & cloudes laude ye the lorde.
The earthe moughte prayse the lorde: laude and extolle hym for euer.
Hylles & mountaynes prayse ye the lorde: all that springeth vpō the earthe laude ye the lorde.

tibi populi omnes.
Letentur et exultent gentes: quōm iudicas populos in equitate, et gentes in terra dirigis.
Confiteātur tibi pp̄li deus: confiteantur tibi populi omnes: terra dedit fructum suum.
Benedicat nos deus deus noster, benedicat nos deus: et metuāt eum omnes fines terre
Gloria patri et filio: & spiritui sancto.
Sicut erat in principio et nunc et semper: et in secula seculorum. Amen.

Canticum trium puerorum.

Benedicite omia opa dñi dño: laudate & superexaltate eum in secla.
Benedicite angeli dñi dño: benedicite celi dño.
Benedicite aque oēs que sup celos sunt domino: benedicite omnes virtutes dñi domino.
Benedicite sol & luna dño: benedicite stelle celi dño.
Benedicite imber & ros domino: benedicite oēs spiritus dei domino.
Benedicite ignis et estus domino: benedicite frigus et estas domino.
Benedicite rores & pruina domino: benedicite gelu & frigus domino.
Benedicite glacies et nives dño: benedicite noctes et dies domino.
Benedicite lux & tenebre domino: benedicite fulgura et nubes dño.
Benedicat terra dñm laudet & superexaltet eum in secla.
Benedicite montes & colles dño: benedicite vniuersa germinātia in terra dño

Benedicite fontes domino: benedicite maria et flumina domino.
Benedicite cete & oia que mouentur in aquis domino: benedicite oēs volucres celi domino.
Benedicite oēs bestie et pecora dño: benedicite filij hominum domino.
Benedicat israel dñm: laudet et superexaltet eum in secula.
Benedicite sacerdotes domini dño: benedicite serui domini domino.
Benedicite spiritus & anime iustoꝝ dominum benedicite sancti & humiles corde domino.
Benedicite ananias azaria misael dño: laudate et superexaltate eū i secla
Benedicamus patrem et filiū cū sco spū: laudemus et superexaltemus eum in secula
Benedictus es domine in firmamento celi: et laudabilis et gloriosus & superexaltat⁹ i secla

Psalmus. cxlviij.

Laudate dominum de celis: laudate eum in excelsis.
Laudate eum omnes angeli eius: laudate eū omnes virtutes eius.
Laudate eum sol & luna: laudate eum omnes stelle et lumen.
Laudate eū celi celorū: & aq̄ q̄ sup celos sūt laudent nomē domini.
Quia ipse dixit et facta sunt: ipse mandauit et creata sunt.
Statuit ea in eternū, et in seculum seculi:

ye welles and sprynges prayse the lorde: sees and floudes prayse ye the lorde.
Whale fyshes, and all that moueth in ye waters prayse ye the lorde: all byrdes of the ayre prayse ye the lorde.
All beastes both wylde and tame prayse the lorde: ye chyldren of men prayse the lorde.
Et Israel prayse the lorde: laude hym and extolle hym for euer.
ye preestes of the lorde prayse the lorde: ye seruauntes of the lorde: prayse the lorde ye spirites and soules of ryghtwyse men prayse the lorde: ye holy & meke in herte prayse the lorde.
Anania, Azaria, Misael prayse ye the lorde: laude and extolle hym for euer.
Blesse we the father, the sone, with the holy ghoste: praise we hym and serue we hym euermore.
Blessed art thou (lorde) in the fyrmamēte of heuen, thou arthe prayse worthy, glorious, and magnified, worlde without ende

The.cxlviij. Psalme.

Prayse ye the lorde of heuēs: prayse ye hym in the hygh places.
Prayse ye hym all his Aungels: all his powers prayse ye hym.
Prayse ye hym Sonne and Moone: all sterres and lyght prayse ye hym.
The hyghest of heuens prayse ye hym: and the waters that are aboue the heuēs let them prayse the lordes name.
For by his worde all thyngs were made: by his cōmaūdemēt al thigs were created
He hath stablished them euerlastyngly, and in to the worlde of worldes: he hath

set

let a lawe, that shall not expire.

Prayse the lorde: ye dragõs, & all depe: nesses of the earthe.

Hyer, hayle, snowe, yse, stormes of wyn: des, that do his commaundement.

Mountaynes, and all lytle hylles: wodde bearyng frute, and all cedre trees.

Beastes and all maner of catell: serpen: tes, and fethered foules.

Kynges of the earthe, & all people: prynces, and all iudges of the earthe.

Bachelers & maydẽs, olde men & yonge, let them prayse the name of the lorde: for the name of hym onely is exalted.

The knowledgyng of hym is above he: uen and earthe: and he hath exalted the horne of his people.

Laude be vnto all his sayntes: to the sonnes of Israel, to ꝯ people approchyng vnto hym. ¶ The.cxlix. Psalme.

Synge ye vnto ꝯ lorde a newe songe: praysed be he in the congregacyon of sayntes.

Let Israell reioyce in hym that made hym: and let the sonnes of Syon trusthe in they kynge.

Let them prayse his name with daun: synge: let thẽ synge vnto hym with tym. pany and harpe.

For the lorde is well pleased with his people: and hath exalted the lowely in to saluacyon.

Sayntes shall triumphe in glory: they shall make ioye in theyr chaumbers.

The prayses of god shalbe in theyr mou thes: & two edged swordes in theyr hãd.

To do vengeaunce amongest nacyons: and

preceptum posuit & nõ preteribit.

Laudate dñm de cis dracones & oẽs abissi Ignis, grãdo, nix, gla cies, spiritꝰ procellarũ: que faciunt verbũ eius Montes & omnes col les: ligna fructifera et omnes cedri.

Bestie et vniuerse pe cora: serpentes et vola tilia pennata.

Reges terre, & oẽs populi: principes, et om nes iudices terre.

Iuuenes & virgines se nes cum iunioribꝰ laudẽt nomẽ dñi: qꝝ exal tatũ est nomẽ eiꝰ solíꝰ

Confessio eius super celum & terrã: et exal tauit cornu populi sui.

Hymnꝰ oĩbus sanctis eiꝰ: filijs israel populo appropinquanti sibi.

¶ Psalmus.cxlix.

Cantate domino can ticum nouum: laus eiꝰ in ecclesia sanctoꝝ.

Letetur Israel in eo, qui fecit eum: & filie syon exultent in rege suo.

Laudent nomen eius in choro in tympano et psalterio psallant ei.

Quia beneplacitũ est domino in populo suo: & exaltauit mansuetos in salutem.

Exultabunt sancti in gloria: letabuntur i cu bilibus suis.

Exultationes dei in gutture eoꝝ: et gladii anci pites in manibus eoꝝ.

Ad faciendam vindi ctam in nationibus:

increpationes i pplis.
Ad alligandos reges eorum in compedib⁹: et nobiles eorū in manicis ferreis.
Ut faciāt i eis iudicium cōscriptū: gl̄ia hec est oīb⁹ sanctis ei⁹. Ps. cl.
Laudate dñm in sanctis ei⁹ laudate eū i firmamēto virtutis ei⁹.
Laudate eū in virtutib⁹ ei⁹: laudate eum secūdum multitudinē magnitudinis eius.
Laudate eum in sono tube: laudate eum in psalterio et cythara.
Laudate eū in tympano et choro laudate eū in cordis et organo.
Laudate eū in cymbalis benesonātib⁹: laudate eū i cimbalis iubilationis oīs spūs laudet dñm.
Gl̄oria patri et filio: & spiritui sancto.
Sicut erat i principio et nūc & semp. & in secula seculorū amen.
Ant. O admirabile commercium, creator generis humani assūpto corpore dignatus est: & p̄ deū homo sine semine largitus est nobis suam deitatem. Cpm.
Maria virgo semp letare que meruisti Christū portare celi et terre cōditorem: quia de tuo vtero processisti mūdi saluatorē. Deo gratias.

Lowynge.

O Gloriosa femina, excelsa supra sidera and corrections amonge people.
To bynde theyr kynges in fetters: and theyr nobles in manacles of yron.
For to execute on them the iudgement wrytte: this is glory vnto all his saynts.

The.cl.psalme.

Prayse ye lorde in his saynts: prayse hym in the firmamēt of his power
Prayse hym in his strength: prayse hym accordynge to the almyghtynes of his power.
Prayse hym with the sounde of a trompet: prayse ye hym with harpe and lute.
Prayse hym with tympanye and daunsynge: prayse hym w̄ rebeckes & organs.
Prayse hym with clarysymbals well sowndynge: prayse hym with symbals of swetenes: let euery spirite prayse the lorde.
Glory be to the father, to the sonne, and to the holy ghoste.
As it was at the begynnynge, as it is nowe, and euer shalbe. So be it.

The antheme.

O wonderfull exchaunge. The creatour of mankynd takyng vpon hym a lyuyng body, hath not disdayned to be borne of a virgyn. And he beynge made man, w̄out seede of man, hath cōmitted vnto vs his godhed.

The chapitre.

Virgyn clarye reioyce alwaye, whi the haste borne Christe, the maker of heuen & earthe: for out of thy wombe thou haste brought forthe the sauiour of the worlde. Thankes be to god.

The hymne.

O Glorious flourr of womanhed
Aboue the starres inthronysed
Thyn

Thyn holy bzestes haue nourysshed
That lozde, that the hath created.
Our helthe lost by Eues offence
Thy godly fruyte doth recompence
Foz vs in heuen to haue ingredience
Thou wast a wyndowe by prouidence.
Thou arte ꝑ doze of the heuenly kayng
And the gate of lyfe resplendysshyng
Syns that a virgyn lyfe doth bzynge
Pe redemed people, reioyce and synge.
Glozy to the, lozde, of myghtes moste
That of a virgyn chaste was boze
Glozy to the father, and holy ghoste
To them be prayse foz euermoze

℣ The versicle.

God hath her chosen all other before.

℟ Thaunswere.

And caused her with hym to dwell euermoze. Antp. O glozious mother of god.

℣ The songe of zacharye.

Blessed be the lozde god of Israel, foz he hath visited & redemed his people.
And hath reysed vp an hozne of salua cyon vnto vs: in the house of his seruaūt Dauid,
Euyn as he promysed by the mouthe of his holy prophetes, which were syns the worlde beganne.
That we shulde be saued from our enemyes: & from the handes of all ꝑ hate vs
To fulfyll the mercy promysed to our fathers: and to remēbze his holy testament
To performe ꝑ othe, whiche he sware to our father Abzahā, ꝑ he wold gyue vs.
That we delyuered out of the hāds of oz enemyes, myght serue hym wout feare.

In holynes

ra: q̄ te creauit puer
lactasti sacro vbere.

Quod eua tristis abstulit, tu reddis almo germine: intrat vt astra flebiles, celi fenestra facta es.

Tu regis alti ianua, et porta lucis fulgida: vītā datā per virginē, gētes redēte plaudite
Gloria tibi dñe, q̄ natus es de virgine: cū pre & sancto spū, in sempiterna secula. Amen.

℣ versus.

Elegit eā deus, & prelegit eam,

℟ Respōsozium.

Et habitare eam facit in tabernaculo suo. Ān. O glozioſa dei gēitrix.

℣ Canticū zacharie.

Benedictus dominus deus Israel: qz visitauit & fecit redēptionem plebis sue.
Et erexit coznu salutis nobis: in domo Dauid pueri sui.

Sicut locutus est per os sanctozum: qui a seculo sūt ꝓphetarū ei⁹.

Salutem ex inimicis nostris: et de manu omnium qui oderūt nos

Ad faciēdā miam cū patribus nr̄is: & mēmozari testamēti sui sancti.
Iusiurandi q̄ iurauit ad Abzaham patrem nr̄m daturū se nobis.
Vt sine timoze de manu inimicozū nr̄oz liberati seruiamus illi

In holynes and ryghtwylenes before hym: all the dayes of our lyfe.

And thou chylde, shalte be called the prophete of the hyest: for thou shalt go before the face of the lorde, to prepare his ways.

To gyue knowlege of salnacio vnto his people: for the remission of theyr synnes.

Through the tender mercy of our god, wher by the day spryg fro an hye hath visited vs.

To gyue lyght to them that syt in darkenes, and in the shadwe of deathe: and to guyde our feete in to the way of peace.

Glorye be to the father, to the sonne, and to the holy ghoste. As it was in the begynning, as it is. &c. ¶ The antheme.

O glorious mother of god, O ppetuall virgin Marye, whiche bydeste beare the lorde of all lordes, & alone of all other bydest gyue lucke vnto the kyng of aungels: we beseche the of thy petye to haue vs in remembraunce, & to make meanes for vs vnto Christe, that we beinge supported by thy helpe, may deserue to come vnto the kyngdome of heuen. ¶ The Verficle.

O lorde thy mercy vpon vs extende.

¶ Thaunswere.

And our saluation, we pray the to sende.

¶ Let vs praye.

Graunte (we beseche the lorde god) that thy seruauntes may enioye continuall helthe of bodye & soule, & through the gracious intercession of the vgin thy mother, that we may be delyuered from this present heuynes, & to haue the fruitio of eternall gladnes. By Christ our lorde. So be it, Blesse we the lorde. Thake we god.

¶ For the holy ghoste. Anty.

Come

In sanctitate & iustitia coram ipso omnib⁹ diebus nostris.

Et tu puer propheta altissimi vocaberis: præibis enim ante faciem dñi parare vias eius.

Ad dandam scientiam salutis plebi eius: in remissionem peccatorum eorum.

Per viscera mie dei nri: in quib⁹ visitauit nos oriens ex alto.

Illuminare his qui in tenebris & in umbra mortis sedent: ad dirigendos pedes nostros in viam pacis.

Gloria patri & filio: & spiritui sancto.

Sicut erat in principio et nunc et semper. &c. Ant. O gloriosa dei genitrix virgo semp Maria, que dñm eum meruisti portare, & regem angelorum, sola virgo lactare: nri qs' pia mediatrix existe: et pro nobis Xpm deprecare vt tuis fulti patrocinijs ad celestia regna mereamur puenire

Versus.

Ostende nobis domine misericordiam tuam. Ant. Et salutare tuum da nobis. Oremus.

Concede nos famulos tuos quesumus domine perpetua mentis & corporis salute gaudere, & gloriosa beate marie semper virginis intercessione a presenti liberari tristitia: et eterna perfrui letitia. Per xpm dñm nrm. Amen. Benedicam⁹ domino. Deo gratias.

¶ De sancto spiritu. Ant.

Come holy spirite of god, inspire the hertes of them that beleue in the. And kyndle in them the fyre of thy loue.

℣. The versicle.

Sende forthe thy spirite, and they shal be made newe.

℟. Thanswere.

And the face of ꝯ earth, ꝯ shalt renewe.

Let vs praye.

O God, whiche haste instructed the hertes of the faythfull, by the inspiration of the holy ghost, vouchsauke that we in ꝯ same spirite may sauour ꝯ truth. And euermore to reioyce in his holy consolation. By Christe our lorde. So be it.

For the holy Trinitie. Antp.



O elyuer vs, saue vs, iustifie vs, o blessed Trinitie.

℣. The versicle.

The lordes name be blessed all other before.

℟. Thaunswere.

From this tyme forthe, ꝯ euermore.

Let vs praye.

Almyghty and euerlastynge god, whiche haste graunted to vs thy seruantes, through confession of the true faythe, for to acknowlege the glory of the eternal Trinitie. And to honour the, one god in thy almyghtie maiestie. we beseche the, that through our stedfastnes in the same faythe, we maye be alwayes defended from all aduersite. whiche lyuest and reignest one god, worlde without ende. So be it.

For the holy Crosse.

Merely

Deus sancte spiritus, cuius ple tuorum corda fidelium tui amoris in eis igne accende.

℣. Versus.

Emitte spiritum tuum, et creabuntur.

℟. Responsorium.

Et renouabis faciē terre.

Oremus.

Deus qui corda fidelium sancti spiritus illustratione docuisti, da nobis in eodē spiritu recta sapere: et de eius semp sancta cōsolatione gaudere. Per Xpm dñm nrm. Amen.

De sancta trinitate. An.

Benedicta sit, sancta sit trinitas.

℣. Versus.

Sit nomen domini benedictum.

℟. Responsorium.

Ex hoc nunc et vsq; in seculum. Oremus.

Omnipotens sempiterne deus, qui dedisti nobis famulis tuis in confessione vere fidei, eterne trinitatis gloriā agnoscere, ꝯ in potentia maiestatis adorare vnitatē: quesumus, vt eiusdē fidei firmitate ab omni semp muniamur aduersis. Qui vivis ꝯ regnas deus. Per omnia secula seculorum. Amen.

De sancta cruce. An.

Nos autem gloriari oportet in cruce domini nostri Jesu Christi.

Versus.

Omnis terra adoret te deus, et psallat tibi.

Responsorium.

Psalmum dicat nomini tuo.

Oremus.

Deus qui sanctam crucem tuã ascendisti, & mũdi tenebras illuminasti: tu corda & corpora nra per virtutẽ sancte crucis illuminare, visitare, et cõfortare dignare. Qui vivis & regnas deus. Per omnia secula seculorum. Amen.

¶ De. S. Micha. arc. ã.

Michael archangele, veni in adiutoriũ populo dei, In conspectu angelorũ psallã tibi.



Verely we oughte to reioyce in the Crosse of our lorde Jesu Christe.

The verticle.

All the erth worshyppeth ye lorde. ¶ Thaunswere and prayseth his name with one accorde.

¶ Let vs praye.

O God, whiche hast ascended thy moste holy Crosse, and hast gyuen lyght to the darkenes of the worlde, vouchsause thou by the vertute of the holy Crosse, to illumine, visite, and comforte, both our hertes and bodyes. whiche lyuest & reygnest (o god) worlde without ende.

¶ Of saynt Michael archaungell.



O Archãgel Mighel, come for to socour the people of god. And I shall gyue the prayse in the presence of Aungelles.

¶ The verticle.

In thy holy temple I shall to the praye.

¶ Thaunswere.

And thy blessed name confesse alway.

¶ Let vs praye.

O God, whiche by a wonderful ordre dolle appointe the seruice bothe of men and aungelles, of thy excedyng mercye graunte vs: that by them, whiche attende alwaye vpon thy seruice in heuen, our lyfe may be defended here in earthe. By our lorde Jesu Christe.

¶ Of sayntt Joha. Baptiste. Antey.

Amongst



Amongst the sonnes of women, there hath not rysen a greater than Johan Baptist.

℣. The versicle.

From god there was a man sent.

℟. Thaunswere.

whose name was Johan verament.

℣. Let vs praye.

O Lorde, defende vs alway trough the continuall socours of thy saynte Johā Baptiste. For ꝑ more fraple that we be, the more nede we haue to be relieued with necessary prayers, by Christe our lorde. So be it.

℣. Of sayne Peter and Paule. Antyp.



Peter the apostle, & paule the doctour of the Gentyls, they (good lorde) haue taught vs thy lawe

℣. The versicle.

In all the earthe theyr voyce dyd sounde.

℟. Thaunswere.

And in ꝑ tostes of ꝑ worlde rounde. Let vs prayr.

O God, whose eyghe hāde dyd lyfte vp blessed Peter ꝑ Apostle, walkynge amōge ꝑ waues of water for to saue him frō drownynge: & delyuered his felowe apostle Paule, after thre dayes saylinge frō ꝑ deepe of ꝑ see: here vs mercyfully, & graūte ꝑ throughe ꝑ merites of thē both we may obteine ꝑ glory euerlastyng. whi the lyuest & reignest, worlde without ende.

℣. Of sayne Andrewe. Antyp.

Andrewe.

Inter natos mulierū non surrexit maior Johanne Baptista.

Versus.

Fuit homo missus a deo

Responsorium.

Cui nomen erat Johānes. Oremus.

Perpetuis nos deus tue sancti Johannis baptiste tuere precibus: & quāto fragiliores sumus tanto magis necessariis attolle auxiliis. Per dñm nostrum. Amen.

℣. De sancto Petro et Paulo. Antiphona.

Petrus apostolus, et paulus doctor gentium ipsi nos docuerunt legem tuam domine.

Versus.

In omnem terram exiuit sonus eorum.

Responsorium.

Et in fines orbis terre verba eorum. Oremus. Deus cui beatum Petrum apostolum, ambulantē in fluctibus ne mergeretur. eripuit: et corpositum eius paulo tertio naufragante de profundo pelagi liberauit: nos quesumus propitius, & concede de amborum meritis, eternitatis gaudia consequamur. Qui vivis & regnas deus. Per omnia secula seculorum. Amen.

De sancto Andrea. Ant.

Andreas christi famulus, dignus ac apostolus, germanus petri, & in passione socius.

Versus.

Dilexit andream dns.

Responsorium.

In odorem unguentorum.

Oremus.

Maiestatē tuā dne supplices exoramus: ut sicut ecclie tue beat⁹ Andreas apostolus tuus extitit pdicator & rector, ita apud te sit p nobis ppetuus intercessor. Per christum dnm nostrum. Amen.

De sancto Johanne euangelista. In.

Iste est Johannes, q̄ supra pectus domini in cena recubuit: beatus apostolus cui revelata sūt secreta celestia. &.

Valde honorandus est beatus Johannes euangelista⁹. Qui supra pectus domini in cena recubuit. Oremus.

Ecclesiam tuam q̄s dne benigno ruguillustra: ut beati Johānis apostoli tui et euangeliste illuminata doctrinis, ad dona perueniat sempiterna. Per xpm dominū nostrū. Amen.

De sancto laurencio. In.

Lenita laurentius bonum opus operat⁹ est: qui p signū sācte crucis cecos illuminauit.

Versus.

Dispersit dedit pauperibus,

Responsorium.

Justicia eius manet in seculum seculi. Oriem⁹.



Andrewe was ꝑ seruaūt of christ, goddes worthye apostle, the brother of Peter, & hys felowe in passiō.

℣ The versicle.

The lorde loued Andrew his seruaūt. ℟ Thanswere. With a sauour swete & pleasaūt. ℣ Let vs praye.

Lorde we humbly beseche thy maiestie, ꝑ lyke as blessed Andrew thyn apostle was true preacher and prelate of thy churche, so let hym be a cōtynuall petytioner for vs vnto the. By Christe our lorde. ℟ Of saynt Johñ euāgelist. Antey.



This is the same Johñ. which leaned vpon ꝑ breste of the lorde at his laste soupper. ℣ The versicle. Greately to be praysed is Johñ the Euangelist. ℟ Thanswere. whiche leaned on ꝑ breste of Jesu Christe. ℣ Let vs praye.

We beseche the lorde of thy benignitie to glorifie thy churche, that it being illumined with the teachynges of blessed saynt Johñ, thy apostle and euangelist, may attayne to the rewardes euerlastyng. By Christe our lorde. So be it.

℟ Of sayne Laurence. Antey.

Sayne Laurence ꝑ deacon dyd worke a good worke, for by vertue of ꝑ holy Ghost he, he gaue syght to ꝑ blynde. ℣ Versicle. He distributed & gaue to the poore. ℟ Thanswere. His righteousnes remayneth for euermore. ℣ Let vs praye.

Lorde

LOrde we beseche the to gyue vs grace for to quenche the flames of our vices, euen as thou gauest power to blessed sayne Laurence, to ouercome the burnyng heate of his torments. By christ our lorde.

Of sayne Steuen Anty.



STeuen sawe the heuens open, he bothe sawe & wrote in blessed is the man, to whom the heuens shalbe open.

℣. Thou hast hym crowned with glorye and honour.

℟. And hast hym set aboue thy hand labour

Let vs praye.

GRaunt good lorde, that we may perfitely folowe hym, whom we worshyp, to thentent we may lerne to loue our enemyes. For nowe we solempnyse his commemoration, that coulde fynde in his herte to praye for his persecutours vnto our lorde Jesu Christ. Which lyueth & raigneth with the, & the holy ghost in vnite of godheed, worlde without ende. So be it.

Of sayne Nicolas. Anty.



BLessed sayne Nicolas, being yet a chyld dyd sub due his body with moche fastynge. ℣. Holy nicolas, for vs make peticion.

℟. That we be enabled to Christes promission.

Let vs praye.

O Deus nobis qs dipotens deus vitiorum nostrorum flammas extinguere: qui beato Laurētio tributisti tormentorū suorū incēdia superare. Per christum dñm nostrum. Amen.

Of sancto Stephano. An.

Stephanus vidit celos apertos, vidit & introiuit: beatus homo cui celi patebunt.

Versus.

Gloria et honore coronasti eum domine.

Responsum.

Et constituisti eum super opera manuū tuarum. Oremus.

OMnipotens deus nobis quesumus domine imitari quod colimus: vt discam' & inimicos diligere: quia eius commemorationē celebramus: qui nouit etiam pro persecutorib' suis orare dñm nrm ihesū christum filium tuum. Qui tecum viuit & regnat i vnitate spūsancti deus. Per oia secula.

Of sancto Nicolao. An.

Beatus Nicolaus adhuc puerulus multo tempore macerabat corpus.

Versus.

Ora pro nobis beate Nicolae.

℟. Vt digni efficiamur promissionibus Christi.

Oremus.

Deus qui beatum Nicolaum pōtificem tuū immumeris decorasti miraculis: esto nobis ḡs vt ei⁹ meritis & precibus, a gehenne incendijs liberemur. Per Christum dominum nostrum. amen.

De sancta Maria Magdalena. ℣.

Maria ergo vnxit pedes ihesu, & extersit capillis capitis sui: et domus impleta est ex odore vnguenti.

℟.

Dimissa sunt ei peccata multa.

℟.

Quoniam dilexit multum

Oremus

Largire nobis (clementissime pater) vt sicut beata Maria Magdalena vnigenitū tuum super omnia diligendo, cuius obtinuit veniam peccaminū: ita nobis apud tuā misericordiam sempiternā impetret beatitudinem. Per christū dominum nostrum. Amē.

De sancta Katharina. ℣.

Ego sancta Katharina, gracie gemma, de Alexādria, Costi regis erat filia

℟.

Ora p nobis beata Katharina.

℟.

Vt digni efficiamur promissionibus Christi.

Oremus.

Omnipotens sempiterne deus, qui

Collectes.

O God, whiche haste glorified blessed Nicolas, thy holy bysshop with innumerable miracles, graūte we beseche the, that by his merytes and prayers, we may be delyuered from the fyre of helle. By chriſte our lorde. So be it.

¶ Of Mary Magdalene. Anty.

Mary Magdalen dyd enoint the fete of Iesu, and dyd whype them with the heres of her heed. and the house was perfumed with the sauour of the oyntment.

¶ The verſicle.

Many synnes were forgyuen her.

¶ The answere.

Bycause her loue was intier.

¶ Let vs praye.

Graunt vnto vs, moste mercyfull father, ℈ lyke as blessed Mary Magdalen obteyned pardon of her offences, thrōugh loue that she bare to thy only begotten sonne aboue all other thynges euē so thrōugh thy mercy lether purchase for vs the blysse euerlastynge. By Chriſt our lorde. So be it.

¶ Of saynt Katherine. Anty.



The virgin saint Katherine, the gemme of Grecia, was the doughter of kynge Costus, ℈ the citie of Alexandria.

¶ The verſicle.

Holy Katherine, for vs make peticion.

¶ The answere.

That we be enabled to Chriſtes promission.

¶ Let vs praye.

Almyghty & eternall god, whiche haste cōmaunded the bodye of thy glorious

glozious virgin and martyr Katherin to be caryed by thyn aūgels in to the moūte Synai, the we suche tauour vnto vs, that by her meditacyon we may be caryed vp in to the moūte of vertue, where we may deserue to beholde the clerenes of thy face By Chryst our lozde. So be it.

¶ Of sayut Margarete. Anty.



Saint margaret was but .xv. yeres olde, whā she was cast in to pryſō by the cruel Olibrius. ¶ The verſicle. For thy beautie & coulour shene. ¶ Thaunswere. Procede prsperously & be a quene. ¶ Let vs praye. God that hast cauled the blessed virgin margarete, to obteyne heuen through ꝯ crowne of martyrdome, graūt we beseche the, that by the folowynge of her exāples we may deserue to approche vnto the. By Chryst our lozde. So be it.

¶ Of the sayntes, whose relykes remayn in the holy churche. Anty.

The bodies of holy sayntes are buryed in peace, and theyr names shalbe in perpetuall remembraunce.

¶ The verſicle.

Blessed be they ꝯ dwelle with the lozde.

¶ The aunswere.

They prayse hym al way with one accorde. ¶ Let vs praye.

Almyghty god we beseche the vouchsauke, ꝯ the merites of thy holy mother and perpetual virgin Mary, and thy holy sayntes (whose relykes are conteyned in the vniuersal churche) may defende

gloriose ꝟginis & martyris tue Katherie corpus, in mōtem Synay ab angelis deferri mysterijs: concede propitius eius obtentu nos ad arcem virtutum prouehi vbi visionis tue claritatem mereamur intueri Per Christum dominū nostrum. Amen.

¶ De s. Margareta. An.

Erat autē Margareta annoꝝ quindecim, cū ab impio Olibrio traderetur in carcerem.

Versus.

Specie tua, & pulchritudine tua

Responsorium.

Intende prospere, procede, & regna. Oremus.

Deus ꝙ beatā virginem margaretam ad celos p martyrij palmā venire fecisti: concede nobis hūs, vt eius exēpla sequētes, ad te pringere mereamur. Per christum dūm nostrū. Amē.

¶ De sanctis, quorum reliquie continētur in vniuersali ecclesia. &c.

Corpora sanctorum in pace sepulta sunt: et viuent nomina eorum in eternum. Versus.

Beati qui habitant in domo tua Domine.

Responsorium.

In seculā seculorū laudabunt te. Oremus.

Deus, vt sancte ac gentricem semper virginis Marie, & sanctorū tuorū (quorum reliquie in vniuersali continentur ecclesia) nos pro-

tegant merita: quatenus eorum precibus, tranquilla pace in tua fugiter laude letemur Per christum dominū nostrum. Amen.

De oīb⁹ sanctis. ān.

Omnes sancti & electi dei nostri, ante deum memoramini: vt vtis precib⁹ aduti, mereamur vobis adiungi.

Versus.

Letamini in domino & exultate iusti.

Responsorium.

Et gloriamini omnes recti corde. Oremus

Omnium sanctorum tuorū ꝙs dñe intercessione placat⁹, & veniā nobis delictorū nostrorum tribue: & remedia sempiterna prede. Per xpm dñm nr̄m. amē

Pro pace. ān.

Da pacem domine in diebus nostris: qr̄ non est alius qui puguet p nobis, nisi tu deus nr̄.

Versus.

Domine fiat pax in virtute tua.

Responsorium.

Et abundantia in turribus tuis. Oremus.

Deus a quo sancta desideria recta cōsilia, & iusta sūt opera, da seruis tuis illā, quā mundus dare non pōt pacem: vt & corda nra mandatis tuis dedita et hostium sublata formidine: tēpora sint tua protectione trāquilla. Per xpm dñm nr̄m. amē

Benedicamus domino Deo gratias.

fede vs: so ꝥ by their prayers we may euermore reioyce in praysynge of ꝥ with tranquillitie and peace. By Christe our lorde. So be it. Of all sayntes. The antheme

All ye blessed sayntes, & electe seruauntes of god, haue vs in remembraunce before god, that through helpe of your prayers we may deserue to be associate with you

The verficle.

Reioyce in the lord, you that be iustified.

The answere.

And all you that in herte be rectefied.

Let vs praye.

We beseche the good lorde, ꝥ thou beinge pleased with the prayers of all thyne holy sayntes, wylte both graūt vs pardon of our defautes, and gyue vs also ppetual remedy for them. By Christ our lorde. So be it. For peace. Antey.

Lorde sende vs peace in our dayes, for there is none other that fyghteth for vs but only thou lorde god.

The versicle.

Lorde sende peace through thy vertue.

The answere.

And greate abundance in euery countre

Let vs praye.

O God, from whom all holy desyres, all good counselles, and all iuste workes do pceede, gyue vnto thy seruantes that same peace, whiche the worlde can not gyue, that our hertes being obedient to thy cōmaūdementes, and the feare of our enemyes taken away, our tyme may be peasible trought thy protection. By Christ our lorde. So be it. Blesse we the lorde. Thanke we god.

De



Judas came about the houre of mydnyght!

To betraye Christ/with Weapons and lyght.

¶ Matyns of the Crosse.

¶ Ad matutinas de cruce.

HE that is ꝑ greate ꝑfounde sapiẽce
And diuine truthe of the father
on hye.
Whiche for mankynde of his beneuolence
Hym selfe hath made bothe god and man
toyntely.

Patris sapientia ve
ritas diuina.

Deus homo captus est
hora matutina.

A notis discipulis cito
Derelictus.

A iudeis vēditus, traditus, afflictus.

Was solde and bought by the Jewes trayterously
And about mydnyghte ypurbed' & take
And of is disciples anone forsaken.

℣ Adoramus te christe & benedicimus tibi.

℣ The verticle.
We worshyp the Chriſte with prayse & benediction.

℟ Quia per sanctam crucem tuam redemisti mundum. Oremus.

℟ Thaunkwere.
For thou redemist the worlde from all affliction.

Let vs praye.

O Omine iesu xpe, fili dei viui pone passionem crucē & mortem tuam inter iudiciū tuum, et aias nostras nunc & in hora mortis nē & largiri digneris viuis misericordiam & grātiam defunctis, veniam & requiem ecclesie tue sancte pacem et cōcordiam: & nobis peccatoribus viam & gloriam sempiternā. Qui viuis & regnas cū deo patre in vnitate spiritus scī deus. Per oia secula seculorum. Amē.

O Lorde Jesu Chriſt, sonne of the lyuynge god, set thyn holy passion, crosse, & deathe betwene thy iudgement & our soules, both nowe, & at the houre of deathe. And moreouer vouchsauke to graunte vnto the lyuyng, mercy & grace, to the deade, pardon and reste, to thy holy Churche, peace and concorde, and to vs poore synners, lyfe and ioye euerlasting. Which lyuest and reignest god with the father, and the holy ghoste, worlde with out ende. So be it.

℟ Gloriosa passio dñi nostri Jesu Christi, eruat nos a doloze tristi, & perducat nos ad gaudia paradisi. Amen.

℟ The glorious passion of our lorde Jesu Chriſte, delyuer vs from sorowful heuynes, and bringe vs to the ioyes of Paradyse. So be it.

M Atris corde virginei xpi rena totū trunt

℟ The lamētatiō of the mother Mary
Her virgins hert a sondre al to brake
Whā tydynges came vnto her sodeynly
Howe that her sōne at mydnyght shulde be take.
But at the morynynge, her woo gā more awake
Whan she herde hym brought to the iugement hall.

Quando suum filiū noctē captum scuit.

Ductum ad pretorium mane cum audiuit.

Whiche

Whiche made her ofte to syghe & sobbe withall.

The verficle.

We do prayse the, and do praye the, mother of god moste mercyfull.

The answere.

That thou entende, vs to defende, from deathe that is moste sorowfull.

The prayer.

Holy lorde Jesus, sonne of the moste swete vgin Mary, which suffredist death for vs vpō a crosse, shewe vnto vs thy mercy, and graūt vnto vs, and vnto all that deuoutly haue in remēbraūce the compassion of thy moste holy mother (for her sake) prosperous lyfe in this presēte worlde, & through thy grace, eternal glory in the worlde to come. Wherin thou dost lyue & raygne one god with the holy ghost, worlde without ende. So be it.

The glorious passion of a virgins son, bryng vs to the blysse of almyghtye god the father. So be it.

Frequens dans subsp rium sepe singultuit.

Versus.

Te laudamus et roga mus mater Jesu christi

Responsorium.

Vt intendas, & defendas nos a morte tristi.

Oremus.

Omine sancte Jesu fili dulcis virginis Marie, qui p nobis mortem in cruce tolerasti: hac nobis cū misericordiam tuā. Et da nobis & cunctis passionem tue sanctissime matris deuote recolētibus eius amore vitā in hac ti gratiosam: & tua pietate gloriam in futuro sempiternam. Jn quadrig & regnas in vnitate spiritus sancti deus. per omnia secula seculorum. Amen.

Christenosa passio filij virginis matris: pduc at nos ad gaudia summi dei patris. Amen.

Here se the sayenge of houres fyrste begā, and why they are so called.

The fyrst that euer we fynde in scripture to haue vsed the worshyp pynge of god, at certeyne set houres of the daye, was Daniel the prophete, as it appered in his. vj. chapi. And i the newe testament in the Actes of the apostles the. x. chapitre, we rede, that saynt Peter thapostle accustomed hym selfe to certayn houres of prayer. By whiche examples (as saynt Cypriane testefied) the catholyke church of Christe vsyd fyrst receyue and admyt suche maner of prayeng. Whereupon the same vsuall seruice that we call (prime and houres) was fyrste instituted to be sayde and songen here in the Churches of Englande, accordyng to the custome and vse of the diocese, somwhere after the vse of Sarū. and somwhere after the vse of Yorke And therfore whan we rede hora prima, tertia, sexta, and nona, that is, the fyrste, the thyrde, the sixte, and the nynth houre, euyn as they in the mention of seuerall houres, so were they & may be vsed at seuerall & tymes of the day, to be sayde in remembrance of Christes passion and the co passion of the virgin his mother.

The houres of our Lady.

Horæ de passione virginis.



In Bethleem/by an oxe and an Asse.

Holde/Jesu/thyne eyghe poyntyd bothe was

Deus in adiutoriū meum intende.

Domine ad adiuuandū me festina.

Gloria patri ⁊ filio et spiritui sancto.

Sicut erat in principio ⁊ nunc ⁊ semper: et in secula seculoꝝ. amen Alleluya. Hymnus.

O God bende thy selfe in to my helpe.

Lorde haste the to helpe me.

Glory be to ꝑ father to the son, and to the holy ghoste.

As it was at the begynnynge, as it is now and euer shalbe. So be it.

Prayse ye the lorde. The hympne.

COme holy ghoſt, o creatoꝛ eternal
In our myndꝭ to make viſitation
And fulfyll thou with grace ſupernall
Our hertes that be of thy creation.
Remembꝛe lozde, authoꝛ of ſaluacion
That ſomtyme of a virgin pure
without helpe of mannes operation
Thou tokeſt vpon the our frayle nature
O virgin Mary moſte gracyous
O mother of mercy incomparable
From our enemy defende thou vs
And in the houre of deathe be fauoꝛable
Glozy to the lozde of myghtes moſte
That of a virgin chaſte was boꝛe
Glozy to the father and the holy ghoſte
To them be prayſynge foꝛ euermoꝛe.
Anty. O wonderfull exchaunge.

The.liij.pſalme.

GOd foꝛ thy names ſake ſaue me: & iudge me by thy power.
O god heare my prayer: giue eare to the woꝛdes of my mouthe.
Foꝛ ſtraungers haue ryſen agaynſt me: and tyꝛauntes, haunynge no reſpecte vnto god, haue ſought my lyfe.
But lo, god helpeth me: and the lozde is pꝛotectour of my ſoule.
Turne the euyls vpon myn enemyes: & foꝛ thy truthes ſake deſtroye them.
Wyllyngly ſhal I ſacrifice vnto the: & ſhall acnowledge thy name (o lozde) foꝛ it is good.
Foꝛ thou haſte delyuered me out of all trouble: & myn ye hath loked ouer myn enemyes.
Glozye be to the father, to the ſõne, and to the holy ghoſte.

As

Veni creator ſpiritus, mẽtes tuoꝝ viſita: imple ſupna gratia, q̃ tu creaſti pectoꝛa

Memento ſalutis auctoꝛ, quod noſtri quondam coꝛpoꝛis: ex illiba ta: ꝙ̃gine naſcẽdo foꝛmam ſumpſeris.

Maria plena gratie, mater miſericoꝛdie: tu nos ab hoſte ꝓtege, et hoꝛa moꝛtis ſuſcipe.

Glozia tibi dñe, q̃ nat⁹ es de virgine, cũ patre & ſancto ſpiritu, in ſempiterna ſecula. Amen.
Ant. O admirabile.

Pſalmus.liij.

DEus in noie tuo ſaluũ me fac: & in virtute tua iudica me.
Deus exaudi oꝛationem meã: auribus pꝛcipe verba oꝛis mei.
Quñ alieni inſurrexerũt aduerſũ me, et foꝛtes queſierũt aiam meã: & nõ pꝛopoſuerũt deum ante conſpectum ſuũ.
Ecce enim de⁹ adiuuat me: & dñs ſuſceptoꝛ eſt anime mee.
Auerte mala inimicis meis, & i veritate tua diſperde illos.
Voluntarie ſacrificabo tibi, & confiteboꝛ nomini tuo dñe: quñ bonũ eſt.
Quoniã ex oi tribulatione eripuiſti me: et ſup inimicos meos deſpexit oculus meus.
Glozia patri & filio: et ſpiritui ſancto.

Sicut erat in ꝓncipio et nunc ⁊ semper: ⁊ in secula seculoꝝ amen.

℣. Laudate dominum omnes gẽtes: laudate eum oẽs populi.

℟. Quoniã ⁊firmata est sup nos miã ei⁹: et veritas dñi manet i eternũ.

Gloria patri ⁊ filio: et spiritui sancto.

Sicut erat in ꝓncipio et nunc et semper: ⁊ in secula seculoꝝ amen.

℣. Laudate dominum omnes gẽtes.

℟. Confitemini dño quñ bonus quñ in seculũ misericordia ei⁹

Dicãt nũc Israel quñ bonus: quñ in seculum misericordia eius.

Dicat nũc dom⁹ aarõ: quoniam in seculũ misericordia eius.

Dicant nunc oẽs qui timent dñm: quñ in seculũ misericordia ei⁹.

De tribulatiõe invocaui dñm: ⁊ exaudiuit me in latitudine dñs.

Dominus michi adiutor: nõ timebo quid faciat michi homo.

Domin⁹ michi adiutor: ⁊ ego despiciã inimicos meos.

Bonum est confidere in Domino: quam cõfidere in homine.

Bonum est sperare in domino: quam sperare in principibus.

Omnes gẽtes circuierunt me: ⁊ in nomine dñi qz vltus sũ in eos.

Circũdãtes circũdederũt me: et i nomine dñi quia vltus sũ in eos.

Circũdederũt me sicut

As it was in the begynnynge: as it is nowe, and euer shalbe. So be it.

¶ The .cxvij. psalme.

Prayse ye the lorde all gentyles: prayse ye hym all nacyons.

For his mercy hath ben multiplied vpõ vs: ⁊ ꝓ the truthe of ꝓ lord endureth for euer

Glorye be to the father, to the sõne, and to the holy ghoste.

As it was in the begynnynge, as it is nowe, and euer shalbe. So be it.

¶ The .cxviij. psalme.

Knowledge the lorde for he is good, for his mercy is euerlastyng

Let Israel saye nowe, that he is good: for his mercy is euerlastynge.

Let the house of Aarõ say nowe, ꝓ he is good: for his mercy is euerlastynge.

Let all that feare the lorde say: that is mercy is euerlastynge.

In my trouble haue I called vpon the lorde: ⁊ the lorde hath harde me at large

The lord is my helper: I feare not what soeuer man may do to me.

The lorde is my helper: and I shall despise myn enemyes.

Better it is to truste in the lord: than to truste in men.

Better it is to trust in the lorde: than to truste in prynces.

All nacyons haue compassed me: and yet in the lordes name haue I ben auenged vpon them.

They lyenge in awayte haue closed me in: and yet in the lordes name haue I ben auenged vpon them.

They haue swarmed about me like bees

and

and they haue burnte me as fyre amõge thornes, and yet i the lordes name haue I ben reuenged vpon them.

By violẽce haue I bẽ ouerturned, that I fell: and the lorde toke me vp.

My strength and prayse is the lorde: & he is made a sauiour vnto me.

The noyse of myrthe and helth, is i the tabernacles of the iuste.

The ryght hãde of ꝯ lord hath wrought vertue: the lordes ryghte hãde hath exalted me: the lordes ryghte hande hathe wrought vertue.

Iet me not dye, but lyue: and I shall shewe the workes of the lorde.

With castysyng the lorde hath chastised me: and hath not put me to deathe.

Open vnto me the gates of iustice, and entryng therin, I shall make knowledge to the lorde: this is the lordes gate, the ryghteous shall entre therin.

I wyll cõfesse the (o lorde) bycause thou hast harde me, and thou arte become my sauyour.

The stone, which the buylders reiected: the same was set at the heade of ꝯ corner

This is done by ꝯ lorde: and it is merueylous in our yes.

This is the day, whiche the lorde made: let vs be mery and reioyce therin.

O lord saue ꝯ me, o lorde ꝑsperne me wel: blessed is he ꝯ cõmeth in ꝯ lordes name.

We gyue prayse to you that be of ꝯ lordes house: god is the lorde, & he hath gyuen lyght vnto vs.

Appoynt ye a solẽpne holy day i thicke places: euyn vnto the corner of ꝯ aulter.

Thou

apes, & exarserunt me sicut ignis i spinis: et in nomine dñi qz vltus sum in eos.

Impulsus euersꝰ sũ vt caderem: & dominꝰ suscepit me.

Fortitudo mea & laus mea dominus: & factus est michi in salutem.

Vox exultationis et salutis: in tabernaculis iustorum.

Dextera dñi fecit virtutẽ, dextera domini exaltauit me: dextera domini fecit virtutẽ.

Non moriar, sed viuã: et narrabo opera dñi.

Castigans castigauit me dominus: et morti non tradidit me.

Aperite mihi portas iustitie, & ingressus in eas cõfitebor domino: hec porta domini, iusti intrabunt in eam.

Cõfitebor tibi domine qm exaudisti me: et factꝰ est michi i salutẽ.

Lapidẽ qm reprobauerunt edificãtes: hic factꝰ est caput anguli.

A domino factum est istud: et est mirabile in oculis nostris.

Hec est dies qm fecit dominus: exultemꝰ et letemur in ea.

O dñe saluũ me fac, o dñe bene ꝓsperare: bñ dictꝰ q̃ venit i noie dñi

Benedicimꝰ vobis de domo domini: deꝰ dominus, & illuxit nobis

Constituite diem solemnem in condensis: vsq; ad cornu altaris.

Deus meꝰ es tu, & cõfitebor tibi: deus meꝰ es tu, & exaltabo te.
Cõfitebor tibi dñe, quoniã exaudisti me: et factus es michi in salutem.
Cõfitemini dño quoniã bonus: qm in seculum misericordia eiꝰ.
Gloria patri & filio: et spiritui sancto:
Sicut erat in ꝓncipio et nunc & semper: & in secula seculorũ amen.

Antiphona.

O admirabile cõmercium: creator generis humani aiatũ corpus sumens de virgine, nasci dignatꝰ est: & ꝓcedens homo sine semine largitus est nobis suam deitatem. Capitulum.

In omnibꝰ requiẽ quesiui, & i hereditate domini morabor: tunc ꝓcepit, et dixit michi: creator omniũ, et q̃ creauit me, requeuit i tabernaculo meo. Deo gras. Respõsorium Aue maria gratia plena dominus tecum.
Aue maria gratia plena dominus tecum. ℟. Benedicta tu i mulieribus & benedict⁹ fructus vẽtris tui. Dominus tecum. Gloria patri et filio: et spiritui sancto. Aue maria gratia plena dñs tecũ. ℟. Sancta dei genitrix ego semper maria. ℣. Intercede ꝓ nobꝭ ad dñm deũ nr̃m. Dñe exaudi oratiõnẽ meã. Et clamor meꝰ ad te veniat. Oremꝰ

Thou arte my god, and I shall confesse the: thou art my god, & I shall exalte the I shal make knowlege vnto the (o lord) for thou hast harde me, and arte become my sauyour.
Knowlege ye the lorde, for he is good for his mercy is euerlastynge.
Glorye be to the father, to the sonne, & to the holy ghoste.
As it was at the begynnynge, as it is nowe, and euer shalbe. So be it.

The antheme.

O wonderful exchaunge. The creatour of mankynde takyng vpõ hym a lyuyng bodye, hath vouchesaued to be borne of a vgin. And he beinge made man, without seede of man, hath cõmitted vnto vs his godhed. The chapitre.

In all thinges haue I soughte rest, and shall dwel in ꝯ heritage of the lorde. Than the creatour of all thynges sayde, and cõmaũded me, and he ꝯ hath created me hath rested in my tabernacle. Thanke we god. Thaunswere.

Hayle Mary full of grace, the lorde is with the. Hayle Mary full of grace, the lorde is with the. The verticle.

Blessed be thou amõge women, & blessed be the fruite of thy wombe. Our lorde is with the. Glory be to the father, to ꝯ sõ, and to the holy ghoste. Hayle mary full of grace ꝯ lorde is wꝯ the. The verticle

Holy mother of god & virgin ꝑpetuall.

The answere.

Praye for vs vnto the lorde celestiall.
Lorde god here my prayer. And gyue herynge vnto my clamour. Let vs pray.

Graũt

Graunte, we beseche the lorde god, that thy seruauntes may enioye cõtinuall helthe bothe of body & soule. And through the gracyous intercessiõ of the blessed virgin Mary, that we may be delyuered from this present heuines, and to haue the fruition of eternall gladnes by Christe our lorde. So be it.

¶ The fyfte houre of the Crosse.

The fyfte houre, in the morynge clearely.

To theyr iudge, called Pylate ye Jewes Jesu with his handes bounde they cary where many a false wytnes dyd hym accuse.

In the necke they hym smyte, his bodye they bruse.

They spyt & defyle there his godly face.

The lyght of heuen, replete wt all grace.

¶ The verssicle.

We worshyp the Christ, with prayse & benediction. ¶ The answere.

For thou redemyddest the worlde from all affliction. ¶ Let us pray.

Lorde Jesu Christ, sonne of the lyuynge god, set thyn holy passion, crosse, & deathe betwene thy iudgement & our soules, both nowe, & at the houre of deathe. And moreouer vouchsauke to graunte vnto the lyuyng, mercy & grace, to the deade, pardõ and reste: to thy holy Churche, peace and concorde: and to vs poore synners, lyfe and ioye euerlasting. Whiche lyuest & reignest god with the father, and the holy ghoste, worlde without ende. So be it.

¶ The glorypous passiõ of our lorde Jesu Christe

Concede nos famulos tuos ꝙsumus dñe deꝰ perpetua mentis et corporis salute gaudere: et gloriosa bt̃e Marie semper virginis intercessione, a ꝓsenti liberari tristitia et eterna perfrui letitia. Per christum dominum nostrum. Amen

¶ Ad primã de cruce.

Hora prima ductus est Jesus ad Pilatum.

Falsis testimonijs multum accusatum.

In collo percussit manibus ligatum.

Multum dei conspuẽs lumen celi gratum.

Versus.

Adoramus te Christe, et benedicimus tibi.

Responsorium.

Quia per sanctam crucem tuã redemisti mundum. Oremus.

Domine Jesu Christe fili dei vivi, pone passionẽ crucẽ et mortem tuã inter iudicium tuũ, & animas nr̃as nunc et in hora mortis nr̃e: & largiri digneris, vitã miam & gratiam, delictis, veniam & requiẽ, ecclesie tue sctẽ pacem & concordiam: et nobis peccatoribꝰ, vitã & gloriam sempitnã Qui vivis & regnas cũ deo ꝑe in vnitate spiritus sancti deus. Per oia secula seculoꝝ. Amen

¶ Piosa passio dñi nr̃i

Jesu christi, ernak nos a doloze tristi, & perdu cat nos ad gaudia pa: radisi. Amen.

¶ Hoza prima de compassione beate Marie.

Hora prima domina videbis flagellatū.

Sui vnigenitum tur: piter tractatum.

Colaphi, & alapis, spu to dekozmatum.

Manus tozquens' gra: uiter ruit implozatum

Versus.

Te laudadam', & roga mus mē Jesu christi.

Responsozium.

Vt intendas, & defen: das nos a mozte tristi.

Ozemus.

Domine sancte Je: su fili dulcis vir: ginis Marie, q̄ pro no: bis mozte i cruce tole: rasti: fac nobiscū miam tuam. Et da nobis et cunctis cōpassionē tue sanctissime matris de: note recolētibus, eius amoze vitā in presenti gratiosam: & tua p ieta te gloziā infuturo sem piternā. In qua viuis et regnas i vnitate spi ritus sancti, deus. per oia secula seculoz. Amē.

Odzenosa compassio dulcissime dei matris: ꝓducat nos ad gaudia sūmi dei patris. Amen.

¶ Ad tertiam.

Christe, delyuer vs from sozowful heuy: nes, and bzynge vs to the ioyes of pa: radyse. So be it.

¶ The fyrste houre of the com: passion of our Lady.

When our Lady in the mozynynge beheilde.

Her onely sone scourged, & foule arayde Bobbed, knocte, and his face with spytte defyled.

God wote in herte, she was full sozе dis: mayde.

but yet alas it maketh myn herte afrayde To thynke howe she fell in greuous we: pynge.

And howe dulfullye her hādes she gan wrynge. ¶ The versicle.

We do prayse the, & do pray the, mother of god moste mercyfull.

¶ Thanswere.

That thou entende, vs to defende, from deathe ꝑ is moste sozowfull. The prayer.

Holy lozde Jesu, sonne of the moste swete virgin Mary, whiche suffe: redst dearthe foz vs vpon a Crosse, shewe vnto vs thy mercy, and graute vnto vs, and vnto all ꝑ deuoutely haue in remem bzaunce the cōpassion of thy most holy mother (foz her sake) prosperous lyfe in this present wozld, & through thy grace, eternal glozy in ꝑ wozlde to come. wher: in ꝑ doste lyue & raygne one god, with the holy ghost, wozlde wout ende. So be it.

The dolozous compassion of goddes moste swete mother, bzyng vs to ꝑ blysse of almyghtie god the father. So be it.

¶ The thyrde houre.

O god

Howe an Angell appered in annoyning.



Gloria in excelsis deo/Suddenly hanging.

O God bende thy selfe in to my helpe.
Lorde haste the to helpe me.
Glory be to the father, to the sonne, and to the holy ghost.
As it was in the begynnynge, as it is now, & euer shalbe. So be it.
The hympne.

Deus in adiutorium meum intende.
Dñe ad adiuuandū me festina.
Gloria patri & filio: et spiritui sancto.
Sicut erat in principio et nunc & semper: & in secula seculoꝝ amen. Alt'.

Come

Veni creator spiritus, mentes tuorū visita, imple superna gratia, quę tu creasti pectora

Memento salutis auctor, quod nostri quondā corporis ex illibata virgine, nascēdo formam sumpseris.

Maria plena gratie, matermisericordie: tu nos ab hoste protege, et hora mortis suscipe.

Gloria tibi domine, qui natus es de virgine, cū patre et sancto spiritu, in sempiterna secula. Amen.

an. Quādo natus es.

Ps. salmus. cxix.

Ad dominū cū tribularer clamaui: et exaudiuit me.

Domine libera aiam meā a labiis iniquis: et a lingua dolosa.

Quid detur tibi, aut quid apponat tibi: ad linguam dolosam.

Sagitte potentis acute: cum carbonibus desolatoriis.

Heu mihi quia incolatus meus prolongatus est, habitaui cū habitātib⁹ cedar multū incola fuit aia mea.

Cum his qui oderūt pacē eram pacificus: cū loquebar illis impugnabant me gratis.

Gloria patri, et filio: et spiritui sancto.

Sicut erat in principio. &c.

Ps. salmus. cxx.

Come holy ghoost, O creatour eternall.
In our myndes, to make visitation
And fulfyll thou with grace supernall
Our hertes that be of thy creation.
Remembre lorde, author of saluacyon,
That somtyme of a virgin pure
Without helpe of mannes operacyon
Thou tokest vpon the our frayle nature
O virgin Mary, moste gracyous
O mother of mercy incomparable
From our enemy, defende thou vs
And in the houre of deathe be fauorable
Glory to the lorde, of myghtes moste
That of a virgin chaste was bore
Glory to the father, and the holy ghoste
To them be prayse lynge for euermore.
So be it. Amen. Whā thou wast borne.

The. cxix. psalme.

I cryed vnto the lorde whan I was in trouble: and he harde me,
O lorde delyuer my soule from lyenge lyppes: and a disceytfull tonge.
What may be gyuen þ, or what may be layde agaynst the: to a disceytfull tonge.
The sharpe arrowes of the myghtye: with hotte sparklynge cooles.
Wo is me, for my restynge place is prolonged: I haue dwelled wt the inhabitātes of cedar, my soule was longe in exile.
I was peasyble wt them þ hated peace: whā I spake vnto them, they assaulted me causeles.
Glorye be to the father, to the sone, and to the holy ghoste.
As it was in the beginnyng, at it is. &c.

The. cxx. psalme.

I lyfted

I lyfted vp myn yes I to the hylles:
frō whens helpe shal come vnto me
My helpe commeth from the lorde, that
made heuen and earthe.
He shall not suffre thy foote to slyppe:
neyther shall he that kepeth the, fall I to
a slombre.
Lo he shall neither fall a slepe nor slom
bre: whiche kepeth Israel.
The lorde kepeth the, the lorde is thy de
fence more than thy ryght hande.
The sonne shall not burne the by daye:
nor the moone by nyght.
The lorde kepeth the from all euyll: the
lorde kepeth euyn thy soule.
The lorde kepeth thy goyng in & goyng
out: from this tyme forthe and euermore
Glorye be to the father, to the sone, and
to the holy ghoste.
As it was in the begynnynge, as it is
nowe, and euer shalbe. So be it.

The .cxxi. psalme.

I reioyced in those thynges ꝙ were
sayde vnto me: we shall go in to the
lordes house.
Our feete were standynge in thy gates:
O Jerusalem.
Jerusalem, whiche is buylded lyke a ci:
tie: whose participacion is within it selfe.
For thyther ascended the trybes, euyn
the trybes of the lorde: the testimonie of
Israel to acknowledge the lordes name
For there sacte the sytters in iudgemēt
euyn the seate of the house of Dauid.
Pray ye for the peace of Jerusalem: and
they shall haue plentye that loue the.
Let peace be made thrōugh thy vertue:

Lxxxii and

Leuaui oculos meos in mōtes: vnde
veniet auxilium michi.
Auxiliū meū a dño: qꝫ
fecit celum et terram.
Non det in cōmotionē
pedem tuum: neqꝫ dormi
tet qui custodit te.
Ecce non dormitabit,
neqꝫ dormiet: qui custo
dit israel.
Dominus custodit te,
dñs ꝓtectio tua: super
manum dexteram tuā:
Per diem sol non vret
te: neqꝫ luna per noctē.
Dñs custodit te ab oi
malo, custodiat animā
tuā dominus.
Dominꝰ custodiat in
troitum tuum, ꝙ exitū
tuū: ex hoc nunc, ꝙ vsqꝫ
in seculum.
Gloria patri ꝙ filio: et
spiritui sancto.
Sicut erat in ꝓncipio
et nunc et semper: ꝙ in
secula seculorum amen

Lxxxiii Letatus sum in his
quę dicta sunt mi
chi: in domū dñi ibimꝰ
Stantes erant pedes
nostri: in atrijs tuis hie
rusalem.
Jerusalem ꝙ edificat
ur ciuitas: cuiꝰ partici
patio eius in idipsum.
Illuc enim ascenderūt
tribus tribus dñi: testi
monium israel ad confi
tendum nomini domini.
Quꝫ illic sederūt sedes
in iudicio: sedes super
domum Dauid.
Rogate ꝙ ad pacē sūt
hierusalem, ꝙ abundan
tia diligentibus te.
Fiat pax i virtute tua

et abundantia in turribus tuis.

Propter fratres meos & proximos meos: loquebar pacem de te.

Propter domum dñi dei nri: quesiui bona tibi.

Gloria patri & filio. et spiritui sancto.

Sicut erat in principio et nūc & semper: & in secula seculorum amen.

℟. Quando natus es ineffabiliter ex virgine Maria, tūc implete sūt scripture: sicut pluuia in vellus descendisti, vt salvum faceres genus humanum: te laudamus deus noster.

℣. Capitulum.

AB initio & ante secula creata sum: & vsq; ad futurū seculū non desinam: & in habitatione sācta coram ipso ministraui. Deo gracias.

℟. Responsorium.

Sācta dei genitrix virgo semper Maria.

Sācta dei genitrix virgo semper maria. ℟. Intercede p nobis ad dñm deū nrm. Virgo semper maria. Gloria patri & filio: & spūi sancto Sācta dei genitrix virgo semper Maria. ℟. Post partum virgo inviolata permansisti.

℣. Responsorium.

Dei genitrix intercede pro nobis.

Dñe exaudi oracionem meam. Et clamor meus ad te veniat. Oremus.

Concede nos famulos tuos q̄s dñe mentis perpetua mētis & and plentuousnes in thy houses.

For my brothers and kynredes sakes: I prayed peace for the.

For þ hous of our lord god: I besought good thynges for the.

Glorye be to the father, to the sone, and to the holy ghoste.

As it was in the begynnynge: as it is nowe, and euer shalbe. So be it.

℣ The antheme.

WHan thou wast borne of þ virgin Mary, by an vnspeakeable meane, thā were the scriptures fulfylled, for thou dydest discende euyn lykewyse as the rayne dyd in to the flees of Gedron, for the salvacio of mankynde. We prayse the lorde god.

℣ The chapitre.

FRom the begynnynge, and before the worlde was I created, & shal neuer fayle vnto the worlde þ is to come and I haue ministred before hym, in an holy habitacion. Thankes be to god.

℣ Thanswere.

Holy mother of god, and virgin ypetual Holy mother of god, and virgin ypetual

℣ Verticle. Pray for vs vnto the lorde celestiall. O virgin perpetuall. Glorye be to the father, to the son, & to the holy ghoste Holy mother of god, and virgin ypetual

℣ The verticle.

After thy byrth virgin þ dydest remayne

℣ The response.

Pray to thy sonne to saue vs from paine Lorde god heare my prayour. And gyue hearyng vnto my clamour. Let vs pray.

GRaunte, we beseche the lorde god, that thy seruauntes may enioye cōtinual

tinual helth of body & soule. & thzough the gra tiou3 intercession of the virgin thy moth .r, ꝑ we may be delyuered from this pzes ent heuynes, and to haue the fru ition of eternall gladnes. By Chzist our lozde. Blesse we the lozde. Thake we god

¶ The thyzde houre of the Crosse.

Aboute thze houres after the sonne gan spzynge.
All the Jewes crye, Jesu to crucifie
And in skozne they hym clothed with purple clothynge.
And in steade of a crowne, on his heed they tye.
A crowne of thozne, that pzycked cruelly
And ladde hym fozthe to the place whe: re he dyed.
With a great howge crosse on his shul ders leyed.

¶ The verticle

We wozshyp the Chzistie with pzayse & benediction. ¶ Thanswere.
Foz thou redempdst the wozlde from all affliction. ¶ Let vs pray.

Lozde iesu chzist, sonne of ꝑ lyuyng god, set thyn holy passiō, crosse and deathe betwene thy iudgemēt & our soul: les, both nowe, & at the houre of deathe. And mozeouer vouchsauke to grau̇te vn to the lyuyng, mercy & grace, to the wade pardō & reste, to thy holy Churche, peace and cōcozde: & to vs poore synners, lyke & ioye euerlastyng. Whiche lyuest and rei gnest god with the father, and the holy ghoste, wozlde without ende. So be it.
The glozious passion of our lozde Jesu Chzistie delyuer vs from sozowful heup:

cozpozis salute gaude re: & glozioso beate ma gie semper virginis in tercessione a pzsēti li berari tristicia: & eter na perfrui leticia. ꝓter xꝝm dim nostrū. Amē.
Benedicamus domi no. Deo gratias.

¶ Ad tcr: cum be cruce.

¶ Crucifige clami: tant hora tertia rum.

Illusus induitur ves te purpuratum.

Caput eius pungitur corona spinarum.

Crucem portat humē: eis ad loca penarum.

Versus.

Adoramus te Chziste, et benedicimus tibi.

Responsorium.

Qz per sanctam crucem tuam redemisti mūdū.

Oremus.

Dñe iesu xꝑe fi li dei viui, pone passionem crucē & moz tem tuam iter iudiciū tuum, & aias nostras nunc & in hora moztis nostre: largiri digne ris vens miam & gra: tiam deuotis, venā et requiē, ecclie tue sancte, pacem & concoz diam: & nobis pecca toribus, vitam & gloziā sempiternam. Qui vi uis & regnas cū deo pa tre in vnitate spūs sanc ti deꝰ. ꝓr oia secla se. Glozioſa passio domi ni nri iesu chzisti eruat nos a doloze tristicie

perducat nos ad gaudia paradisi. Amen.

Ad tertiam de compassione beate Marie.

VIdens virgo virginum hora tertiarum.

Caput punctum filij corona spinarum.

Crucem ferens scapulis ad loca penarum.

Pen dolore sternitur luto platearum.

Versus.

Te laudadamꝰ, & rogamus mꝫ Jesu Christi.

Responsorium.

Vt intendas, & defendas nos a morte tristi.

Oremus.

DOmine sancte Jesu fili dulcis virginis Marie, qꝺ pro nobis morꝫ i cruce tolerasti: fac nobiscū miam tuam. Et da nobis et cunctis cōpassionē tue sanctissime matris denote recolētibus, eius amore vitā in presenti gratiosam: & tua p ietate gloriā inuturo sempiternā. In qua viuis et regnas i vnitate spiritus sancti, deus. Per oia secula seculoꝝ. Amē.

Ad hrenosa compassio dulcissime dei matris: ꝓducat nos ad gaudia filii dei patris. Amen.

Ad tertiam de beata Maria.

nes, and bryng vs to the ioyes of Paradyse. So be it.

¶ The thyrde houre of the compassion of our Lady.

WHan the virgin of virgins beheelde her sonne.

Aboute thre houres after the daye gāne springe.

With a sharpe crowne of thorne, on his heade done.

And a greate crosse on his shulders bearynge.

To the place of deathe, the Jewes hym leadynge.

Alas for woo, downe in the strete she fell

With as sadde an herte, as euer tongue coulde tell. ¶ The versicle.

We do prayse the, & do pray the, mother of god moste mercyfull.

¶ The answere.

That thou entende, vs to defende, from deathe ꝯ is moste sorowfull. ¶ The prayer.

HOly lorde Jesu, sonne of the moste swete virgin Mary, whiche suffre dyll deathe for vs vpon a Crosse, shewe vnto vs thy merry, and grafte vnto vs, and vnto all ꝯ deuoutely haue in remembraunce the compassion of thy moll holy mother (for her sake) prosperous lyfe in this present worlde, & through thy grace, eternal glory in ꝯ worlde to come. wherin ꝯ doll lyue & raygne one god, with the holy gholl, worlde wout ende. So be it.

¶ The glorious passion of a virgins son, bryng vs to the blysse of almyghtye god the father. So be it.

¶ The syxte houre of our Lady.

O god

Thre kynges with reuerence.



Offred golde/myrre/and fra nkynsence.

O God bende thy selfe in to my helpe.

Lorde haste the to helpe me.

Glory be to ꝑ father to the son, and to the holy ghoste.

As it was at the begynnynge, as it is now and euer shalbe. So be it.

Prayse ye the lorde. ¶ The hympne.

Deus in adiutoriū meum intende.

Domine ad adiuuandū me festina.

Gloria patri ⁊ filio et spiritui sancto.

Sicut erat in principio ⁊ nunc ⁊ semper: et in secula seculoꝝ amen Alleluya. Hymnus.

Ueni creator spiritus, mentes tuorum visita: impple supna gratia, quę tu creasti pectora

Memento salutis auctor, quod nostri quondam corporis: ex illibata Virgine: nascēdo formam sumpseris.

Maria plena gratię, mater misericordię: tu nos ab hoste protege, et hora mortis suscipe.

Gloria tibi domine, qui nat⁹ es de virgine, cū patre & sancto spiritu, in sempiterna secula. Amen. In. Rubū quē.

Psalmus. cxxij.

Ad te leuaui oculos meos: qui habitas in celis.

Ecce sicut oculi seruorum: in manibus dominorum suorum.

Sicut oculi ancille in manibus domine sue: ita oculi nostri ad dñm deum nostrū donec mi sereatur nostri.

Miserere nostri domine miserere nostri: qm multum repleti sumus despectione.

Quia multū repleta est anima nostra: opprobrium abundantibus, et despectio superbis.

Gloria patri et filio: & spiritui sancto.

Sicut erat in principio et nunc & semper: et in secula seculorum amen.

Psalmus. cxxiij.

Come holy ghost, o creator eternal
In our mynds to make visitation
And fulfyll thou with grace supernall
Our hertes that be of thy creation.

Remembre lorde, author of saluacion
That somtyme of a virgin pure
Without helpe of mannes operation
Thou toke vpon the our frayle nature

O virgin Mary moste gracyous
O mother of mercy incomparable
From our enemy defende thou vs
And in the houre of deathe be fauorable

Glory to the lorde of myghtes moste
That of a virgin chaste was bore
Glory to the father and the holy ghoste
To them be prayse for euermore.
So be it. Anty. The bushe.

The. cxxij. psalme.

Vnto the haue I lyft vp myn yes o god: which inhabitest the heuens.

Euyn lyke as the yes of seruauntes wayte at the handes of theyr maysters.

As the yes of a handemayden be vpon her maystres: euyn so be our yes vpon our lorde god, vntyl he haue mercy on vs

Haue mercy on vs, o lorde haue mercye on vs: for we are fulfylled with moche contempte.

For our soule is fylled very moche: beinge scorned of the ryche, and despysed of the proude.

Glorye be to the father, to the sonne and to the holy ghoste.

As it was in the begynnynge, as it is nowe and euer shalbe. So be it.

The. cxxiij. psalme.

Excepte

Excepte the lorde had ben amonge vs (let Israell now speke) excepte the lorde had ben amonge vs.

Wh an men rose agaynst vs: peraduenture they might haue swalowed vs vp quicke When han their furie was great agaynst vs: peraduenture water moughte haue couped vs vp.

Our soule hath passed ouer a ryuer: our soule peraduanture myght haue passed ouer a water intollerable.

Blessed be the lorde, which hath not suffered vs to be caught with their tethe.

Our soule hath ben deliuered, euen as a sparowe from the foulers snare.

The snare is worne out: and we are deliuered.

Our helpe consisteth in the name of the lorde: whiche made heuen and earthe.

Glorye be to the father, to the sonne, and to the holy ghoste.

As it was in the begynnynge, as it is nowe, and euer shalbe. So be it.

The.cxxiiii.psalme.

They that truste in the lorde as a mountaine of Syon: he shal neuer be moued, whiche inhabiteth Jerusalem

Mountaynes are in the circuite of it: and the lorde is in the circuite of his people: from this tyme forthe and euermore.

For ꝑ lorde shall not leaue ꝑ rodde of synners vpon the lotte of the iuste: let ꝑ iust shulde extende their handes vnto synne

Do well (o lorde) to the good & vpryght in herte.

But those ꝑ swarue, the lord shal bryng in to bondes with them that worke wyc-

Nisi q̃ dñs erat in nobis dicat nunc israel: nisi quia dominus erat in nobis.

Cum exurgerent homines in nos forte vi nos deglutiss̃ent nos.

Cũ irascereꝛ furor eoꝝ in nos: forsitan aqua absorbuisset nos.

Torrentem pertransiuit anima nostra: forsitan pertransisset aia nr̃a aquam intollerabilem

Benedictus dominus qui non dedit nos: in captione dentibus eoꝝ.

Anima nr̃a sicut passer erepta est: de laqꝫ venantium.

Laqueus contritus est: et nos liberati sumus.

Adiutoꝛium nostrum in nomine dñi: qui fecit celum & terram.

Gloꝛia patri & filio: et spiritui sancto.

Sicut erat in ꝓncipio et nunc & semper: & in secula seculoꝝ amen.

Psalmus cxxiiii.

Qui confidũt in dño sicut mons Sion: non commouebitur in eternum, qui habitat in Hierusalem

Mõtes in circuitu ei⁹ et dominus in circuitu populi sui: ex hoc nunc et vsq; in seculum.

Quia nõ relinquet dominꝰ virgã pccatoꝝ super sorꝛtem iustoꝝ: vt nõ extendant iusti ad iniquitatem manus suas.

Bene fac domine bonis et rectis coꝛde.

Declinantes autem obligationes adducet dominus cum operan-

tibus iniquitatem: pax super israel.

℣. Gloria patri et filio et spiritui sancto.

℟. Sicut erat in principio et nunc & semper: & in secula seculorum amen.

℣. Rubum quem viderat moyses incombustum, conseruat̃ agnouimus tuam laudabilẽ virginitatem: dei genitrix intercede p nobis.

Capitulum.

Et sic in Syon firmata sum, & in ciuitate sanctificata simili ter requieui: & in hierusalem potestas mea deo gratias.

Responsorium

Post partum virgo inuiolata permansisti.

Post partum virgo inuiolata permãsisti, ℣. Dei genitrix intercede pro nobis. Inuiolata permansisti. Gloria patri et filio: & spiritui sãcto Post partum virgo inuiolata permansisti, ℣. Speciosa facta es & tuauis. ℣. In delicijs tuis sancta dei genitrix.

Domine exaudi orationẽ meã. Et clamor meus ad te veniat. Oremus.

Concede nos famulos tuos ꝗsumus dñe deꝰ perpetua mentis et corporis salute gaudere: et gloriosa bt̃e Marie semper virginis intercessione, a presenti liberari tristitia et eterna perfrui letitia. Per christum dominũ nostrũ. Amẽ. Benedicamus dño. deo gras.

kednes: peace be vpon Israel.

℣. Glorye be to the father, to the sõne, and to the holy ghoste.

℟. As it was in the begynnynge, as it is nowe, and euer shalbe. So be it.

℣. The antheme.

℟. The bushe that Moyses saw preserued from burnyng (whã it was vpon a lyght fyre) dyd signifie to vs thy moste commẽdable virginitie: goddes mother praye for vs.

℣. The chapitre.

℟. And so in Sion was I setled, and in the sanctified citie also I rested: and in Jerusalẽ was my power. Thãke we god.

℣. Thaunswere.

℟. After thy byrth virgin & dydest remaine After thy byrth virgin & dydest remaine

℣. The verticle.

℟. Praye to thy sonne to sawe vs frõ paine. Virgin thou dydest remayne. Glorye be to the father, to the sõne, and to the holy ghoste. After thy byrthe virgin, thou dydest remayne.

℣. The verticle.

℟. Thou arte made beautifull & amorous.

℣. The answere.

℟. O mother of god moste glorious.

℣. Lorde god here my prayer. And gyue herynge vnto my clamour.

℣. Let vs praye.

Graunte, we beseche the lorde god, that thy seruauntes may enioye cõtinuall helthe bothe of body & soule. And thorough the gracyous intercessiõ of the blessed virgin Mary, that we may be deliuered from this present heuines, and to haue the fruition of eternall gladnes By Christe our lorde. Blesse we the lorde Thanke we god.

The lyrte

¶ The syxte houre of the crosse. ¶ Ad sextam de cruce.

THe syxte houre sprynging, before the mydday
Jesu hande and foote, to the crosse they nayled.
with the shamefullyst deathe that they contryue may.
And in dispite, betwene two theues hym hanged.
Whan that they thoughte for payne, ꝯ he thursted.
His thursle for to quēche, they proffered hym gall.
This lambe so illuded boughte our synnes all.

Hora sexta Jesꝰ est cruci cōclauatus.
Atq; cū latronibus pēdens deputatus.
Pro tormentis sitiens fele saturatus.
Agnus crimē diluit se iudificatus.

¶ The versicle.

We worshyp the Christ, with prayse ꝯ benediction.

Adoramus te Christe, et benedicimus tibi.

¶ The answere.

For thou redemydste the worlde from all affliction.

Quia per sanctam crucem tuā redemisti mūdum.

¶ The prayer.

OLorde Jesu Christ, sonne of the lyuynge god, set thyn holy passion, crosse, ꝯ deathe betwene thy iudgement ꝯ our soules, both nowe, ꝯ at the houre of deathe. And moreouer vouchsauke to graunte vnto the lyuyng, mercy ꝯ grace, to the deade, pardō and reste: to thy holy Churche, peace and concorde: and to vs poore synners, lyfe and ioye euerlasting. Whiche lyuest ꝯ reignest god with the father, and the holy ghoste, worlde without ende. So be it.

Oremus.

DOmine Jesu Christe fili dei viui, pone passionē crucē et mortem tuā inter iudiciū tuū, ꝯ aias nras nunc et in hora mortis nre: ꝯ largiri digneris, vitam ꝯ gratiam, deficis, veniam ꝯ requiē, ecclie tue sctā pacem ꝯ concordiam: et nobis peccatoribꝰ, vitā ꝯ gliam sempiternā Qui viuis ꝯ regnas cū deo pre in vnitate spūs scti deus. Per.

The glorious passiō of our lorde Jesu Christe, delyuer vs from sorowfull heuynes, and bryngе vs to the ioyes of Paradyse. So be it.

Gloriosa passio dñi nri Jesu christi, eruat nos a dolore tristi, et perducat nos ad gaudia paradisi. Amen.

¶ The syxte houre of the compassion of our Lady.

¶ Ad sextam de cōpassione beate Marie.

This

Hora sexta respicit mater suum natū

Obstetum vulneribus: in cruce lenatum.

This piteous mother before the none tyde.
Her sone eleuate on the crosse myghte se,
His body torne & wrapped with woundes wyde

Inter fures positum fellecy potatum.

Hangyng betwene theues, as shamefull as coulde be.
His thurste to slake, bytter gall casted he
At her owne herte, his payne she felte so sore

Illa secum cētiens reddit etulatum.

She weyled & cryed a. C. sythe therfore.

Versus.

Te laudamus et rogamus mater Jesu christi

The versicle.

we do praise the, and do praye the, mother of god moste merycfull.

Responsorium.

Vt intendas, & defendas nos a morte tristi.

The answere.

That thou entende, vs to defende, from deathe that is moste sorowfull.

Oremus.

The praier.

DOmine sancte Jesu fili dulcis virginis Marie, qui p nobis mortem in cruce tolerasti: hac nobiscū misericordiam tuā. Et da nobis & cunctis ppassionem tue sanctissime matris deuote recolētibus eius amore vitā in hac ti gratiosam: & tua pietate gloriam in futuro sempiternam. In quabus & regnas in vnitate spiritus sancti deus. Per omnia secula seculorum. Amen.

HOly lorde Jesus, sonne of the moste swete vgin Mary, which suffredst death for vs vpō a crosse, shewe vnto vs thy mercy, and grant vnto vs, and vnto all that deuoutly haue in remēbrance the compassion of thy moste holy mother (for her sake) prosperous lyfe in this pselēte worlde, & through thy grace, eternal glory in the worlde to come. Wherin thou dost lyue & raygne one god with the holy ghost, worlde without ende. So be it.

The dolorous compassion of goddes moste swete mother, bryng vs to p blysse, of almyghtie god the father. So be it.

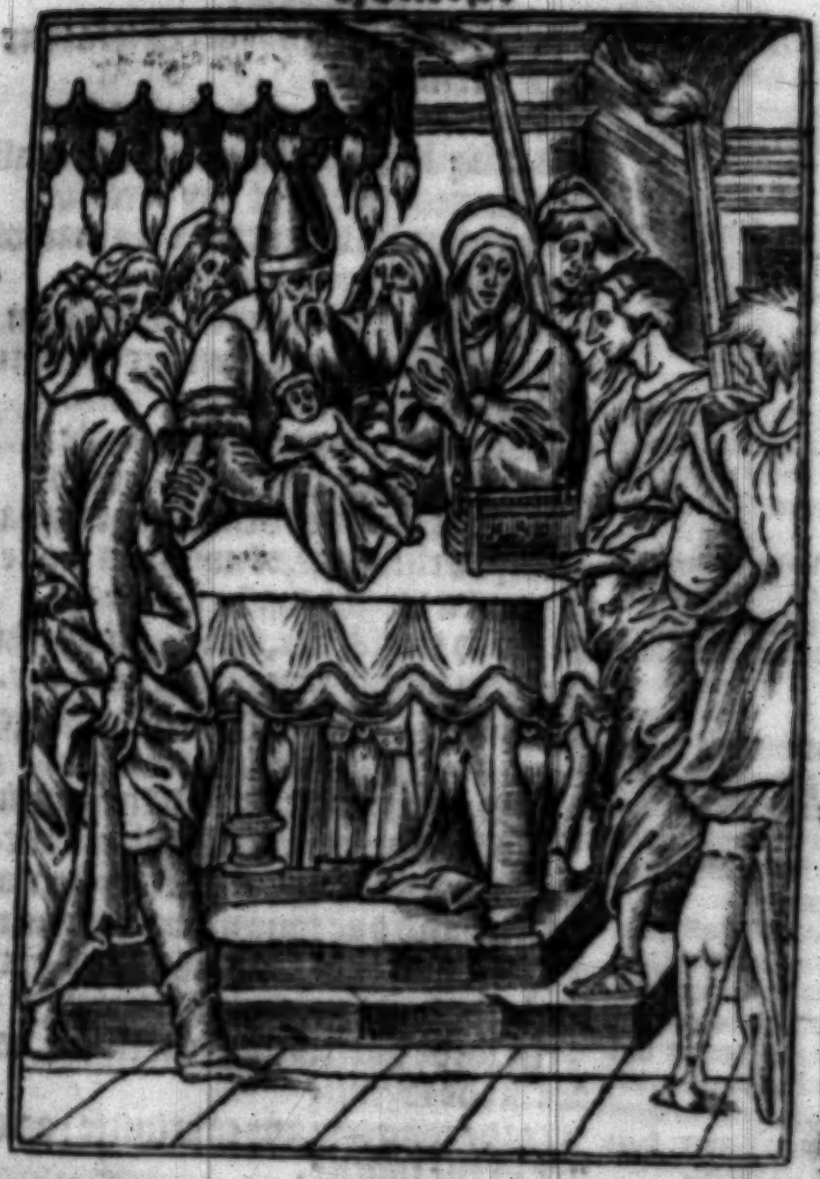
Ihrenosa ppassio filij virginis matris: pduc at nos ad gaudia summi dei patris. Amen.

Ad nonam de beata Maria.

The nynth houre of our Lady.

O god

Symeon ac Christes Circumcision.



Nyne eyen beholdeth your redempcyon.

O God bende thy selfe in to my helpe.

Lorde haste the to helpe me.

Glory be to the father, to the sonne, and to the holy ghost.

As it was in the begynnynge, as it is now, & euer shalbe. So be it.

Prayse ye the lorde. Dympne.

Deus in adiutorium meum intende.

Dñe ad adiuuandū me festina.

Gloria patri & filio: et spiritui sancto.

Sicut erat in principio et nunc & semper: & in secula seculoꝝ amen. Hyᵒ.

Uni creator spiritus, mentes tuorũ visita, imple superna gratia, q̃ tu creasti pectora

Memento salutis auctor, quod nostri quondã corporis: ex illibata virgine, nascẽdo formam sumpseris.

Maria plena gratie, mater misericordie: tu nos ab hoste protege, et hora mortis suscipe.

Gloria tibi domine, q̃ natus es de v̄gine, cũ patre et sancto spiritu, in sempiterna secula. Amen.

An. Germinauit radix Jesse. Psalmus. cxvi.

In conuertẽdo dominꝰ captiuitatẽ Sion: facti sumꝰ sicut consolati.

Tũc repletũ est gaudio os nostrum: & lingua nẽa exultatione.

Tunc dicẽt inter gentes: magnificauit dominus facere cum eis.

Magnificauit dominꝰ facere nobiscum: facti sumus letantes.

Conuertere dñe captiuitatem nostram: sicut torrens in austro.

Qui seminãt i lachrymis: in exultatiõe metẽt.

Euntes ibãt, & flebãt: mittentes semina sua.

Venientes aũt venient cũ exultatione portãtes manipulos suos.

Gloria patri & filio: et spiritui sancto:

Come holy ghoste, O creatour eternall.
In our myndes, to make vysitation
And fulfyll thou with grace supernall
Our hertes that be of thy creation.
Remembre lorde, author of saluacyon.
That somtyme of a virgin pure
Without helpe of mannes operacyon
Thou toke vpon the our frayle nature
O virgin Mary, moste gracyous
O mother of mercy incomparable
From our enemy, defende thou vs
And in the houre of deathe be fauorable
Glory to the lorde, of myghtes moste
That of a virgin chaste was bore
Glory to the father, and the holy ghoste
To them be pray lynge for euermore.
So be it. Anty. The roote of Jesse.

The. cxv. psalme.

When the lorde turned the captiuite of Syon: we were made gladde.
Than was our mouthe fulfylled with wyrthe: and our tongue with ioyfulnes.
Than shall they say amõge the gẽtyls: the lorde done greately for them.
The lorde hath done greately for vs: we are made ioyfull.
Lorde conuerte our captiuitie: as a ryuer in the southe.
They that sowe with teares: shall reape with gladnes.
They goynge forthe wente and wepte: castynge theyr sedes.
But comynge agayne they shall come wt ioye, bearyng theyr handes full of corne.
Glorye be to the father, to the sonne, & to the holy ghoste.

As it was at the begynnyng, as it is nowe, and euer shalbe. So be it.

¶ The.cxxvj.psalme.

Onles the lorde haue buylded the house: they haue laboured in vaine whiche buylde it.

Onles the lorde haue kepte the citie: he hath watched in vayne that kepeth it.

It is in vayne for you to ryse before lyghte: aryse after your syttynge, ye that eate the breade of sorowe.

So hā he hath gyuen slepe to his welbeloued: lo the heritage of the lorde is chyldren, the reward is ꝑ frute of the wombe As arrowes in ꝑ hande of the myghtie: so be the chyldren of smyters.

Blessed is ꝑ mā, which fulfylled his desyre of thē: he shall not be cōfounded whan he shal speake to his enemies in ꝑ gate.

Glorye be to the father, to the sōne, and to the holy ghoste.

As it was at the begynnynge: as it is nowe, and euer shalbe. So be it.

¶ The.cxxvij.psalme.

Blessed be all that feare the lorde: whiche walke in his wayes.

For ꝓ shalte eate the labours of thyn handes: thou shalte be blessed, and well shalte thou be.

Thy wyfe shalbe as a plentuous vyne: in the sydes of thyne house.

Thy sonnes lyke the plantes of Olyue trees: all aboute thy table.

Lo, thus shall a man be blessed: whiche feareth the lorde.

The lorde of Syon blesse the: and thou shalte se the goodes of Jerusalē, all the dayes

Sicut erat in ꝓncipio et nunc ꝙ semper: ꝙ in secula seculoꝝ amen.

℣ Psalmus.cxxvij.

Nisi dominus edificauerit ꝙuerit vmum: in vanum laborauerunt, qui edificant eam.

Nisi dominꝰ custodierit ciuitatem: frustra vigilat, q̄ custodit eā.

Vanū est vobis ante lucem surgere: surgite postꝫ: sederitis, q̄ māducatis panē doloris.

Cū dederit dilectis suis sōnū: ecce hereditas dñi filij, merces fructus ventris.

Sicut sagitte i manu potentis, ita filij excussorum.

Beatus vir qui implet desideriū suum ex ipsis: non confundetur cum loquetur inimicis suis in porta.

Glorya patri, ꝙ filio: ꝙ spiritui sancto.

Sicut erat in ꝓncipio et nūc et semper.

℣ Psalmus..cxxvij.

Beati omnes q̄ timent dominū: qui ambulant in vijs eius

Labores manuū tuarū qz māducabis: beatus es, ꝙ bene tibi eris

Uxor tua sicut vitis abundans: in lateribꝰ domus tue.

Filij tui sicut nouelle olinarum: in circuitu mense tue.

Ecce sic bñdicetur homoꝰ q̄ timet dominū.

Benedicat tibi dominus ex Sion: ꝙ videas bona Hierusalem, om

nibus diebus vite tue
Et videas filios filioꝝ
tuoꝝ: pacē sup Israel.

Gloria patri ⁊ filio: et
spiritui sancto.
Sicut erat in ꝓncipio
et nunc et semper: ⁊ in
secula seculoꝝ amen.
℣. Germinauit radix
Jesse: ortꝰ est stella ex
Jacob: virgo peperit
saluatorem: te laudā-
mus deus noster.

Capitulum.

Et radicauit in po-
pulo honorificato
⁊ i partes dei mei he-
reditas illi⁹: ⁊ in ple-
nitudine sanctoꝝ de-
tentio mea. Deo gras.
Responsorium.

Speciosa facta es et
suauis. Speciosa facta
es ⁊ suauis.

Versus.

In delicijs tuis sancta
dei genitrix. Et suauis
Gloria patri ⁊ filio: et
spiritui sancto. Specio-
sa facta es, ⁊ suauis.
Versus.

Dignare me laudare
te virgo sacrata.
Responsorium.

Da michi virtutē con-
tra hostes tuos.
Domine exaudi orōnē
meā. Et clamor meus
ad te veniat. Oremus.

Concede nos fāmu
los tuos q̄s dēne
deus ꝑpetua mētis ⁊
corporis salute gaudere: ⁊ gloriosa beate Ma-
rie semper ⁊ginis in-
tercessione, a ꝑsenti
liberari tristitia: ⁊ ęter-

dayes of thy lyfe.
And thou shalte see the chyldren of thy
chyldren: and peace vpon Israel.
Glorye be to the father, to the sonne, and
to the holy ghoste.
As it was in the begynnynge, as it is
nowe, and euer shalbe. So be it.
Ant. The roote of Jesse hath borne bud
des: a sterre is rysen out of the house of
Jacob, a virgin hath borne the sauiour
of the worlde: we prayse the lorde god.

¶ The chapitre.

And I haue plāted my roote in an
honorable nacyon, whose enheri-
taunce is in the partes of my god, and a-
mōge the company of sayntes is my ta-
rryenge. Thankes be to god.

¶ The answere.

Thou arte made beautyfull ⁊ amorous.
Thou arte made beautyfull ⁊ amorous.

¶ The verficle.

O mother of god moste glorypous. And
amorous. Glorye be to the father, to ꝯ
sonne, and to the holy ghoste. Thou arte
made beautyfull and amorous.

¶ The verficle.

Graūte me blessed Lady to anaunce the
with glorye. ¶ The answere.
Againſt thyn enemyes gyue me ꝯ victorie
lorde god heare my prayour. And gyue
hearyng vnto my clamour. Let vs pray.

Graunte, we beseche the lorde god,
that thy seruauntes may enioye cō
tinual helth of body ⁊ soule. ⁊ thrꝰough
the gratious intercession of the virgin
thy mother, ꝯ we may be delyuered from
this ꝑsēt heuynes, ⁊ to haue ꝯ fruition
of eternall

of eternall gladnes. By Chriſt our lorde
Bleſſe we the lorde. Thanke we god.

¶ The nynthe houre of
the crolle.

OUr merryfull lorde Jeſu goddes ſonne.
Callynge vnto his father almyghty.
yelded vp his ſoule. And full vpon none
The ſpirite departed that bleſſed body.
The ſõne waxed darke, the earth quoke wonderſly.
Greate merueylous thynges, to beholde and heare.
And yet a knyght perced his herte with a ſpeare. ¶ The verſicle.
We worſhyp the Chriſt with prayſe & benediction. ¶ The anſwere.
For thou redempdſt the worlde from all affliction. ¶ The prayer.

LOrde Jeſu Chriſt, ſonne of the lyuynge god, let thyn holy paſſion, crolle, & deathe betwene thy iudgement & our ſoules, both nowe, & at the houre of deathe. And moreouer vouchſauke to graunte vnto the lyuyng, mercy & grace, to the deade, pardon and reſte, to thy holy Churche, peace, and concorde, and to vs poore ſynners, lyfe and ioye euerlaſting. Which lyueſt and reigneſt god with the father, and the holy ghoſte, worlde with out ende. So be it.

The gloryous paſſion of our lorde Jeſu Chriſte, delyuer vs from ſorowful heuynes, and bryng vs to the ioyes of Paradyſe. So be it.

¶ The nynthe houre of the compaſſion of our Lady.

Sone

na perfrui leticia. Per xpm dñm noſtrũ. Amẽ.
Benedicam⁹ dño. Deo gr̃as

¶ Ad nonam de Cruce.

HOra nona domin⁹ Jeſus expiranit.

Heli clamans ſpiritũ patri commendauit.

Latus eius lancea miles perforauit.

Terra tunc cõtremuit et ſol obſcurauit.

Deinde:

Adoramus te Chriſte: et benedicimus tibi.

Reſpontorium.

Quia per ſanctam crucem tuam redemiſti mũdum. Oremus.

DOmine Jeſu xpe, fili dei viui pone paſſionem crucẽ & mortem tuam inter iudiciũ tuum, et animas noſtras nunc & in hora mortis nre & largiri digneris vitam miſericordiam & gratiam defunctis, veniam & requiem, eccleſie tue ſancte pacem et cõcordiam: & nobis peccatoribus vitam & gloriam ſempiternã. Qui viuis & regnas cũ deo patre in vnitate ſpiritus ſancti deus. Per oĩa ſecula ſeculorum. Amẽ.

Glorioſa paſſio dñi noſtri Jeſu Chriſti, eruat nos a dolore triſti, & perducat nos ad gaudia paradiſi. Amen.

¶ Ad nonã de compaſſione beate Marie.

Hora nona flebilis
cernit expirantē.

Patri dando spiritū,
eloi clamantem.
Militem cum lancea,
latus perforantem.

Cadit tunc in extasim:
dolor sternit stantem.

Versus.

Te laudamꝰ, et rogamꝰ mater Jesu Christi

Responsorium.

Vt intendas, ⁊ defendas nos a morte tristi

Oremus.

Domine sācte Jesu fili dulcis ꝟgīnis Marie, qui pro nobis mortē i cruce tolerasti: fac nobiscū miam tuam. Et da nobis, et cunctis cōpassionē tue sanctissime matris deuote recolēribus, eius amore vitā in presenti gratiolā: ⁊ tua pietate gloziam in futuro sempiternā. In qua viuis et regnas i vnitate spiritus sancti, deꝰ. Per oīa scla scloꝝ. Amen.

Hzenosa ꝓpassio dulcissime dei matris: ꝓducat nos ad gaudia ꝛnī dei patris. Amen

Ad vesperas de beata virgine Maria.

Sone after noone, this mother lore weppynge
Der sone, callynge to his father, myghte heare.
Sawe from ꝯ body, the soule deptyng
And a knight openig his herte wᵗ speare
For sorow, she fel towne i a sowne there
O mercyfull lorde god, what earthely wyght
Wolde not haue rewed of that pyteous syght. ¶ The verficle.
We do prayse the, ⁊ do pray the, mother of god most mercyfull. ¶ The answere.
That thou entende, vs to defende, from deathe that is moste sorowfull.

¶ The prayer.

Holy lorde Jesus, sone of the most swete vgin Mary, which suffredst death for vs vpō a crosse, shewe vnto vs thy mercy. And graunte vnto vs, ⁊ vnto all ꝯ deuoutly haue in remembraunce ꝯ compassion of thy moste holy mother (for her sake) prosperous lyfe in this prsēte worlde, ⁊ through thy grace, eternal glory in the worlde to come, wherin ꝯ doste lyue ⁊ raygne one god wᵗ the holy ghost, worlde without ende. So be it.

¶ The glorious compassion of the moste swete mother of god, brig vs to ꝯ blysse. of almyghtye god the father. So be it.

¶ The Euynsonge of our Lady.

¶ What is mente by this worde Euynsonge.

Lyke as the seruice that we be dayly accustomed to saye i the morynge, is called (Matyns) euyn so is the seruice vsed to be sayde or songē tolwarde euenynge, called (Euynsonge.) And this is the true signification and meanyng of the same worde, whiche we call Euynsong of our Lady, bycause it is specially done in the laude and prayesynge of her.

O god

Eupnsonge.



¶ How mary in to egypte for socoure dyd flye.

¶ By compulsyon of Herodes cruelte.

O God bende thy seke vnto my helpe.

Lord haste ꝓ to helpe me.

Glory be to the father, to ꝓ sonne, & to the holy ghoste.

As it was in the begynnynge, as it is nowe, and euer shalbe. So be it. Amyne. After thy byrth.

Dust in adiutoziū meū intende.

Domine ad adiuuandum me festina.

Gloria patri et filio: & spiritui sancto.

Sicut erat in principio & nūc & sp: & in secula seculoꝝ amē. An. post partum.

Cpsalmus.cxxi.

Lętatus sum i his q̄ dicta sunt mihi: in domum dñi ibimus.

Stantes erant pedes nostri: i atrijs tuis hierusalem.

Hierusalē que edificatur vt ciuitas: cui⁹ ptis cipatio ei⁹ in idipsum.

Illuc enī ascenderūt tribus tribus domini: testimonium Israel ad cōfitēdum nomini dñi.

Quia illic sederūt sedes in iudicio: sedes super domum Dauid.

Rogate q̄ ad pacē sunt hierusalem: et abundātia diligētib⁹ te:

Fiat pax in virtute tua et abundantia in turribus tuis.

Propt̄ fratres meos⁊ proximos meos: loquebar pacem de te.

Propter domū dñi dei nr̄i: quesiui bona tibi.

Gloria patri, et filio: ⁊ spiritui sancto.

Sicut erat in ꝓncipio, et nunc et semper: et in secula seculoꝝ amen.

Cpsalmus.cxxij.

Ad te leuaui oculos meos: qui habitas in celis.

Ecce sicut oculi seruorum: in manibus dominoꝝ suoꝝ.

Sicut oculi ancille in manib⁹ dñe sue: ita oculi nri ad dñm deū nr̄m: donec misereatur nr̄i.

Miserere nr̄i dñe miserere nr̄i: q̄ multum repleti sum⁹ despectione.

Quia multum repleta ē anima nostra:

Cthe.cxxi.psalme.

I Reioyced in those thynges ⁊ were sayde vnto me: we shall go in to the lordes house.

Our feete were standynge in thy gates: O Jerusalem.

Jerusalem, whiche is buylded lyke a citie: whose ꝓticipacion is within it selfe.

Hyther thyther ascēded the trybes, euyn ⁊ trybes of the lorde: the testimonie of Israel to acknowledge the lordes name.

Hyr there satte the sytters i iudgemēt: euyn the seate of the house of Dauid.

Pray ye for the peace of Jerusalem: and habundaunce is to them that loue the.

Let peace be made through thy vertue: and plentuousnes in thy houses.

Hyr my brothers and kynredes sakes: I prayed peace for the.

Hyr the house of our lorde god: I besought good thynges for the.

Glorye be to the father, to the sonne, and to the holy ghoste.

As it was in the begynnynge: as it is nowe, and euer shalbe. So be it.

Cthe.cxxij.psalme.

Unto the haue I lyft vp myn yes o god: which inhabitest ⁊ heuens.

Euyn lyke as ⁊ yes of seruauntes wayt: at the handes of theyr maysters.

As the yes of an handmayden be vpon her maystres: euen so be our yes vpō our lorde god, vntyll he haue mercy on vs.

Haue mercy on vs, o lorde, haue mercy on vs: for we are fulfylled with moche contempte.

Hyr our soule is fylled very moche:

beinge scorned of the ryche, and despised of the proude.

Glorye be to the father, to the sonne, and to the holy ghoste.

As it was in the begynnynge: as it is nowe, and euer shalbe. So be it.

¶ The.cxxiij.psalme.

Except the lorde had ben amonge vs, (let Israel nowe speake) except the lorde had ben amonge vs.

When men rose agaynst vs: peraduenture they might haue swalowed vs vp quicke when their furie was great against vs: peraduenture waters mought haue scuped vs vp.

Our soule hath passed ouer a ryuer: our soule peraduenture myght haue passed ouer a water intollerable.

Blessed be the lorde: which hath not suffered vs to be caught with theyr tethe.

Our soule hath ben delyuered, euen as a sparowe, from the foulers snare.

The snare is worne our: and we are delyuered.

Our helpe consisteth in the name of the lorde: whiche made heuen and earthe.

Glorye be to the father, to the sonne, and to the holy ghoste.

As it was in the begynnynge: as it is nowe, and euer shalbe. So be it.

¶ The.cxxiiij.psalme.

They that trust in the lorde as a mountaine of Syon: he shall neuer be moued, whiche inhabiteth Jerusalē.

In ostaynes are in the circuite of it: and the lorde is in the circuite of his people: from thys tyme forthe and euermore.

For the lorde shal not leaue the rodde of synners

opprobrijs abiectis, et despectio superbis.

Glorja patri et filio: et spiritui sancto.

Sicut erat in principio et nunc et semper: et in secula seculorū amen.

¶ Psalmus.cxxiij.

Nisi quia dominus erat in nobis dicat nunc Israel: nisi quia dominus erat in nobis.

Cum exurgerent homines in nos: forte viuos deglutissent nos.

Cum iraseceretur furor eorum in nos: forsitan aqua absorbuisset nos.

Torrentem pertransiit anima nostra: forsitan pertransisset aia nra aquam intollerabilem.

Benedictus dominus, qui nō dedit nos: in captionē dentibus eorū.

Anima nra sicut passer erepta est: de laqueo venantium.

Laqueus contritus est: et nos liberati sumus.

Adiutorium nostrū in nomine domini: qui fecit celum et terram.

Glorja patri et filio: et spiritui sancto.

Sicut erat in principio, et nunc et semper: et in secula seculorū amen.

¶ Psalmus.cxxiiij.

Qui confidūt in dō sicut mōs sion: nō cōmouebit in eternū, q̄ habitat in Hierusalē.

Montes in circuitu eius, et dominus in circuitu populi sui: ex hoc nunc et vsq; in seculum.

Quia nō relinquet dominus virgam peccato-

eñ sup sortē iniozñ: de
pō extēdāt iust ad im-
quitatem manꝰ suas.
Bene fac domine: bo-
nis et rectis corde.
Declinātes aūt i obli
gationes adducet dñs
cū operātibꝰ iniqtatē:
pax sup Israel.
Gloria patri et filio: ⁊
spiritui sancto.
Sicut erat in ꝓncipio
et nūc et semper: et in
secula seculoꝝ amen.

¶ Psalmus. cxxv.

In cōuertēdo dñs
captiuitatē sion: fa
ct sumꝰ sicut cōsolati.
Tūc repletū est gau-
dio os nostrum: ⁊ lin-
gua nra exultatione.
Tunc dicēt inter gen
tes: magnificauit do-
minus facere cum eis.
Magnificauit dñs facere nobiscum: facti
sumus letantes.
Cōuertere dñe captiuitatem nostram: sicut
torrens in austro.
Qui seminānt i lachrymis i exultatiōe metēt
Euntes ibāt, ⁊ flebāt: mittentes semina sua.
Venientes aūt venient
cū exultatione portā-
tes manipulos suos.
Gloria patri ⁊ filio: et
spiritui sancto:
Sicut erat i ꝓncipio,
⁊ nūc et ꝑ: et in secula
seculoꝝ amen. Ant.
Post partum virgo in-
uiolata permansisti.
Dei genitrix intercede
pro nobis. ¶ Capitulum.
Beata es virgo Ma-
ria, que dñm portā-
sti creatorem mūdi: ge

ners vpon the lotte of the iuste: lest ⁊ iust
shulde extende theyr handes vnto synne.
Do well (o lorde) to the good ⁊ vpryght
in herte.
But thole ⁊ swarue, the lord shal bryng
in to bondes with them that worke wyc-
kednes: peace be vpon Israel.
Glorye be to the father, to the sonne, and
to the holy ghoste.
As it was in the begynnynge, as it is
nowe, and euer shalbe. So be it.

¶ The. cxxv. psalme.

When the lorde turned the captiuite
of Syon: we were made gladde.
Than was our mouthe fulfyled with
myrthe: and our tongue with ioyfulnes.
Than shall they say amōge the gētyls:
the lorde done greately for them.
The lorde hath wone greately for vs: we
are made ioyfull.
Lorde conuerte our captiuitie: as a ry-
uer in the southe.
They that sowe with teares: shall reape
with gladnes.
They goynge forthe wente and wepte:
castynge theyr sedes.
But comynge agayne they shall come w̄
ioye, bearyng theyr handes full of cornе.
Glorye be to the father, to the sonne, ⁊
to the holy ghoste.
As it was at the begynnyng, as it is
nowe, and euer shalbe. So be it. Ant.
After thy byrth virgin ⁊ dydest remaine:
Pray to thy sonne to saue vs from paine

¶ The chapitre.

Blessed arte ⁊ virgin Mary, whiche
hast borne the lorde, that created ⁊
worlde

wozlde. Thou halle bozne hym that ma: de the, and yet thou remaynest a virgin euermoze. Thankes be to god.

¶ The hympne.

HAyle sterre of the see moste bryght
O mother of god immaculate
A pure virgin in goddes owne syght
The gate of heuen moste foztunate.
Saluted thou walle, wt great humilite
whan Gabziel sayde. Aue Maria
Establyche vs in sure tranquillite
And chaunge the name of synfull Eua.
Loose the pzysoners from captiuitie
Unto the blynde, gyue syght agayne
Repell our great iniquitie
All that is good, foz vs obtayne.
Shewe thy selfe to be a mother
So that he, accepte our petition
Whiche foz our sake, befoze all other
Was contented to be thy sonne.
O blessed lady, O singuler virgine
In parfyte mekenes, all other excedinge
Delyuer vs from bondage of synne
And make vs meke & chaste in lyuynge.
Make vs euer, pure lyfe to sue
Guyde vs saufely vpon our iournay
That we beholdyng the face of Jesu
May ioye with hym, in heuen alway.
Glozy be to god the fatzer
Glozy to Chzist that made vs free
Glozy also to the holy comfozter
One god, and persones thzee.
So be it. ¶ The verlicle.
Grace in thy vysage, spreadeth euermoze

¶ The answere.

Thou hast ben blessed of god therfoze.
Anty. Holy Mary.

nuisti qui te fecit, et in eternum ymanes ℞ Deo gratias.

Hymnus.

AVe maris stella,
dei mater alma,
atq; semper virgo, felix celi porta.

Sumẽs illud aue, Gabrielis ore, funda nos in pace, mutans nomẽ Eue.

Solue vincla reis, profer lumen cecis, mala nostra pelle, bona cuncta posce.

Monstra te esse matrẽ sumat p te preces, qui pro nobis natus, tulit esse tuus.

Virgo singularis, inter omnes mitis: nos culpis solutos, mites fac et castos.

Vitam presta puram iter para tutum: vt videntes Jesum, semper colletemur.

Sit laus deo patri summo Christo decus, spiritui sancto, trinus honor vnus. Amen.

Versus.

Diffusa est gratia in labijs tuis.

Responsorium.

Propterea benedixit te deus in eternum.

In. Sancta Maria.

¶ The songe of our Lady.

My soule magnifieth the lorde
And my spirite hath reioyced in god, my sauyour.
For he hath loked on the lowe degree of his handemayden: Beholde, nowe from henceforthe, shall all generacions call me blessed.
For he that is myghtye hath wone to me great thynges, and blessed is his name.
And his mercy is alwayes on them that feare hym: throughout all generations.
He hath shewed strength with his arme: he hath scatered them that are proude i the imagination of theyr hertes.
He hath put downe the myghtye from theyr seates: and hath exalted the of lowe degree.
He hath fylled the hungrye with good thynges: and hath sente awaye the ryche emptye.
He hath remembred mercy: and hath holpen his seruaunt Israel.
Euyn as he promysed to our fathers: Abraham, and to his sede for euer.
Glorye be to the father, to the sonne, and to the holy ghoste.
As it was in the begynnynge, as it is nowe, and euer shalbe. So be it.

Antp. Holy Mary succour the miserable, encourage the weyke spirited, reconforte the sorowfull, praye for the people, make intercession for the clergye, and be a meane for the deuoute womankynde.
Lorde god here my prayer. And gyue herynge vnto my clamour. ¶ Let vs praye.
Graaunte, we beseche the lorde god, that thy seruauntes may enioye continuall helthe bothe of body and soule. And throughe

¶ The songe of our Lady.

Magnificat aia mea dominum.
Et exultauit spiritus me⁹: i deo saluatari meo
Quia respexit humilitatem ancille sue: ecce enim ex hoc beatā me dicent omnes generationes.
Quia fecit michi magna q̄ potens est: et sanctum nomen eius.
Et misericordia ei⁹ a progenie in progenies timentibus eum.
Fecit potētiā in brachio suo: dispersit superbos mēte cordis sui.
Deposuit potentes de sede: et exaltauit humiles.
Esurientes saturauit bonis: et diuites dimisit inanes.
Suscepit Israel puerum suum: recordatus misericordie sue.
Sicut locut⁹ est ad patres nros: Abraham, et semini eius in secula.
Gloria patri et filio: et spiritui sancto.
Sicut erat i ꝓncipio, et nunc et semper: et in secula seculoꝝ amen.
Ant. Sancta Maria succurre miseris, iuua pusillanimes, refoue flebiles, ora p populo, interuenit clero, intercede p deuoto femineo sexu.
Domine exaudi oratione meam. Et clamor me⁹ ad te ueniat. Oꝛē.
Custodi nos domine custos tuos ī die dēpetua mētis et corpoꝛis salute gaudere: et

through the gracyous intercession of the blessed virgin Mary, that we may be delyuered frō this present heuines, and to haue the fruition of eternall gladnes. By Christe our lorde. Blesse we ꝑ lorde. Thanke we god.

¶ Euynsonge of the holy crosse.

THe deade corps of Christe, ꝑ blessed man.

From the crosse was losed, & take away At euynsōge time: but alaswhere was thā His crowne of glory, and greate strēgth that day

Full pruely within the godhed it laye Yet wolde he his cruell death suffre thus The trewe medcyn of lyfe to bringe vs.

¶ The versicle.

We worshyp ꝑ Christ, with prayse, and benediction. ¶ The answere.

For thou redemydst the worlde, from all affliction. ¶ The prayer.

LOrde Jesu Christ, sonne of the lyuynge god, set thyn holy passion, crosse, and deathe betwene thy iudgemēt and our soules, both nowe, & at the houre of deathe. And moreouer vouchsauf to graunte vnto the lyuyng, mercy, & grace, to the deade, pardon and reste: to thy holy Churche, peace and concorde: and to vs poore synners, lyfe and ioye euerlasting. Which lyuest and reignest god with the father, and the holy ghoste, worlde without ende. So be it.

¶ The glorious passion of our lorde Jesu Christe, delyuer vs from sorowfull heuynes, and bringe vs to the ioyes of paradyse. So be it.

gloriosa vīs cyarie sem per virginis intercessiōne, a ꝓsenti liberari tristitia: et eterna ꝑfrui letitia. Per christum dñm nēm. Benedicam⁹ dño. Deo gras.

¶ Ad vesperas de sancta cruce.

DE cruce deponit hora vespertina.

Fortitudo latuit in mēte diuina.

Talem mortem subiisti bite medicina.

Hen corona glorie, tas cuit supina. Versus. Adorabimus te Christe, et benedicimus tibi.

Responsorium.

Quia per sanctam crucem tuā redemisti mūdum. Oremus.

DOmine Jesu Xpe, fili dei viui, pone passionē crucem ꝙ mortem tuā inter iudicium tuū, & a'as nostras nūc & in hora mortis nostre: & largiri digneris vitam misericordiam & gram, delictis, veniam & requiem, ecclesie tue sctē pacem et concordiam: & nobis peccatoribus, vitāq; gram sempiternā. Qui viuis & regnas in vnitate spiritus sancti, deꝰ. Per omnia secula seculorum. Amen.

Gloriosa passio domini nostri Jesu Christi, eruat nos a dolore tristi, et perducat nos ad gaudia paradisi. Amen.

Ode compassions ben
te Marie.

Dum cernis beyonde
hoza desperatu.

Mater cum aspiceret,
eius natum charum.

Osculans amplectitur
pignus celi clarum.

Corpus eius madidat,
fletibus lachrymarum.

Versus.

Te laudamus, et roga-
mus mater Jesu Christi.

Responsorium.

Vt intendas, et defen-
das nos a morte triti.

Oremus.

Domine sancte Je-
su filii dulcis vir-
ginis Marie, qui pro
nobis mortem in cruce
tolerasti: fac nobis tum
mam tuam. Et da no-
bis, & cunctis cōpassio-
nem tue sanctissime ma
tris deuote recolenti-
bus, eius amore vitam
in presenti gratiosam:
& tua pietate gloriā in
futuro semp̄iternam.
In qua viuis & regnas
in vnitate spiritus san
cti deus, per oia secu-
la seculorum. Amen.

Ihesu fili virginis Marie, qui pro nobis mortem in cruce tolerasti: fac nobiscum miam tuam. Et da nobis, & cunctis cōpassionem tue sanctissime matris deuote recolentibus, eius amore vitam in presenti gratiosam: & tua pietate gloriā in futuro sempiternam. In qua viuis & regnas in vnitate spiritus sancti deus, per oia secula

How mary assupted was above the Aygres.



Receyued there amonge the Ierarchyes.

CONuert vs (o god) our sauyour.
And turne thy wrathe away from vs.
O god, bende thy selfe to my helpe.
Lorde haste the to helpe me.
Glorye be to the father, to the sonne, & to the holy ghoste.

CONuerte nos deus salutaris noster.
Et auerte iram tuam a nobis.
Deus in adiutorium meum intende.
Domine ad adiuuandum me festina.
Gloria patri & filio: & spiritui sancto.

Sicut erat ī principio et nunc ⁊ semp̄ et in scla sclorū amē. Cū iocūditate. ℣. xlij.

Usquequo dñe oblīsceris me in fīnē: vsquequo auertis faciem tuam a me.

Quandiu ponā cōsilia in anima mea: dolorem in corde meo per diem.

Usquequo exaltabit inimicus meus sup me respice, ⁊ exaudi me dñe deus meus.

Illumina oculos meos: ne vnq̄ obdormiam in morte nequando dicat inimicus meus p̄ualui aduersus eum.

Qui tribulāt me, exultabūt si mot⁹ fuero ego aūt in mia tua speraui exultabit cor meū in salutari tuo cāt̄o dño ⁊ bona tribuit michi: et psallā nomi dñi altissimi

Glorya patri et filio: et spiritui sancto.

Sicut erat ī principio et nūc et semp̄: et in sc̄la sclorū amē. ℣. xlij.

Iudica me deus, ⁊ discerne causā meam de gente non sancta: ab homine iniquo, ⁊ dolo so erue me.

Quia tu es deus fortis tudo mea: quare me repulisti: et quare tristis incedo, dū affligit me inimicus.

Emitte lucē tuā: ⁊ veritatē tuā ipsa me vduxerūt, et adduxerūt in mōtem sanctum tuum, ⁊ in tabernacula tua.

Et introibo ad altare dei: ad deum qui letificat

As it was in the begynnynge: as it is nowe, and euer shalbe. So be it.

Anty. Set vs with all iocundicie.

¶ The. xlij. psalme.

Howe longe lorde, wylt thou forget me for euer: howe longe wylt thou turne away thy face from me.

Howe longe shall I haue troublous thoughtes in my soule: and heuynes in myn herte day by day.

Howe longe shall myn enemy be exalted ouer me: behold ⁊ here me, o lorde, my god

Illumyne myn yes, lest I slepe any tyme in death: that my enemy neuer say, I haue preuayled agaynst hym.

They ⁊ trouble me, wyll reioyce yf I be cast down: but I haue trusted in thy mercy

Myn herte shal reioyce in thy saluacion: I shall synge to the lorde, that gyueth me benefites: and shall prayse the name of the moste hygh lorde.

Glory to the father, to the sonne, and to the holy ghoste.

As it was in the begynnynge: as it is nowe, and euer shalbe. So be it.

¶ The. xliij. psalme.

Iudge me, o god, and discerne my cause agaynste the vnholy people: fro a man vniuste ⁊ disceytfull, delyuer me

For thou, o god, arte my fortresse: why hast thou forsaken me: wherfore do I go all sorowfull, whyle myn enemye dothe vexe me.

Sende forthe thy lyght, and thy truthe: they haue ledde me, and brought me in to thy holy hyll, and thy habytacyons,

And I shall entre vnto thyne aulter: to

god that reioyseth my youthe.
I shall prayse the with harpe (o god, my god) why arte thou euy (o my soule) and why dosse thou trouble me.
Trust in god, for yet shal I prayse hym the sauynge helthe that I loked for, and my god.
Glory be to the father, to the sonne, and to the holy ghosse.
As it was in the begynnynge. &c.

¶ The .cxxviii. psalme.

Ofttymes haue they assayled me: euyn from my yout, let Israel now tell it.
Ofttymes haue they assayled me, euyn from my youthe: and yet couldе they not ouercome me.
Upon my backe haue synners buylded: they haue prolonged theyr wyckednes.
The ryghtuous lorde shall cut a sundre the neckes of synners: let all be confounded & tourned abacke, that hathe Syon.
Let them be made as the thatche of hou ses, ꝙ dyd wyther before it was pulled vp Wherof he that shall mowe hath not fylled his hãde, nor he that shal gather glea nes his bosome.
And they that passed by, sayde not: the blessyng of the lorde lyght vpon you: we do blesse you in the name of the lorde.
Glory be to the father, to the sonne, and to the holy ghosse.
As it was in the begynnynge: as it is nowe, and euer shalbe. So be it.

¶ The .cxxx. psalme.

Lorde my herte is not exalted: neyther be myn yes set a lofte.

Neyther

est iuuentutem meam
Confitebor tibi in cythara deus deus meus quare tristis es anima mea & quare conturbas me
Spera in deo quoniam adhuc confitebor illi: salutare vultus mei, & deus me⁹

Gloria patri et filio: & spiritui sancto.
Sicut erat in principio et nunc et semper.

¶ Psalmus .cxxviii.
Sepe expugnauerunt me a iuuentute mea: dicat nunc israel.
Sepe expugnauerunt me a iuuentute mea: etenim nõ potuerũt michi
Supra dorsum meum fabricauerunt peccatores: prolongauerũt iniquitatem suam.
Dominus iustus cõcidit cervices peccatorum cõfundãtur, & cõuertãtur retrorsum, omnes qui oderunt Syon.
Fiant sicut fenum tectorum: quod priusquã euellatur exaruit,
De quo non implebit manum suam qui metit: & sinum suum, qui manipulos colliget.
Et non dixerũt, & preteribãt: benedictio dñi super vos: benedicimus vobis in nomine domini.
Gloria patri et filio: & spiritui sancto.
Sicut erat in principio, et nunc et semper: & in secula seculorũ amen.

¶ Psalmus .cxxx.
Domine non est exaltatum cor meum neque elati sunt oculi mei

Neq; ambulaui in magnis: neq; i mirabilibus supra me.

Si non humiliter sentiebã sed exaltaui animam meam.

Sicut ablactatus super matre sua: ita retributio in anima mea.

Speret Israel i dño: ex hoc nunc, et vsq; in seculum.

Gloria patri et filio: & spiritui sancto.

Sicut erat in pri.

An. Cum iocunditate memoriã beate marie celebremus, vt ipsa p nobis intercedat ad dominũ Jesũ Christũ.

Capitulum.

Sicut cynamomũ et balsamũ aromatizãs odorem dedi: quasi myrra electa dedi suauitatem odoris. Deo gratias.

Hymnus.

Virgo singularis, inter oẽs mitis: nos culpis solutos, mites fac et castos.

Vitam presta puram, iter para tutum: vt videntes Jesum semper collætemur.

Sit laus deo patri, filio Christo decus: spiritui sancto, trinus deus vnus Amen.

Versus.

Elegit eam deꝰ, & preelegit eam.

Neyther haue I walked in great thynges: ne in meruayles aboue me.

If I dyd not thynke meekely: but haue exalted my soule.

As a weanlynge is from his mother: so let my soule be rewarded.

Let Israel truste in the lorde: from this tyme forthe, and euermore.

Glorye be to the father, to the sonne, & to the holy ghoste.

As it was in the begynnynge: as. &c.

Anty. Let vs with all gladnes solempnyse the memorye of our blessed Lady, to the ende that she may praye for vs, to our lorde Jesu Christe.

¶ The chapitre.

My sauour hath ben lyke vnto the cynamom and baulme, that smelleth moste fragrantly, I haue gyuen an odour, as pleasaut as the precyous myrre. Thankes be to god.

¶ The hympne.

O Blessed lady, o synguler virgine
In parfite meknes, all other excedynge.
Delyuer vs from bondage of synne
And make vs meke and chaste in lyuynge
Make vs euer, pure lyke to sue
Guyde vs saufely, vpon our iourney
That we beholdynge the face of Jesu
May ioye with hym, in heuen alway.
Glorye be to god the father
Glorye to Christe, that made vs free
Glorye also to the holy comforter
One god, and persones three. So be it.

¶ The versicle.

God hath her chosen, all other before.

The answ

Thaunswere.

And make her we hym to dwel euermore
Amen. O mother of god.

¶ The songe of Symeon.

LOrde, nowe lettest thou thy ser-
uaūt departe in peace, accordyng
to thy promyse.
For myne yes haue seene thy sauynge
helthe.
Whiche thou hast prepared before the
face of all people.
A lyght to be shewed vnto the gentyles:
and to the glory of thy people Israel.
Glorye be to the father, to the sonne, and
to the holy ghoste.
As it was at the begynnynge, as it is
nowe, and euer shalbe. So be it.
Amen. O mother of god we do glorifie
the, for of the was Christe borne: saue all
them that glorifie the.
Lorde god heare my prayour. And gyue
hearyng to my clamour. ¶ The prayer.

LOrde we beseche the to powre out
thy grace in to our hertes, so that
we whiche haue knowledge of the incar-
nacyon of Jesu Christe, thy sonne, by an-
nūcyacyon of the aungell, thrōughe his
holy passion and crosse, may be broughte
vnto the glorye of the last resurrection.
By the same lorde Jesu Christe, whiche
lyueth and reigneth one god, with the fa
ther, and the holy ghoste, worlde without
ende. So be it. Let vs prayse the lorde.
And gyue hym thankes with one accorde.

¶ Complyn of the crosse.

THe hope of our lyfe euer to endure
Of Jesu, the noble & blessed body
At com

Responsorium.

Et habitare eum faciet
in tabernaculo suo.
In. Glorificamus.

¶ Canticū Symeonis.

NUnc dimittis ser-
uum tuum dom-
ne secundum verbum
tuum in pace.
Quia viderunt oculi
mei: salutare tuum.
Quod parasti: ante fa
ciem omniū populorū
Lumen ad revelatio-
nem gentium: & glori
am plebis tue israel.
Gloria patri et filio: &
spiritui sancto.
Sicut erat i principio
et nunc & semper, & in
seculorum amen.
In. Glorificamus te
Dei genitrix: quia ex te
natus est christus: sal-
uans oēs qui te glorificāt.
Domine exaudi oratio
nem meam. Et clamor
meus ad te veniat. Ore-

GRatiam tuā quæ
sumus dñe mentī
bus nostris infunde: vt
qui (angelo nūciante)
christi filij tui incarna
tionem cognouimus per
passionem eius, & cru-
cem, ad resurrectionis
gloriam perducamur.
Per eūdem dñm nrm
Jesum Xpm filiū tuū.
Qui tecum vivit et re
gnat in vnitate spiritus
sancti deus. Per oīa sæ-
cula sæculorum. Amē. Benedi-
camus dño. Deo gras

¶ Cū completorium
de cruce.

HOra completorij
datur sepulture.

Corpus christi nobile
spes vite future.

Conditur aromate cõ-
plentur scripture.

Jugi sit memoria mors
hec michi cure.

Has horas canonicas
cum deuotione.

Tibi christe recolo
pia ratione.
Vt sicut tu pass⁹ es pe
nas in agone.
Sic labori consonans
consors sim corone.

Versus.

Adoramus te christe,
et benedicimus tibi.
Quia per sanctam cru-
cem tuã redemisti mũ
dum. Oremus.

Domine Jesu Chẽ
ste qui vivis, pone
passionẽ crucẽ et mor-
tem tuã inter iudicium
tuũ, & aias nras nunc
et in hora mortis nre:
& largiri dignetis, di-
uinã miam & gratiam,
delictis, veniam & re-
quiẽ, ecclesie tue sã
pacem & concordiam:
et nobis peccatorib⁹,
vitã & gliam sempitnã
Qui vivis & regnas cũ
deo pre in vnitate spi-
ritus sancti deus. Per.
Sancta passio dñi nri
Jesu christi, eruat nos
a dolore tristi, et per-
ducat nos ad gaudia
paradisi. Amen.

¶ De compassione
beate marie.

At complyn tyme was brought to sepul-
ture
Spyced & adourned, fragraunt & swetely
Of scripture cõplete, was than the my-
sterye
Therfore iesu graste me thy worde, rẽdre
And thy deathe duely fyll to remembre.
O Blessed Christ, these houres cano-
nicall
To the I offre, with meke deuocyon
For as þ hast suffered those peines all
In thy greuous agony, by lyke reason
So by the remembraunce of thy passyon
Make me, accordynge to my busynes
Paterner of thy crowne, & glorye endles

¶ The verticle.

We worshyp the Christe with prayse &
benediction. ¶ The answere.
For thou redemydst the worlde, from all
affliction. ¶ The prayer.

Lorde Jesu Christ, sonne of the ly-
uynge god, set thyn holy passion,
crosse, & deathe betwene thy iudgement
& our soules, both nowe, & at the houre
of deathe. And moreouer vouchsaufe to
graunte vnto the lyuyng, mercy & grace,
to the deade, pardõ and reste: to thy holy
Churche, peace and concorde: and to vs
poore synners, lyfe and ioye euerlasting.
Whiche lyuest & reignest with god the
father, and the holy ghoste, worlde with-
out ende. So be it.

The glorious passiõ of our lorde Jesu
Christe, delyuer vs from sorowfull heuy-
nes, and brynge vs to the ioyes of Para-
dyse. So be it.

¶ Complyn of the cõpassion of our Lady.

At complyn

AT complyn tyme, this mother of mercy.
To her sones sepulture nygh approched
His deathe to bewayle, most lamentably
She caryed there styll, and not departed
For her herte and mynde was euer there tyred
Tyll that by aungelles her blessed body
To her sonne was exalted vnto glorye.

O Thou meke mother haue mercye therfore
On wretches, for whom thou hadest these paynes all.
Synge thy sonne that vyne cluster precessed fore
And from the pestilēce of death eternall
Kepe vs by voydyng the kende infernall
And ioyne vs with them, whiche rewarded be
With eternall lyfe, seynge the deitie

¶ The verticle.

We do prayse the, and do pray the, mother of god most merryfull.

¶ The answere.

That thou entende, vs to defende, from deathe that is moste sorowfull.

¶ The prayer.

HOly lorde Jesu, sonne of the moste swete vgin Mary, whiche suffredst deathe for vs vpō a crosse, shewe vnto vs thy mercy, and graūte vnto vs and vnto all ꝑ deuoutely haue in remēbraunce the compassion of thy most holy mother (for her sake) prosperous lyfe in this presente worlde, & through thy grace, eternall glorye in ꝯ worlde to come. wherin thou doste lyue & raygne one god wt the holy ghost, worlde

HORA completorii, mater properatus.

Vt lugeret filiū vbi tumulatur.

Hec dulit hinc recedere sed ibi morabatur

Vsq; dum ad filium tū dem exaltatur.

Ergo mater miseriē miserere mitis.

Pro quibus compateris, precello dotro ditis

Nos a peste funeris, salua fuga ditis.

Et nos iunge ceteris, vita redimitis.

Versus.

Te laudabam⁹, & rogamus mr Jesu Christi.

Responsorium.

Vt intendas, & defendas nos a morte tristi.

Oremus.

DOmine sancte Jesu fili dulcis vginis Marie, q̄ pro nobis mortē i cruce tolerasti: fac nobiscū miam tuam. Et da nobis et cunctis cōpassionē tue sanctissime matris deuote recolētibus, tuq; amore vitā in presenti gratiosam: & tua pietate gloriā in futuro sempiternā. In qua viuis et regnas i vnitate spi

gitus sanctꝰ deus. Pie ora pro nobis sedulia sedulꝰ. Amē.
Ubi pia ora pallio dulcissime tui matris super ducat nos ad gaudia summi tui patris. Amē

Oratio in laudem deipare ꝑ ginis.

Salue regina, mater misericordie vita dulcedo, et spes nostra, salue. Ad te clamamꝰ, exules filij eue Ad te suspiramus, gemētes ꝙ flentes in hac lachrymarū valle. Eia ergo aduocata nostra, illos tuos misericordes oculos ad nos cōuerte. Et Jesum benedictum fructum ventris tui nobis post hoc exilium ostende. O clemens. O pia. O dulcis Maria.

Virgo mater ecclesie eterne porta glie, esto nobis refugium, apud patrem et filium.

O clemens.

Virgo clemēs, virgo pia, virgo dulcis, o maria, exaudi preces omnium, ad te pie clamātium

O pia

Munde pieces tuo nato, crucifixo, vulnerato: et pia nobis flagellato, spinis puncto, fel le potato,

O dulcis.

Trinita trimater, cuius natus erat pater: ora



wolde without ende. So be it.
The glorious compassion of the moste swete mother of god, bryng vs to ꝑ blysse of almyghtye god the father. So be it.

A prayer to the prayse of our Lady.

Hayle quene, mother of mercy, our lyfe, our swetenes, our hope, all hayle. Unto the do we crye, whiche are the banyshed chyldrē of Eua. Unto the do we syghe, wepyng and waylyng in this vale of lamētacyon. Come of ther forte, our patronesse. Caste vpon vs thyse pytefull yes of thyne. And after this our banyshement, shewe vnto vs the blessed fruyte of thy wombe Jesu. O merycfull, O holy, O swete virgin Mary.

Virgin mother of the congregacyon
Gate of glory that neuer is donne
Be for vs a reconcyliacion
Unto the father, and the sonne.

O merciefull,

Virgin merycfull, virgin holy
O swete virgin, o blessed Mary
Heare theyr prayers gracyously
Whiche crye and call vnto the.

O holy.

Prayse for vs vnto thy sonne
Wounded and crucified for vs all
And sore turmented with flagellacion
Crowned with thorne, & fede with gall

O swete.

O glorious mother of god on hygh
Whose sonne is the father eternall

Pray

Pray for vs all incessauntly
That worshyp thy blessed memoriall.

O Marye.

Vrō the wretched, theyr faultes expell
Wype the spottes of synnes vncleane
Gyue vs the lyke that moste dothe excell
Through thy prayer, and special meane.

O meke.

That he vs loose, of all our synne
For the loue of is mother, the virgyn
And vnto the kyngdome of heuen blys
Bryng vs that kyng, that moste holy is.
O merycfull. O holy. O swete virgin Mary. ℣ The verticle.
Hayle Marye full of grace, the lorde is with the ℟ The answere.
Blessed be thou amōge women, & blessed be the frute of thy wombe. ℣ The prayer

ALmyghtye eternall god, whiche by the operatiō of the holy ghost dyd first wonderfullye prepare the bodye and soule of the glorious virgin and mother Mary, to thende it shulde be the worthy habitacion of thy onely begotten son, graūte that we may be saued from all infaunte euyls, & eternal deathe, through the deuoute intercession of her: in whose commemoration we take ioye & comforte. By Christe our lorde. So be it.

℣ For the fyue ioyes for all ioyes of our Lady.

REioyce o virgin, Christes mother deare
Which hast receyued by hearyng w̄ eare
Of Gabriels salutacion.
REioyce, because to god thou art eleke
And baryll hym without payne or greke:

pio nobis omnibus. qui tui memoriam agimus.

O Maria.

DEle culpas miserorū terge fouendo peccatorū dona nobis beatorum gaudia tuis precibus

O mitis.

Vt nos soluat a peccatis, pro amore sue matris: & ad regnum claritatis, nos ducat rex pietatis.

O clemēs. O pia. O dulcis. O mitis Maria salue. ℣ Versus.
Aue Maria gratia plena dominus tecum. ℟. Benedicta tu in mulieribus: & benedictus fructus ventris tui. Oremus.
OMnipotens sempiterne deus, qui gloriose virginis & matris Marie corpus et alam (vt digna filii tui habitaculū effici mereret) spiritu sancto cooperante mirabiliter preparasti da vt cuius cōmemoratione letamur, eius pia intercessione ab instantibus malis, et a morte perpetua liberemur per eundem Christum dominū nostrum. Amen.

℣ Or. de gaudijs beate Marie virg. ad cos postulibus.

GAude virgo mater Christi, que per aurem concepisti: Gabrielis nuncio. Gaude quia deo plena: peperisti sine pena.

Cum pudoris lilio.
Gaude qz tui nati (quē dolebas moztem) pati
Fulget resurrectio

Gaude Christo ascendente, qui in celum te vidente.
Motu fertur propio.
Gaude quod post ipm scandis, & est honoz tibi grandis.
In celi palatio.
Vbi fructus ventris tui, per te detur nobis frui.
In perenni gaudio.

Versus.
Benedicta es a filio tuo domina.
Responsorium.
Quia per te fructum vite communicauimus.
Oremus.

Deus qui beatissimam virginē mariam in conceptu & partu virginitate seruata duplici gaudio letificasti: quiqz eius gaudia filio tuo resurgente, et ad celos ascendente multiplicasti: ꝓsta hs vt ad illud ineffabile gaudiū (quo a cēpta terris gaudet in celo) et⁹ meritis et intercessione valeamus puenire. Per christum dñm nrm. Amen.

De septem gaudijs deipare virginis spiritualibus.

Gaude flore virginali, honoreqz speciali.
Trascendis splendiferis Angelorū principatum:
et sidereum decoratum
dignitate numeris

In chaste conuersacyon.
Reioyce, because thy moste deare sonne
Whom ꝓ dyed he through ꝓ herte rōne
Rose with manifestacyon.
Reioyce, because he ascended playne
Before thy face in to heuen agayne.
By is propre excitation.
Reioyce, because thou folowest hym
And great honour to the is gyuen
In the heuenly habitation
Where ꝓ frute of thy wombe euerlastig
We may beholde, through thy seruice.
In ioye without mutation.

The verticle.
Of thy sōne art thou blessed, o glorious lady.
The answere.
For the frute of lyfe we receyued by the.
The prayer.

O God, whiche with double ioye hast fulfylled ꝓ moste blessed vgine Marye, as well I ꝓ cōceptiō, as I the byrthe of thy ryghte entierly beloued sōne (her vgin nitie saued) whiche also hast multiplied her ioyes, thrōughe ꝓ resurrectiō of her layd sone. Graūte we beseche ꝓ, ꝓ by her merites & prayer, we may attaine to ꝓ vnspeakeable ioye. Where as (she being assumpt) with the nowe reioyce wit ꝓ I heuē for euermore. By Christ our lorde. So be it.

Of the seuen spirituall ioyes of our Lady.

Reioyce, o flower of virgins all
In thyn honour, & grace especiall.
Exceding a thousande folde.
The principalitie of aungels eminent
And the dignitie of sayntes refulgent.
More than can be folde.

Reioyce

Reioyse o spouse of god moste dere
For as the lyght of the day so clere
Comes of the sonne most radiaunt
Euyn so doste thou cause question les
The worlde to florishe in quietnes.
Through thy grace abundaunt.
Reioyse, o vessell of vertue splendent
At whose becke incontinent
All the heuenly consistorie.
The, moste gentyll, and also happyest
The worthy mother of Jesu Christ
Do worshyp with moche glorye.
Reioyse in the knotte of charitie
And in the liege of dignitie
Beinge coupled with god so nere
That thou mayste at thy desyre
Obtayne all that, thou wylte desyre
Of Jesu, thy sonne moste dere
Reioyse, o mother of wretches all
For the father, that is eternall
To them that do the reuerence
In this worlde gyues good wages
And a place in the heuenly stages
In the kyngdome of excellēce.
Reioyse, o mother of Jesu Christ
Whiche wast alone moste worthyest
O virgin immaculate.
To be of suche hygh dignitie
That nexte to the blessed trinitie
In place thou arte nowe collocate
Reioyse o mother mayden pure
And of this be certayne and sure,
That these ioyes seuen
Shall neyther mynyshe, nor also ceasse
But styll continue, and euer encreasse
Whyle the father is in heuen.
¶ The anthenne.

Gaude sponsa chara
det: nāpe clara lux diei
Solis datur lumine

Sic tu facis ordē vere
tue pacis resplendere
Lucis plenitudine.

Gaude splendens ba
bietatum, cuius parēs
est ad nutum:
Tota celi curia.
Te benignam et felicem, Jesu dignam genitricem.
Venerāq in gloria.
Gaude nexu charitatis, et amplexu dignitatis.
Juncta sp altissimo.
Vt ad votum cōsequaris, quicquid virgo postularis
A Jesu dulcissimo.
Gaude mater miserorum, quia pater seculorum
Dabit te volentib⁹
Congruentē hic meritedem, et felicem poli sedem.
Regnis in celestib⁹.

Gaude virgo mē Christi, tu que sola meruisti
O virgo piissima.
Esse tante dignitatis, vt sp sancte trinitatis.
Sessione proxima.

Gaude virgo mater pura, recta manens et secura,
Oē hec septē gaudia.
Non cessabunt, nec decrescent: sed durabunt et florescent,
Per eterna secula.
¶ Antiphona.

O sponsa sancta & humilis, virgo pulcherrima Maria mater dei, virgo electa, esto nobis dia recta ad eterna gaudia, vbi pax et gloria: & me semp audire pia, dulcis exaudi Maria.

Versus,

Exaltata es sancta dei genitrix.

Responsorium.

Super choros angelorum ad celestia regna.

Oremus.

Dilectissime domine ihesu xpe fili vt vtui, qui beatissimam, gloriosissimam, humilem, benignam, et pulcherrimam virginē mariam matrem tuā pijssimam, perpetuis ac felicibus gaudijs tecum in celo coronatā letificasti: concede propitius: vt ei⁹ meritis gloriosis & precibus assiduis salutem & prosperitatē mentis & corporis, cū gaudio, alacritate & abundantia olim bonorū spiritualiū & corporaliū cōsequamur: in hoc seculo pie, iuste, et benigne viuam⁹: & post trāsitū hui⁹ vite ad gaudia eterna feliciter peruenire valeam⁹. Qui viuis et regnas de⁹. per oia secula seculorū. Amen.

Oratio ad beatā virginem contra pestem.

Stella celi extirpauit, que lactauit dominum.

Mortis pestem, quam plantauit, primus parens hominum.

O moste holy and humble spouse, moste beautifull mayde Marye mother of god virgin electe, cōduyte vs the ryghte way vnto euerlastynge ioye, where is perpetuall peace, and glorye. And euer (swete Marye) gyue hearynge to my prayer wt a beniuolent care.

The verticle.

O mother of god, thou arte exalted ouer all. The answere.

Aboue the ordres of aūgels in the kyngdome celestiall. The prayer.

Moste swete lorde Jesu, sonne of the lyuyng god, which haste rewarded the moste blessed, glorious, humble, benigne, & beautifull virgin Marye, thy moste holy mother, beinge now crowned with the in heuen, with euerlastyng ioye and blysse. Graunte vs of thy mercy, that by her gracyous merites & assiduall prayers we may obteyne helth & prosperitie of body & soule, with ioye, alacrite, & abundance of all goodes goostely & bodely. And that we maye lyue in this worlde vertuously, iustly, & mekely. And that after our passage out of this worlde, we may haue the grace to come to the ioyes euerlastynge. Whiche lyueth and reygneth worlde without ende. So be it.

A prayer to our blessed lady for the pestilence.

The heuenly sterre, which the lorde followed.

The mortall pestilence, from vs hath banyshed.

Whiche was plaged by the preuaricatiō of our fyrste father, in euery generation

Let

Ipsa stella nunc dignetur syderes compescere

Quorum bella plebem cedunt, dire mortis vlcere.

O gloriosa stella maris, a peste succurre nobis.

Audi nos, natum filius, nihil negans te honorat.

Salua nos Jesu, pro quibus ego mater te orat.

Versus.

Ora pro nobis sancta dei genitrix.

Responsum.

Vt digni efficiamur promissionibus Christi.

Oremus.

Deus mie, de⁹ pie tatis, deus indulgentie, qui miser⁹ super afflictionē populi, dixisti angelo percutienti ppm tuum (Sufficit) Nunc contine manum tuam: ob amorem illi⁹ stelle gloriose, cui⁹ vbera preciosa contrabenerum delictorum nostrorum, & dulciter suxisti presta auxilium gratie de ab omni peste, & improuisa morte securi liberemur: & a tot⁹ perditionis meritis saluemur. Per te Jesu Christe saluator mundi rex glorie. Qui vivis et regnas de⁹. Per oia secula seculorum. Amen.

Yet not ye same sterre any whyt disdayn
The vnholsom planetres for to restrayn
Whose greate repugnaunce and contagious influence
Hath plaged the people with mortall pestilence.
O sterre of the see, moste glorious and clere.
From the foule pestilence, vs preserue, and heare.
Because thy blessed sonne dothe the nothynge denye
But gyues the honour in heuē eternally
Saue & defende vs, merycfull lorde Jesu
For whom thy mother wyth vnto the sue

The versicle.

Holy mother of god, pray to thy sonne.

The answere.

That we may deserue his blessed promissyon.

The prayer.

O God, merycfull, pytefull, & fauourable, which hauynge remorse on thy affliction of thy seruauntes, saydest vnto the aungell, whan he strake thy people (It is ynoughe) Nowe holde thy hande ouer vs, for the loue of the glorious sterre, whose blessed breastes, thou dydest ryghte swetely sucke, agaynst the poyson of our synfulnes. Gyue vs thy moste gracyous helpe, that we may be delyuered from all maner of pestilēce, & sodayne deathe, and the we may be preserued from all daunger of perdicion. By the Jesu Christe, saluiour of the worlde kynge of glorye, whiche lyuest and raygnest god, worlde without ende. So be it.

Coꝛo pꝛo defunctis.

De pꝛofundis clamaui ad te domine: dñe exaudi vocem meã
Fiant aures tue intẽdentes: in vocem deꝓcationis mee
Si iniquitates obseruaueris domine: domine quis sustinebit?
Quia apud te pꝛopꝛciatio est: & pꝛopter legẽ tuã sustinui te dñe.
Sustinuit anima mea in verbo eius: speꝛauit anima mea in domino.
A custodia matutina vsq; ad noctem: speꝛet israel in domino.
Quia apud dominum misericoꝛdia: & copiosa apud eum redemptio.
Et ipse redimet israel: ex oĩb⁹ iniquitatib⁹ eius.
Kyꝛie eleyson. Xpe eleyson. Kyꝛie eleyson. ℣. Pat. ñr. ℟. Et ne nos. ℣. Sed libera. ℟. Requiẽ eternã dona eis dñe. ℣. Et lux ꝓpetua luceat eis. ℟. A poꝛta inferi. ℣. Eruue dñe aiaꝫ eoꝝ. ℟. Credo videre bona dñi ℣. In terra viuẽtium. ℟. Dñe exaudi oꝛonem meã. ℣. Et clamoꝛ meus ad te veniat. Oremus.

Inclina dñe aurẽ tuã ad pces nꝛas: quib⁹ iam tuã supplices deꝓcamur: vt animas famuloꝝ famularuꝫ tuaꝝ (quas de hoc seculo migrare iussisti) in pacis ac lucis regione cõstituas: & sanctoꝝ tuoꝝ iubeas esse cõsoꝛtes. Per Christum dominum nostꝝ. Amen.

¶ A pꝛayer foꝛ the deade.

From the depe place, haue I called vnto ꝯ (o loꝛd) loꝛd here my voyce.
Let thyn eares be intẽtife, to the voyce of my pꝛayer.
If thou (loꝛde) wylte loke so straytly vpõ synners: o loꝛde, who shall abyde it?
But there is mercy with the: & bicause of thy lawe, haue I abyden the, o loꝛde.
My soule hath abyden in his woꝛde: my soule hath trusted in the loꝛde.
From the moꝛning watche vnto night: let israel truste in the loꝛde.
Foꝛ with the loꝛde there is mercy: and his redemption is plentuous.
And he shall redeme israel, from all the iniquities of it.
Loꝛde haue mercy on vs. Christ haue mercy on vs. Loꝛde haue mercy on vs. Our father ꝯ is in heuẽ. ℟. And leade vs not in to tẽptatiõ. ℣. But delyuer vs frõ all euyll. ℟. Loꝛde gyue thẽ eternall reste. ℣. And cõtinuall lyght may shyne vnto them. ℟. Frõ the gateꝫ of helle. ℣. Loꝛde delyuer theyꝛ soules. ℟. I trust to se the goodes of the loꝛde. ℣. In the lãde of lyfe. ℟. Loꝛde god here my pꝛayer. ℣. And gyue heaꝛynge to my clamour. ¶ The pꝛayer.

Loꝛde enclyne thyn care vnto our pꝛayers, wherin we ryght deuoutlye call vpon thy mercy, that thou wylte bestowe the soules of thy seruauntes both men and women (whiche thou hast commaunded to departe from this woꝛlde) in the countrey of peace and reste: and further cause them to be made pteners with thy sayntꝫ. By Christ ouꝛ loꝛde. So be it.

The

¶ The soules of all true beleuers, beynge deade, by the mercye of god, may reste in peace. So be it.

¶ A prayer to be sayde at the eleuacyon of the sacrament.

HAyle very body, icarnate of a vgyn
Nayled on a crosse, and offred for mannes synne
Whose syde beinge pced, bloude ranne out plentuously.
At the poynt of deathe, let vs receyue the bodely.
O swete, O holy, O iesu sonne of Mary.

Animæ omnium fidelium defunctorum per miam dei requiescant in pace. Amen.

¶ In elevatione corporis Christi.

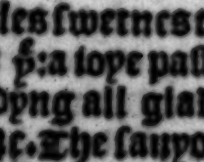
Aue verus corp⁹ natũ de maria vgine
Vere passum immolatum in cruce pro nobis.
Cuius latus perforatũ vnda fluxit sanguine,
Esto nobis pregustatũ mortis in examine.
O dulcis. O pie. O Jesu fili Marie.

¶ Quindecim orationes sancte Brigitte.

¶ These.xv.prayers followynge, called emōly the.xv.oos, are set forthe in dyuers latin pryntes, with goodly paynted pictures, prouokynge to the layers therof many thynges bothe holy & false, as the Deliuerance of.xv. soules out of Purgatory, with other lyke vanytees: yet are the prayers selfe ryght good & vertuous, if they be sayd without any suche superstitious trust or blynde confidence. And therfore are they called the prayers of S. Brygide because that holy virgin vsed dayly to say them (as many write) before thymage of the Crosse i saint Paules Churche at rome



O Jesu endles swetnes to all that loue the: a ioye passyng and excedyng all gladnes and delyte. The sauyour & louer of all repentaũt synners, that lykest to dwell (as thou saydest thy selfe) with the chyldren of men, for that was the cause why thou wast incarnate, and made mã in the ende of the worlde. Haue mynde blessed iesu, of all the sorowes the thou suffered i thy manhode drawynge nyghe to thy blessed passion,



O Jesu eterna dulcedo, te amantium ineffabilis exceedens omne gaudium, et omne desiderium. Salus & amatorum omnium vere penitentium peccatorum, qui delitias tuas reficere tus es esse cum filijs hominum. Propter hominem homo factus es in fine temporum. Memento omnis tribulationis, & extimi meroris quem in humano corpore sustinuisti, instante salubertime passionis tue tempore,

in diuino cozde ab eter
no ozdinato. Memẽto
triũcie, ꝙ amarritudis
quas i aio, teipso ante
ẽãte, habuiſti, qñ vltĩ
ma cena diſci. tuis co
pus ꝙ ſãguinẽ tuũ tra
diditi, pedes eoꝝ laua
ſti, ac dicẽs eos ꝙ ſolãm
iminẽtẽ paſſionẽ tuã ꝑ
dixiſti. Memẽto oĩs tre
moꝛis ꝙ ãgutie, ꝙ vlo
ris quos i tuo vexicato
cozde añ paſſionẽ cruc
cis tue ꝓtuliſti: qñ poſt
trinã oꝛonẽ ꝙ ſãguineũ
ſudoꝛem a tuo diſcipu
tradebaꝛ: ab electa gẽte
capiebaꝛ: a falſis teſti
bus accuſabaꝛ: a trib⁹
iudicib⁹ iniuſte iudica
baꝛ: i electa ciuitate in
palcali rhe i floꝛida co
poꝛe inocẽter
cõdẽpnabaꝛ: veſte ꝓ
pria exuebaꝛ, ꝙ veſte a
liena iduebaꝛ, colaphi
ſabaꝛ, oculis ꝙ facie ve
labaꝛ: alapis cedebaꝛ
ad colũpnã ligabaꝛ: et
flagellabaꝛ: ſpiꝛis coꝛo
nabaꝛ: arũdine i capi
te feriebaꝛ: ꝙ inumeris
bilib⁹ alijs calũpnijs
lacerabaꝛ. Ida michi ꝙ
ſo ob memoꝛiã hanc añ
crucẽ tuã paſſionẽ: ve
rã añ moꝛte meã, ſtri
ctionẽ, puꝛã cõfeſſionẽ,
dignã ſatiſfactionem, ꝙ
oim peccatoꝝ meoꝝ remiſ
ſionẽ. Amẽ. ꝑ nr̃. Aue.

Oratio ſecunda.

O Jeſu mĩdi fabꝛica
toꝛ quẽ nulla dimẽ
ſio vero in termino me
titur: q terrã palmo cõ
cludis: recoꝛdare amaꝛ
tiſſimi doloꝛis tui quẽ

the whiche moſte holſome paſſion was
oꝛdeyned to be in thy diuine herte, by coũ
ſayle of the holy trinitie, foꝛ the raun:
ſome of all mankynde Haue mynde bleſ
ſed ieſu of all ꝙ great dꝛedes, angupſhes
and ſoꝛowes, that thou ſuffred in thy ten
der fleſhe, afoꝛe thy paſſion on the croſſe
When thou waſt be trayed of thy diſci:
ple Judas, to the Jewes, whiche of ſin:
gular affectiõ that thou haddeſt to them
ſhulde haue ben thy ſpeciall people.
After tyme that thou haddeſt made thy
pꝛayer vpon the mounte of Oliue, and
ſwetteſt there bothe bloude and water.
Alſo haue mynde of the greate angupſhe
that thou waſt in, whã thou waſt taken
of the falſe Jewes, and by falſe witneſſe
accuſed. And at Jeruſalẽ in tyme of Ea:
ſter, in the floꝛyſhyng youth of thy body,
wout treſpas receyueddſt thou thy iudge
ment of death vpõ the croſſe, where alſo
thou waſt diſpoſed of thyn own clothes,
ſcoꝛned, blydefelde, buffeted, bounde to a
pyller, and ſcourged, and with thoꝛnes
crowned, and with a rede ſmytẽ on the
heade, and with inumerable paynes thy
body was al ro bꝛuſed ꝙ toꝛne. Foꝛ myn:
de of this bleſſed paſſiõ. I beſeche the be
nygne Jeſu, graũt me afoꝛe my deathe,
very contricion, true cõfeſſion, ꝙ woꝛthy
ſatiſfaction. And of all my ſynnes remiſ
ſion. So be it. Our father Haile Mary.

The ſeconde pꝛayer.

O Bleſſed Jeſu maker of al ꝓ woꝛlde
that of a mã may noꝛ be meaſured,
which cloſeſt in thy hande all the earthe
Haue mynde of thy bytter ſoꝛowe, fyꝛſte

whan

whan the Jewes fastened thy blessed hā
des to ꝯ crosse with blunte nayles. Also
to encrease moze thy payne, they added
sozowe vpō sozowe to thy bytter woun-
des, whan they persed thy tēder feete, be
cause thou woldeste not accozde to theyr
wyll. And so cruelly they dzewe thy bles-
sed body in lengeth & bzeade to the mea-
sure of ꝯ crosse, that all the ioynēz of thy
lymmes were bothe losed & bzoken, foz
mynd of thy most blessed passiō, I beseech
the benigne Jesu, gyue me grace to kepe
with me, bothe thy loue, and thy dzede.
So be it. Our father. Hayle Mary.

¶ The thyzde prayer.

O Jesu heuenly leche haue mynde of
thy langour and blewenes of thy
woundes, & sozowe that thou suffred in
the heyght of the crosse, whā thou wast
lyfte vp frō the earthe, that thou wast
al to tozne i al thy lymmes, wherof there
was no lymme abydig i his right soynt:
so that no sozowe was lyke to thyne, by-
cause ꝯ from the soales of thy feete, to ꝯ
toppe of thy heade was no hole place: &
yet forgetting i maner al those greuous
paynes, ꝯ prayed deuoutly & charitably
to they father, foz thy enemyes, sayeng.
Father, forgyue it thē, foz they wote not
what they do. Foz this charitable mercy
that thou shewedst to thyn enemyes, &
foz mynde of those bytter paynes, graūt
me that this mynde of thy bytter passiō,
be to me plenar remissiō, & forgyuenes
of all my synnes. So be it. Our father.
Hayle Mary.

¶ The. iiij. prayer.

O iesu

fustinebas cū suauissi-
mas manꝰ tuas ad cru
cem iudei obnixis cla-
uis primo crudelissi-
me affixerunt: & pfo-
rando delicatissimos
pedes tuos cū nō esses
conuenies voluntati
eoꝝ: Doloꝛē sup dolo-
rem addiderūt vulne
ribus tuis, & ita crude
liter te distraxerūt in
lōgū & latū crucis tue
vt dissoluerentur com
pagines membꝛoꝝ
tuoꝝ. Deprecoꝛ te vt
per huius sacratissimi
in cruce doloꝛis me-
moꝛiā tui: vt deꝰ mihi
timoꝛē et amoꝛē tuum
imē. Pr. Aue. Oco. iiij.

O Jesu celestis me-
dice recoꝛdare lā-
guoꝛis, vinoꝛis, & doloꝛ
ris quos in alto crucis
patibulo lenae, pal-
es in oibus dilacerati
membꝛis tuis: quoꝝ
nullū in suo statu rede
pmānerat: ita vt nullꝰ
doloꝛ similis tuo vlo-
ri inuenirē: qꝫ a plan
ta pedis vsq; ad verti-
cē capitis nō fuit in te
sanitas. Tuc quasi oim
doloꝛ limenoꝛ pēi pro
fundicus eruptus, dicēs
Pater ignosce illis, qꝫ
nesciunt quid faciunt.
Per hanc miam, et ob
memoꝛiam illius vlo
ris, fiat, dt hec me-
moꝛia passionis tue a-
mantissime, sit omniū
peccatoꝝ meoꝝ ple-
na remissio. Amen.
Pater noster. Aue ma
ria. ¶ Oꝛatio. iiij.

O Jesu ꝺa libertas angeloꝝ paradiſꝰ deliciarū. Memēto terꝛoꝛis, ꝙ horꝛoꝛ, quos ſuſtinebas, quā oēs inimici tui quaſi leones ferociſſimi, te circūſteterūt, ꝙ colaphiſationibꝰ, ꝛſputtionibꝰ, vngulationibꝰ, ceteriſq; laudit' penis te mole ſtauerūt. Et q oia ꝺba ꝛtumelioſa, dira verbera, duriſſimaq; tozmēta ꝙ penas, ꝺbus te dñe Jesu ꝛpe, oēs inimici tui affixerūt. Memozare te, vt libereꝭ me ab oibꝰ inimicꝭ meis viſibilibꝰ, ꝙ inviſibꝰ ꝙ vneꝭ me ſub vmbꝛa alaꝝ tuaꝝ ꝓtectionē ſalutis eterne inuenire. Amen. Pat. Aue. Oco. d.

O Jesu ſperulū elati tat' diuine memiſ toꝛoꝛ ꝙ meroꝛ quos habuiſti quā nudꝰ, ꝙ miſerabilis i cruce pepēdiſti: ꝙ oēs amici et noti tui aduerſū te ſteterūt ꝙ nullū ꝛolātē inuenirebas, ſi ſolūmodo dilectā genitricē tuā i amaritudie aie tibi fideliſſime aſtantē: quā dilecto diſcipulo tuo cōmēdaſti, dicēs: Mulier ecce fili⁹ tu⁹: ꝙ ad diſcipulū. Ecce mr tua. Rogo te pie Jesu p gladiū doloꝛis, q tūc et⁹ aiam ptrāſiuit, vt ꝛpatiaris michi i oibꝰ tribulationibus, ꝙ afflictionibus meis coꝛpoꝛalibꝰ, ꝙ ſpiritualibꝰ: ꝙ da mihi cōſolationē i oi tribulationis tpe. Amē. Pat. Aue. ¶ Oꝛatio. vj.

O Jesu very fredome of aūgelles, the paradyſe of all ghoſtely pleaſures Haue mynde of the dzede ꝙ hydeous fearfulnes that thou ſuffered whā all thyne enemyes, lyke vnto moſte woode lyons, cōpaſſed the aboute, ſmytynge the, and ſpyttyng on the, ſcratchynge the, ꝙ with many other greuous paynes turmētyng the. Foꝛ mynde of all theſe deſpytefull woꝛdes, cruell beatyngꝭ, and ſharpe toꝛmētes. I beſeche the (bleſſed Jesu) delyuer me from all myn enemyes bodely ꝙ ghoſtely, and gyue me grace to haue the defēſe ꝙ ꝓtection of helthe euerlaſtynge agaynſte them, vnder the ſhadowe of thy wynges. So be it. Our father. Hayle.

¶ The ſyxth ꝓyer.

O Jesu myꝛrour of the diuine clerenes, h aue mynde of that dzeade and heuynes (whiche thou haddeſt) whā thou hāgedſt naked ꝙ miſerable on the croſſe, ꝙ all thy frēdes and acquayntaūce ſtode agaynſt the, ꝙ foundeſt conſoꝛte of none, but onely thy moſt louyng mother, fayth fully ſtandyng by the with great bytternes of herte, whom thou dyddeſt betake to thy welbeloued diſciple, ſayenge: Lo woman thy ſonne. And lykewyſe to the diſciple. Lo thy mother. I beſeche ꝙ bleſſed Jesu, by the ſwerde of ſoꝛowe, ꝙ thaū perced her herte, to haue ꝛpaſſion on me in all my troubles ꝙ afflictions bodelye and ghoſtly, and gyue me conſoꝛte in all tyme of tribulatiō. So be it. Our father. Hayle Mary.

¶ The. vj. ꝓyer.

O Jesu, kyng moste worthy to be loued, and frende most to be delyred. Haue mynde of ꝯ sorowe ꝯ thou haddest whan thou beheldest in ꝯ myrrour of thy most clere maiestie, the predestinacion of all thy chosē soules, that shulde be saued by the merite of thy passion. For mynde of the depnes of thy great mercy, which thou hadest vpō vs lost & desperate synners, and namely for the greate mercye, which thou shewedst to ꝯ thefe, ꝯ hynge on thy ryght syde, sayeng thꝰ, This day thou shalte be wꝯ me in paradyse. I pray the (benigne Iesu) to shewe thy mercy on me in the houre of my deathe. So be it.

Our father. Hayle. ¶ The. vii. prayer.

O Jesu well of endles pyte, ꝯ saydest on the crosse of thy passion by inwarde affectiō of loue, I thurste, that is to say, ꝯ helth of mānes soule. For mynde of this blessed drꝯye I beseche ꝯ benigne Iesu, kyndle our delyre to euery good and parfyte worke: the thyrste of concupiscence, and burnyng of al worldly loue in vs vterly koole and extinguyshe. So be it. Our father, whiche arte. Hayle Mary.

¶ The. viii. prayer

O Jesu swetnes of hertes, and gostly pleasure of soules, I beseche ꝯ for the bytternes of the ayscll & galle, that thou tasted & suffred for vs at the houre of thy deathe, graunte, that we may worthely receyue thy moste blessed bodye & blonde for the remedy of our synnes, and confort of our soules. So be it.

Our father. Hayle Mary.

O Jesu rex amabilis ꝯ amice tot⁹ nr̄e virtutis: memēto illius merorijs: quē habuisti quādo in speculo serenissime maiestatis tue ꝯsperisti predestinationem electorū ꝯ merita tue passionis saluādorū, ꝯ reprobationē malorū, ꝯ multitudinē dānandorū: ꝯ ꝯ abyssum miserationis tue, qua nobis pditis ꝯ desperatis pcōrib⁹ tuis cōsoluisti: ꝯ precipue qñ latroni i cruce exhibuisti dicēs: Hodie mecū eris in paradiso. Rogote pie Jesu vt faciasmecū miam tuā i hora mortis mee. Amē. ꝯ nē inducas me. ¶ Oratio. viii.

O Jesu fōs terhanste pietat⁹, q̄ ex intimo dilectiōis affectu in cruce dixisti: sitio ꝛ salutem humani generis accēde hs nr̄m desideriū ad ol opus perfectū, ꝯ sitim carnalis concupiscētie, ꝯ estum mūdane dilectionis in nobis penitus refrigera ꝯ extingue. Pater nr̄. Aue Maria.

¶ Oratio. viii.

O Jesu dulcedo cordium, ingēsq; suauitatis mentiū, ꝯ amaritudinē aceti, ꝯ fellis quā ꝯ nobis sustinuisti, ꝯ degustasti in hora mortis tue, cōcede nobis corp⁹ et sanguinē tuum digne pcipere ad remedium, ꝯ ꝛsolationē aiarū nostrarū. Amen. Pater nr̄. Aue Maria.

O Jesu

¶ Oratio.ix.

O Jesu regalis fort⁹ iubilusq; metalis: memento doloris et an guste quos pass⁹ es, quãdo pre moztis ama ritudine, ꝑ iudeoz in sultatione cum magna voce te a deo pre derelictum, clamasti dicẽs: Deus me⁹, deus me⁹, vt q̃d dereliquisti me? Oer hãc angustiã preco ro te vt in angustijs moztis nre, ne derelin quas nos de⁹ nr̃. Amẽ. Pater nr̃. Aue Maria.

¶ Oratio.x.

O Jesu alpha, et o, via, vita, ꝑ fort⁹ in omni medio recozdare quod a summo capitis vsq; ad plantam pedis te ꝑ nobis i aqua pas sionis dimersisti: ppt latitudinẽ ꝑ magnitu dinem balneorum tuoz Doce me per veram ch a ritatem tuã mandatũ tuum nunq; in pecca tis dimersum. Amen. Pater nr̃. Aue maria.

¶ Oratio.xi.

O Jesu abyss⁹ pfun dissime mie rogo te ppt pfiditatẽ vul neris tuoz, que transfe rãt carnẽ tuã, medulã ossiũ ac viscez tuozũ, vt me submersũ i pcis emergas: ꝑ absis das in foramibus vulne rum tuozũ a facie ire tue dñe, donec pertran sseat furoz tuus. Amen. Pater nr̃. Aue Maria.

¶ Oratio.xij.

¶ The.ix.prayer.

O Jesu royall strengthe, and ghostly ioye: haue mynde of the angwyshes and greate sozowes that thou suffered, whã thou cryed to thy father w̃ a myghtye voyce, what foz the bytternes of thy deathe, and also foz the scoznynge of the Jewes, sayenge thus: O my god, why hast thou forsaken me? By this paynfull angwyshe forsake not vs in ꝑ angwyshes of our deathe, our blessed god. So be it. Our father Hayle Mary.

¶ The.x.prayer.

O Jesu beginning, ꝑ ende, way, lyfe, and vertue in euery meane, haue mynde, that fro the coppe of thy heade, vn to the soles of thy feete, thou suffredst foz vs, to be drowned in the water of thy paynful passiõ. Foz mynde of this great payne, and namely foz the depenes and wydenes of thy woundes. I beseche the blessed Jesu, teache me the large peepte and commaundemẽt of loue, whiche am drowned all in foule synne. So be it. Our father, whiche arte. Hayle mary.

¶ The.xi.prayer.

O Jesu depnes of endles mercy, I be seche the foz ꝑ depnes of thy wos des, that wente thzough thy tender flesshe and thy bowelles, and the marye of thy bones, ꝑ thou vouchsauke to drawe me out, beinge drowned in the depnes of syn, and hyde me euer after i the holes of thy wondes, from the face of thy wzath, vn to the tyme lozd that thy dzedefull furie be passed. So be it. Our father. Hayle Mary.

¶ The.xij.prayer.

O Jesu

O Jesu mytrour of truthe, token of vnitie, and sure bonde of charitie. Haue myade of thyne innumerable paynes & woũdꝭ, wch the which from ꝑ toppe of thy heade, to the soole of the foote, & ꝑ wall wolided, and of the wycked Jewes thou waste all to torne and rēte, and all thy body made redde with thy moſt holy bloude, the which greate sorowe (blessed Jesu) in thy cleane virgins bodye thou sufferydſt. what myghteſt thou do more for vs, than thou dydeſt? Therfore (benigne Jesu) for the mynde of this passiõ wipte all thy woundes in my herte with thy moſte precyous bloude, that J maye bothe rede in them thy dede & thy loue. And that J may styll continue in prayeng & thankyng the to my lyues ende. So be it. Our father. Hayle Mary.

¶ The.xvi.praier.

O Jesu, moſt myghty lyon, kyng immortal, and moſt victorious. Haue mynde of the sorowe that thou sufferedſt, whã al the powers of thyn herte & body fayled the vtterly: & thã thou enclynyng thyn heade, saydeſt thus. It is all done. For mynde of ꝯ anguyshe & sorowe, haue merey on me, whã my soule in the laſt cõsumation & departyng of my breath shalbe anguyshed & troubled. So be it. Our fa. Hayle.

¶ The.xvii.praier.

O Jesu, the onely begotten sonne of almyghtye god the father, ꝯ brightnes and figure of his godly substaunce. Haue mynde of that entier cõmendatiõ, in whiche thou dydſt commende thy spirite in to the handes of thy father: & with a torne

O Jesu veritatꝭ speculũ vnitatis, fundamẽtum, & charitatꝭ vinculum: memẽto innumerabiliũ vulnerũ tuorꝫ qbꝰ a summo capitis vsq; ad imũ pedis vulneratꝰ fuisti, & ab ipsis iudeis laceratꝰ fuisti, & sanctissimo sãguine tuo rubricatus: quã magnitudinẽ doloꝛis in virginea carne tua pertulisti ꝓ nobis pie Jesu. Quid vltra facere debuisti, qd non fecisti? Scribe quaeso pie Jesu oia tua vulnera tua in corde meo pretiosissimo sanguine tuo, vt in illis legã doloꝛem & amoꝛem tuũ: vt in gratiarũ actione vsq; in finem vite mee: iugiter persteuerem. Amẽ. Pater nẽ. Aue.

¶ Oratio.xvii.

O Jesu leo fortissime rex imortalis, et inuictissime. Memẽto doloꝛis quẽ passus es cũ oẽs vires & corporis et corporis tui penitꝰ defecerunt, et melima to capite (Consummatum est) dixisti. Per hãc angustiã & doloꝛẽ miserere mei, cũ aia mea i victima consummatiõe exitꝰ spũs mei anxiata fuerit & cõturbata. Amẽ. Pr nẽ. Aue.

¶ Oratio.xviii.

O Jesu vnigenite pẽ patris, splẽdoꝛ et figura substãtie eius, memẽto illiꝰ ommre commẽdationis, qua patri spiritũ cõmendasti: dicens. Pater in manꝰ

tuas cōmendo spiritū meum. Et lacerato cor pore, & rupto corde, cū valido clamore pateca ctis viscerib⁹ mie tue p nobis redimēdis expiraſti. Per hāc pretiosam mortē tuā deprecor te (rex sāctorū) confor ta me ad resistendū diabolo, mūdo & carni: vt mortuus tibi vivā, et i nouissima hora exitꝰ mei suscipe ad te reuertentē spiritū meum exulem & peregrinum Amē. Pater vñ. Aue.

Oratio.xv.

O Jesu vitꝰ vera et fecūda. Memento super effusionis sāguinis tui, & abūdātis effusiōis sāguinis tui, quem tu sicut de botro exprello copiose effudisti, quādo in cruce tor culat solꝰ calcaſti. Et ex lācea militari p cuſſo latere nobꝭ sāguinē & aquā p pinaſti, ita vt panca vel minima gutta i te remaneret, & de mū quaſi myrrhe faſciculus in altum ſuſpenſꝰ fuiſti, & delicato corpore tuo euanuit, et liquor vilcer tuor exaruit, & inedulia oſſiū tuor emarcuit. Per hāc amarissimā paſſionē tuā, & pretioſi ſanguinis tui effusionē (O dulcis Jesu) vulnera cor meū vt penitentie & amoris lancee sint mihi panes die ac nocte, & cōuerte me totaliter ad te, vt cor meum tibi p petuo, ſit habitabile. Et cōuerſatio mea tibi

a tothe body and broke herte, shewynge to vs for our raſſome, the bowels of thy merry, for the redemynge of vs dydſt gyue vp the breathe. For mynde of the pretyous deathe, I beſeche the (kynge of sayntes) cō forte me to the stāde the fede, the worlde, & my flesshe, that I may be deade to the worlde, and lyuyng ghoſtly towarde the. And in the laſte houre of my departynge fro this worlde, receyue my ſoule cōmyng to the, whiche in this lyfe is an out lawe and a pylgryme. So be it. Our father. Hayle Mary full of grace.

The.xv.prayer.

O Jesu, very true & plentuous vyne. Haue mynde of the moſte excedyng and abundaunt effuſiō of blonde, that thou ſheddydſt moſte plentuouſly, as it it had ben cruſht out of a rype cluſtre of grapes whan thou vpon the Croſſe dydſt treade the preſſe alone, & gaueſt vs drynke both blonde and water out of thy ſyde, beinge pced with a knyghtes ſpeare: ſo that in all thy body wasnot left a drop of blonde ne of water. Than at the laſt lyke a bundle myrre thou waſt hāged on the croſſe on hyghe. Where thy tendre fleſſhe wared wanne, the lytour of thy bowels, and the marye of thy bones was dryed vppe For mynde of this thy moſte byttter paſſion, (I were Jesu) wounde my herte, that the water of penaſice and teares of loue may be my foode bothe nyghte and daye. And good Jesu tourne me hole to the, that my herte may be euer to the a dwellig place, and that my lyuyng may be euer pleaſut

and

and acceptable. And that the ende of my lyfe may be so cõmẽdable, that I may perpetually deserue to prayse the with all thy sayntes in blysse. So be it. Our father. Hayle Mary. I beleue in god.

placita ſcper, ac finiſ bite me ita laudabile, vt poſt huius bite terminũ te merear laudare cum omnibus ſanctis tuis in eternum. Amen Pater nr. Aue Maria. Credo in deum.

Hereafter folowyth the seuen penitentiall psalmes.

Why that these. vij. psalmes folowynge are called penitentiall, and be chiefely noted aboue other, the cõmon opinion and mynde of many wryters is and hath ben, that the kynge and prophete Dauid compunct and sorythen with hartie repentaunce of his grieuous aduiterie cõmitted with Bersabe & the detestable murther of Vrie her husbande, beinge his knyght and seruaunt (after he was admonyshed by Nathan, the prophete of god) shulde make them specially to declare his inwarde sorowe, and depe contrition that he tooke for the same: but whether it were done vpon that occasion or not, that I referre to the iudgement of other, because that in the psalter they stande not together orderly: yet this is very certayne, that they may well and of good consequence be called penitentiall, for so moche as penaunce in them is so diligently, often, and manifestly treated, repeted, and commended, as in the seife psalmes is easely perceyued.

Anty. Remembre not.

Ps. Ne reminiſcaris.

The. vj. psalme.

Psalmus. vj.



¶ Dauid seynge Bersabe bathe hym in a Well.

Vpes wyfe/vnto his seruaunte he can tell.

Domie ne i furoze tuo arguas me: neq; in ira tua cozripias me.

Miserere mei domie: quoniam infirmus sū sana me dñe: qm conturbata sunt ossa mea. Et anima mea turbata est valde sed tu domine vsqquo.

Lozde, rebuke me not i thy furye neyther chasten thou me in thyne anger.

Haue mercye on me lozde, foz I am sycke: heale me lozde, foz my bones are vexed.

And my soule is very soze troubled: but how longe lozde.

Turne

Turne the lorde and delyuer my soule: saue me for thy mercy.

For there is none in death the hath mynde of the: and i hell, who wyll knowledge the.

I haue laboured in my sorowe, I shall euery nygh washe my bedde, with teares shall I weate the place where I lye.

Myn ye is troubled with wodnes: I haue waxen olde amonge all myn enempes

Auoyde from me all ye ꝑ worke wyckednes: for the lorde hath harde the noyse of my weppynge.

The lorde hath herde my prayer: the lorde hath herde my petition.

Let all myne enempes be ashamed and confounded: let them be ashamed, and confounded very quickely.

Glorye be to the father, to the sonne, & to the holy ghoste.

As it is was it the begynnynge: as it is nowe, and euer shalbe. So be it.

The .xxxi. psalme.

Blessed are they, whose iniquities be forgyuen: and whose synnes be couered.

Blessed is the man, to whom god shall not impute synne: neyther in his spirite is disceyte

For I haue holden me styll, my bones haue waxen old, whylst I crye al ꝑ day.

For day and nyght hath thyn hãde be imburdened vpon me: I was turned in my trouble, whylste my backebone was stryken.

I haue made my faulte knowen to the: and haue not hyd myn vnryghtuousnes

Conuertere dñe & erit pe aĩam meã: saluũ me fac ꝓpter miam tuam.

Quõ nõ est in morte q̃ memor sit tui: i ifemo aũt q̃s cõfitebitur tibi

Laboraui in gemitu meo, lauabo per singulas noctes lectum meũ lachrymis meis stratum meum rigabo.

Turbat⁹ est a furore oculus me⁹: inueteraui inter oẽs inimicos meos.

Discedite a me oẽs q̃ operamini iniquitatẽ: quoniam exaudiuit dominus vocem fleti⁹ mei

Exaudiuit dñs deprecationem meã: dñs orationem meam suscepit.

Erubescãt & conturbẽtur vehementer oẽs inimici mei: conuertant & erubescãt valde velociter

Gloria patri et filio: & spiritui sancto.

Sicut erat in ꝓncipio et nunc & semper: & in secula seculoꝝ amẽ.

Psalmus .xxxi.

Beati quoꝝ remisse sũt iniquitates: & quoꝝ tecta sunt peccata.

Beatus vir cui nõ imputauit dominus peccatum: nec est in spiritu eius dolus.

Quoniam tacui inueterauerunt ossa mea: dũ clamarem tota die.

Quoniam die ac nocte grauata est sup me manus tua: conuersus sũ in erumna mea dum cõfigitur spina.

Delictũ meũ cognitũ tibi feci: & iniustitiam meam non abscondi.

Dixi I sayde

Dixi confitebor aduersum me iniusticiã meã dño: & tu remisisti impietatem peccati mei.
Pro hac orabit ad te omnis sanctus: in tempore opportuno.
Verumtamẽ in diluuio aquarũ multarũ: ad eum non approximabunt.
Tu es refugiũ meum a tribulatione, que circundedit me: exultatio mea, erue me a circumdantibus me.
Intellectum tibi dabo: & instruã te in via hac qua gradieris firmabo super te oculos meos
Nolite fieri sicut equus et mulus: in quibus nõ est intellectus.
In chamo et freno maxillas eorum constringe: qui non approximant ad te
Multa flagella peccatoris: sperantem autẽ in domino misericordia circundabit.
Letamini in domino et exultate iusti: et gloriamini oẽs recti corde
Gloria patri & filio: et spiritui sancto.
Sicut erat in principio et nunc & semper: & in secula seculorum amẽ.

Psalmus. xxxvij.

Domine ne in furore tuo arguas me neq; in ira tua corripias me
Quoniã sagitte tue infixe sunt michi: & confirmasti super me manum tuã.
Non est sanitas i carne mea a facie ire tue: non est pax ossibus meis a facie peccatorum meorum

I sayde, I shall confesse myn vnrygh-tuousnes agaynst my selfe to the lorde: & thou hast remytted the wyckednes of my synne.
For that shall euery holy persone praye vnto the, in tyme conuenient.
In euertheles i the surrosshyng of many waters, they shal not approche vnto hi.
Thou arte my refuge from tribulacyon that hath enclosed me: my ioye: delyuer me from them that compasse me.
I shall gyue the vnderstandynge, and shall enstructe the: i the way that thou shalt go, I shall caste myn yes vpon the.
Be ye not made as the horse and the mule: in whom is none vnderstandynge.
Bynde the mouthes of them in snasles and bridles, that wyll not drawe vnto the.
Many are the plages of the synner: but hym that trusteth in the lorde, he shall compasse with mercy.
Be gladde in the lorde, and reioyse ye ryghtuous, and be ioyous all, that be vpryght in herte.
Glorye be to the father, to the sonne, & to the holy ghoste.
As it was at the begynnynge: as it is nowe, ond euer shalbe. So be it.

The. xxxvi. psalme.

Lorde reproue me not in thy furye neither i thyn anger correcte thou me.
For thyn arrowes are fastened in me. & vpon me haste thou enforced thyn hãde.
There is no helthe in my flesshe, in regarde of thy wrath is there no rest i my bones, bicause of my synnes.

For

For myn iniquities are ouerpassed myn head, & are laid vpō me as an heuy burde
My woundes haue putrefied & festered by reason of my folyshenes.
I am made wretched & croked vnto the ende, all day dyd I go sorowfully.
For my loynes are full of illusions: and there is no helthe in my flesshe.
I am sore afflicted and brought lowe: I dyd rore out for the sorowe of myn herte
Lorde before the is all my desyre: & my mournyng is not hydden from the
Myn herte is troubled, my strēght hath lefte me: and the syght of myne eies, and the very same is not with me.
My frendes and my neyghbours drewe together, and stode agaynst me.
And they that were nere me, stode farre of: and they that layde wayte for my lyfe set vpon me.
And they ꝙ sought for me, spake euyll vnto me: vanities and disceytes they imagyned all day.
But I, as one beyng deafe, dyd not here and as one that were dombe, not openynge my mouthe.
And I was made as a mā not hearyng: & hauyng no cōfutacions in his mouthe.
For in the lorde haue I trusted: thou wylte heare me my lorde god.
For I haue sayd, lest any, tyme myn enemyes triūphe vpō me: & whyllst my feete slyde, they spake great thyngs against me
For I am prepared vnto the whyppes: and my doulour is alwayes in my syghte
For I shall confesse myn vngodlynes: and shall take thoughte for my synne.

Q. ñ iudicate⁹ mee sup gressus sūt caput meū: & sicut on⁹ graue grauate sūt sup me. Putruer ūt & corrupte sūt cicatrices mee: a facie insipientie mee Miser fact⁹ sum & curuatus sū vsq; in finem, tota die cōtristatus ingrediebar.
Q. ñ lūbi mei impleti sūt illusionib⁹: & nō est sanitas in carne mea.
Afflict⁹ sū & humiliatus sū nimis: rugiebā a gemitu cordis mei.
Dñe ante te oē desyderiū meū: & gemit⁹ meus a te nō est absconditus.
Cor meū conturbatū est dereliquit me virtus mea: et lumē oculor meor⁹, & ipsum non est mecum.
Amici mei & proximi mei: aduersū me appropinquauerūt & steterūt.
Et q̄ iuxta me erāt de longe steterūt & vim faciebāt q̄ q̄rebāt aiaz meā.
Et q̄ inquirebāt mala mihi locuti sūt dolos: et dolos tota die meditabant.
Ego aūt tanq̄ surd⁹ nō audiebā, & sicut mut⁹ nō aperiēs os suū
& fact⁹ sū sicut hō nō audiēs & nō habēs in ore suo redargutiones
Q. ñ in te dñe speraui: tu exaudies me dñe deus me⁹
Q. ꝙ dixi nequā sup gaudeāt michi inimici mei: & dū commouent pedes mei sup me magna locuti sūt.
Q. ñ ego in flagella parat⁹ sum: & dolor meus semp.
Q. ñ iniquitatem meā annūciabo: & cogitabo pro peccato meo.

Inimici autem mei dixerunt ꝙ firmati sūt super me: ꝙ multiplicati sūt, qui oderunt me inique

Qui retribuēbāt mala pro bonis detrahebāt mihi quū sequebar bonitatē.

Ne derelinquas me domine deus meus ne discesseris a me.

Intēde in adiutoriū meum: dñe deus salutis mee

Gloria patri et filio: ꝙ spiritui sancto.

Sicut erat in principio et nunc et semper: ꝙ in secula seculorum amē.

The psalmus. li.

Miserere mei deus secundum magnā misericordiam tuam.

Et scōm multitudinē miserationū tuarum: dele iniquitatē meam.

Amplius lava me ab iniquitate mea: ꝙ a peccato meo munda me.

Quū iniquitatem meā ego cognosco: ꝙ peccatū meū contra me est sēp

Tibi soli peccaui et malum coram te feci: vt iustificeris in sermonibus tuis, et vincas cum iudicaris.

Ecce enī in iniquitatib⁹ cōceptꝰ sum: ꝙ in pctis cōcepit me mater mea

Ecce enim veritatem dilexisti incerta: ꝙ occulta sapiēcie tue manifestasti michi.

Asperges me domine hysopo et mundabor: lauabis me, et super nivem dealbabor.

Auditui meo dabis gaudiū ꝙ letitiā: ꝙ exultabunt ossa humiliata.

But myne enemyes lyue, and are made stroge ouer me. and they are multyplied, whiche hated me vniustly,

They that requite euyll for good detractet me: because I folowed goodnes.

Forsake me not, o lorde my god neither departe thou from me.

Intende towarde my helpe, o lorde god my helthe.

Glorye be to the father, to the sonne, and to the holy ghoste.

As it was in the begynnynge, as it is nowe, and euer shalbe. So be it.

The. li. psalme.

Haue mercy vpon me (oh god) accordyng to thy greate mercy.

And accordyng to the multitude of thy compassions: wype away myn iniquitie.

Washe me more from myn iniquitie: ꝙ clense me more from my synne.

For I knowledge myne iniquitie: and my synne is euer before myn eyes.

Agaynst the onely haue I synned, and haue done euyll in thy syghte: that thou mayst be iustified in thy wordes, ꝙ vanquishe whan thou arte iudged.

Lo I was begotten in wyckednes: and my mother conceyued me in synne.

Lo thou hast loued truthe, the vnknowen and secrete thyngs of thy wysedome hast thou declared vnto me.

Sprynkle me lorde with hysope, and so shall I be cleane: thou shalte washe me, and than shall I be whyter than snowe

Unto my hearyng shalt thou gyue ioye and gladnes: and my weykened bones shalbe refreshed.

Turne

Turne thy face from my synnes: & wype away all my wyckednes.

A pure herte create in me (oh god) & an vpryght spirite make a newe within me

Caste me not away from thy face: & thy holy spirite take not from me.

Restore vnto me the gladnes of thy saluacion, and stringthen me with a princypall herte.

I wyll instructe the wycked, that they may knowe thy wayes: and the vngodly shalbe conuerted vnto the.

Deliuer me from bloudes (oh god) the god of my helthe: and my tongue shal exalte thy ryghtwysenes.

Lorde open thou my lyppes: and my mouthe shall shewe forthe thy prayse.

For if thou haddest delyted sacrifices, I had surely gyuen it: but thou delightest not in burnte sacrifices.

A sacrifice to god is, a lowely spirite: a contrite and an humble herte thou shalte not dispise (o god)

Do eale gentely of thy fauourable benevolence with Syon: that the walles of Hierusalem may be buylte agayne.

Than shalte thou accepte the sacrifice of ryghtwysenes, oblacions and burnt offerynges: than shall they laye calues vpon thyn altare.

Glory be to the father, to the sonne, and to the holy ghoste.

As it was in the begynnynge, as it is nowe, and euer shalbe. So be it.

The .ci. psalme.

Lorde heare my prayer: and let my clamour come vnto the.

Auerte faciem tuam a peccatis meis: & oēs iniquitates meas dele

Cor mundum crea in me deus: et spiritū rectum innoua in visceribus meis.

Ne proijcias me a facie tua: & spiritū sanctum tuum ne auferas a me

Redde michi letitiam salutaris tui: & spiritu principali confirma me.

Docebo iniquos vias tuas: et impij ad te conuertentur

Libera me de sanguinibus deus deus salutis mee: & exultabit lingua mea iusticiam tuā.

Domine labia mea aperies: & os meum annunciabit laudem tuam.

Quoniam si voluisses sacrificium dedissem: utiq; holocaustis nō delectaberis

Sacrificium deo spiritus contribulatus: cor contritum & humiliatū deus non despicies.

Benigne fac domine in bona voluntate tua sion ut edificentur muri hierusalem.

Tūc acceptabis sacrificium iusticie oblationes & holocausta, tunc imponent super altare tuum vitulos.

Gloria patri & filio: et spiritui sancto.

Sicut erat in principio, et nunc et semper: et in secula seculorum amen.

Exaudi .ci.

Domine exaudi oracionem meam: & clamor meus ad te veniat.

Non auertas faciem tuam a me: in quacũq; die tribulor inclina ad me aurem tuam.

In quacunq; die inuocauero te velociter exaudi me.

Qz defecerũt sicut fumꝰ dies mei: & ossa mea sicut cremiũ aruerunt.

Percussꝰ sũ vt fenũ & aruit cor meũ qz obliuiscꝰ sũ comedere panẽ meũ

A voce gemitꝰ mei adhesit os meũ carni mee

Similis factꝰ sũ pellicano solitudinis: et factus sum sicut nicticorax in domicilio.

Vigilaui: & factus sum sicut passer solitariꝰ in tecto.

Tota die exprobrabãt michi inimici mei: et q̃ laudabant me aduersũ me iurabant

Qz cinerẽ tanq̃ panẽ manducabã: & potũ meũ cum fletu miscebam.

A facie ire indignationis tue: qz eleuans allisisti me.

Dies mei sicut vmbra declinauerunt: & ego sicut fenum arui.

Tu aũt dñe in eternũ permanes: & memoriale tuum in generationem & generationem

Tu exurgens dñe misereberis syon: quia tempus miserendi eiꝰ: quia venit tempus.

Qm placuerũt seruis tuis lapides eiꝰ: & terre eius miserebuntur.

Et timebũt gẽtes nomẽ tuum dñe: & oẽs reges terre gloriã tuam

Turne not thy face frõ me: whan soeuer I am troubled, bowe thyn eare vnto me In what soeuer day that I am troubled heare me quickely.

For my days haue vanyshed as smoke: and my bones wared drie as a fyrebrãde

I am stryken & my herte wythered lyke haye. bicause I forgat to eate my breade

With the noyse of my mournynge: my bone hath clouen to the fleshe.

I am made lyke vnto a pellycane of wyldernes: and am made lyke the nyght rauen in an house.

I haue waked: and am made lyke a sparowe solytarie in the roufe of an house.

All daye dyd myne enemyes rayle vpon me: and they that praysed me, conspyred agaynst me.

For I dyd eate asshes as breade, & myngled my drynke with weppynge.

In regarde of thy wrathe and indignation: for thou takynge me vp dydest cast me agaynst the grounde.

My dayes haue faded as a shadowe: and I haue wythered lyke haye.

But thou lorde abydest for euer: and thy memoryall is from one generatiõ vnto another.

Thou lorde arysynge shalte haue mercy of Syon: for it is tyme to haue mercy on it for the tyme cometh.

For the stones therof haue pleased thy seruauntes: and they shall haue ruthe on the grounde therof.

And the people shall feare thy name, o lorde: and all the kynges of the earthe thy glorye.

For

For the lorde hath buylded Syon: and shalbe seene in his glorye.

He hath regarded the speche of the humble: and hath not despysed theyr prayer.

Let these thynges be wrytē in another generation: and the people that shall be created shall prayse the lorde.

For he hath loked downe from his high holy place: the lorde hath loked downe from heuen vnto the earthe.

For to heare the waylynge of thē that be fettered: for to lose the sonnes of thē that were slayne.

That they shulde in Syon declare the name of the lorde: and his prayse in Hierusalem.

In assemblyng of people together: and kynges for to serue the lorde.

He aunswered hym in the waye of his vertue: shewe vnto me the shortenes of my dayes.

Call me not backe in the myddes of my dayes: in to the euerlastingnes of thy yere

From the begynnynge thou lorde haste layde the foundacyon of the earthe: & the workes of thyn handes are the heuens.

They shal perysshe, but thou abydest: & all shall ware olde as a garment.

And as a couerynge thou shalte chaūge them, and they shalbe chaūged: but thou arte one & the same, and thy yeres shall not fayle.

The sonnes of thy seruauntes shall dwel together: and theyr seede shalbe directed for euer.

Glorye be to the father, to the sōne, and to the holy ghoste.

Quia ædificauit dominus Syon: et videbitur in gloria sua.

Respexit in oratiōē humiliū: et non sprevit precem eorum.

Scribantur hec in generatione altera: & populus qui creabitur: laudabit dominum.

Quia prospexit de excelso sancto suo: dominus de celo in terram aspexit.

Ut audiret gemitus compeditorum: vt solueret filios interemptorum.

Ut annuncient in Syon nomē domini: et laudem eius in Hierusalem.

In conueniendo populos in vnum: & reges vt seruiant domino.

Respōdit ei in via virtutis sue: paucitatē dierum meorum nūcia mihi.

Ne reuoces me in dimidio dierum meorū: in generatione & generationem anni tui.

Initio tu domine terrā fundasti: & opera manuū tuarū sunt celi.

Ipsi peribunt tu autem permanes: & omnes sicut vestimentum veterascent.

Et sicut opertorium mutabis eos & mutabuntur, tu aūt idē ipse es et anni tui nō deficiēt.

Filij seruorū tuorū habitabunt: & semen eorū in seculum dirigetur.

Gloria patri et filio, et spiritui sancto.

Sicut erat in principio et nunc et semper.

¶ Psalmus. cxxix.

De profundis clamaui ad te domine: domine exaudi vocem meam

Fiant aures tue intendentes: in vocem deprecationis mee

Si iniquitates obseruaueris domine: domine quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te domine.

Sustinuit anima mea in verbo eius: speravit anima mea in domino.

A custodia matutina vsq; ad noctem: speret israel in domino.

Quia apud dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet israel: ex omnibus iniquitatibus eius.

Gloria patri et filio: et spiritui sancto.

Sicut erat in principio et nunc et semper: et in secula seculorum. amen.

¶ Psalmus. cxlii.

Domine exaudi orationem meam, auribus percipe obsecrationem meam: in veritate tua exaudi me in tua iusticia

Et non intres in iudicium cum seruo tuo: quia non iustificabitur in conspectu tuo omnis viuens.

Quia persecutus est inimicus animam meam: humiliauit in terra vitam meam

Collocauit me in obscuris sicut mortuos seculi, et anxiatus est super me spiritus meus: in me turbatum est cor meum.

As it was at the begynnynge, as it is nowe, and euer shalbe. So be it.

¶ The. xxix. psalme.

Out of the deepe places, haue I called vnto the (o lorde) lorde heare my voyce.

Let thyne eares be intentife, to the voyce of my prayer.

If thou (lorde) wylte loke so straytly vpon synners: o lorde, who shall abyde it?

But there is mercy with the: and because of thy lawe, haue I abyden the, o lorde.

My soule hath abyden in his worde: my soule hath trusted in the lorde.

From the morning watche vnto night: let israel truste in the lorde.

For with the lorde there is mercy: and his redemption is plentuous.

And he shall redeme israel, from all the iniquities of it.

Glorye be to the father, to the sone, and to the holy ghoste.

As it was at the begynnynge, as it is nowe, and euer shalbe. So be it.

¶ The. xcix. psalme.

Lorde heare my prayer, with thyne eares perceyue my desyre for thy truthes sake, heare me for thy ryghtuousnes.

And entre not in to iudgemēt with thy seruaunte: for euery person lyuyng shall not be iustefied in thy syght.

For an enemye hath pursued my soule: hath brought lowe my lyfe in earthe.

He hath set me in darkenes, as the dead men of the worlde: and my spirite was vexed, my herte troubled within me.

I haue

I haue ben myndefull of olde dayes, I haue studied vpō all thy worckes, and in the dedes of thyn handes I muſed.

I haue ſtretched forthe myn handes vnto the: my ſoule vnto the, as earthe without water.

Haſtily heare me, o lord: my ſpirite hath fayled me.

Tourne not thy face from me: leſte I be lyke to men deſcendyng in to a pytte.

Cauſe thy mercy to be harde of me betymes: for in the haue I truſted.

Shewe me the waye wherin I maye walke: for vnto the haue I lyfte vppe my mynde.

Deliuer me from myn enemyes lorde, vnto the haue I fled: teache me to do thy will, for thou arte my god.

Thy good ſpirite ſhall conduyte me into the lāde of ryghteulnes: for thy names ſake lord thou ſhalte reuyue me through thyn equitie.

Thou ſhalt bryngе my ſoule from trouble: and throughe thy mercye deſtroye all myn enemyes.

And thou ſhalte deſtroye all that moleſt my ſoule: for I am thy ſeruaunt.

Glorye be to the father, to the ſōne, and to the holy ghoſte.

As it was at the begynnynge, as it is nowe, and euer ſhalbe. So be it.

Anty. Remēbre not, o lorde, the faultes eyther of vs, or of our parentes, neyther take thou vengeaunce on our ſynnes.

Spare (o lorde) ſpare thy people, whiche thou haſt redemyd w̄ thy precious blonde. Be neuer more angry with vs.

Here

Memor fui dierū antiquorū meditatus ſū in oib⁹ operib⁹ tuis: in factis manuū tuaꝝ meditabar.

Expādi manus meas ad te: anima mea ſicut terra ſine aqua tibi.

Velociter exaudi me dñe: defecit ſpūs me⁹.

Ne auertas faciē tuā a me: & ſimilis ero deſcendentibus in lacum.

Auditā fac michi mane miſericordiā tuam: quia in te ſperaui.

Notam fac michi viā in qua ambulē: q̄ ad te leuaui aiam meam.

Eripe me de inimicis meis dñe ad te cōfugi: doce me facere voluntatē tuā q̄ deus me⁹ es tu.

Spiritus tuus bonus deducet me in terram rectam: propter nomen tuum domine viuificabis me in equitate tua.

Educes de tribulatione aiam meam: & in miſericordia tua diſperdes omnes inimicos meos.

Et edes oēs q̄ tribulant aiam meā: quoniā ego ſeruus tuus ſum.

Gloria patri & filio: et ſpiritui ſancto.

Sicut erat in principio et nunc & ſemper: et in ſecula ſeculorū amen.

Ant. Ne reminiſcaris dñe delicta nra vel parentū noſtrorū, neq; vindictā ſumas de peccatis noſtris. Parce dñe parce populo tuo, quē redemiſti pretioſo ſanguine tuo, ne in eternū iraſcaris nobis.

Sequitur hic quin decim psalmi.

Psalmus.cxix.

Ad dominū cū tri bularer clamauit: et exaudiuit me.

Dñe libera aiam meā a labijs iniquis: et a lingua dolosa.

Quid detur tibi aut q̄d apponatur tibi: ad linguam dolosam.

Sagitte potentis acute: cum carbonib⁹ desolatoriis.

Heu mihi, q̄ incolat⁹ meus⁹ prolongat⁹ est, habitauit cum habitantibus cedar: multum incola fuit anima mea.

Cum his qui oderunt pacem eram pacificus: cum loquebar illis impugnabant me gratis.

Gloria patri & filio: et spiritui sancto.

Sicut erat in p̄ncipio et nunc & semper: & in secula seculoꝝ amen.

Psalmus.cxx.

Leuaui oculos meos in mōtes vnde veniet auxilium mihi.

Auxiliū meū a dño: q̄ fecit celum & terram.

Nō det in cōmotionē pedem tuum: neq; dormitet qui custodit te.

Ecce non dormitabit neq; dormiet: qui custodit Israel.

Dominus custodit te, dñs protectio tua: super manū dexteram tuam.

Per diem sol non vret te: neq; luna per noctē.

Dñs custodit te ab oi malo: custodiat aiam tuam dominus.

Here after foloweth the xv. psalmes.

The.cxix. psalme.

I Cryed vnto the lorde, whan I was in trouble: and he harde me.

O lorde delyuer my soule from lyenge lyppes: and from a disceytfull tongue.

What may be gyuen vnto the, or what may be sayde agaynst the: thou disceytfull tōgue

The sharpe arrowes of the myghtye: with hotte sparklynge cooles.

Wo is me, for my restyng place is plonged: I haue dwelled wt the inhabitātes of Cedar: my soule was longe in exile.

I was peasyble with them that hated peace: whan I spake vnto them, they assaulted me causeles.

Glorye be to the father, to the sone, and to the holy ghoste.

As it was at the begynnynge, as it is nowe and euer shalbe. So be it.

The.cxx. psalme.

I Lyfted vp myn yes vnto the hylles: from whēs helpe shall come vnto me.

My helpe commeth from the lorde: that made heuen and earthe.

He shall not suffre thy foote to slyppe: neyther shall he that kepeth the fall in to a slombre.

Lo he shall neyther fall a slepe nor slombre: whiche kepeth Israel.

The lorde kepeth the, the lorde is thy defence: more than thy ryght hande.

The sonne shall not burne the by daye: nor the moone by nyght.

The lorde kepeth the from all euyll: the lorde kepeth euyn thy soule.

The

The lord kepeth thy goynge I an goyng out: from this tyme forth & euermore.
Glory to the father, to the sonne, and to the holy ghoste.
As it was in the begynnynge: as it is nowe, and euer shalbe. So be it.

¶ The.cxxj.psalme.

I Reioyced in those thynges ꝑ were sayde vnto me: we shall go in to the lordes house.
Our feete were standynge in thy gates: O Jerusalem.
Jerusalem, whiche is buylded lyke a cite: whose participacion is within it selfe.
For thyther ascended the trybes, euyn ꝑ trybes of the lorde: the testimonie of Israel to acknowledge the lordes name.
For there satte the iudgement: euyn the seate of the house of Dauid.
Pray ye for the peace of Jerusalem: and habundaunce is to them that loue the.
Let peace be made through thy vertue: and plentuousnes in thy houses.
For my brothers and kynredes sakes: I prayed peace for the.
For the house of our lorde god: I besought good thynges for the.
Glorye be to the father, to the sonne, and to the holy ghoste.
As it was in the begynnynge: as it is nowe, and euer shalbe. So be it.

¶ The.cxxij.psalme.

Vnto the haue I lyft vp myn yes o god: which inhabitest ꝑ heuens.
Euyn lyke as ꝑ yes of seruauntes wayt: at the handes of theyr maysters.
As the yes of an handmayden be vpon her

Dñs custodiat introitū tuū, & exitū tuū: et hoc nūc & vsq in sēculū.
Gloria patri & filio: et spiritui sancto.
Sicut erat in ꝓncipio et nunc & semper: et in secula seculoꝝ amen.

¶ Psalmus.cxxj.

Lætatus sum in his q̄ dicta sunt mihi: in domum dñi ibimus.
Stantes erant pedes nostri: in atrijs tuis hierusalem.
Hierusalē que edificatur vt ciuitas cui⁹ participatio eius in ēdipsū.
Illuc enī ascenderūt tribus tribus dñi: testimonium Israel ad cōfitēdum nomini dñi.
Quia illic sederūt sedes in iudicio: sedes sup̄ domum Dauid.
Rogate que ad pacē sunt hierusalem: et abundātia diligētib⁹ te:
Fiat pax in virtute tua et abundantia in turribus tuis.
Propt̄ fratres meos & proximos meos: loquebar pacem de te.
Propter domū dñi nr̄i: quesiui bona tibi.
Gloria patri, et filio: & spiritui sancto.
Sicut erat in ꝓncipio, et nunc et semper: et in secula seculoꝝ amen.

¶ Psalmus.cxxij.

Ad te leuaui oculos meos: qui habitas in celis.
Ecce sicut oculi seruorum: in manibus dominorum suorum.
Sicut oculi ancille in

manib⁹ dñe ſuꝛſta ocu li nꝛi ad dñm deū nꝛm: donec miſereatur nꝛi.

Miſerere nꝛi dñe miſe rere nꝛi: qꝫ multum re plet ſum⁹ deſpectione.

Quia multum repleta eſt anima noſtra: opꝓbꝛiū abūdātib⁹, et deſpectio ſuperbis.

Glozia patꝛi et filio: ꝫ ſpiritui ſancto.

Sicut erat in ꝓncipio et nunc et ſemper: et in ſecula ſeculoꝝ amen.

Pſalmus.c.xxxiij.

Diſi quia dominus erat i nobis dicat nunc Iſrael: niſi quia domin⁹ erat in nobis.

Cum exurgerent homines in nos: forte vi uos deglutiſſent nos.

Cuꝛ traſceretur furoꝛ eoꝛum in nos: forſitan aqua abſoꝛbuiſſet nos.

Torrentem pertranſiit anima noſtra: forſitan pertranſiſſet ala nꝛa aquam intolerabilem.

Benedictus dominus, qui nō dedit nos: in ꝯ ptione dentibus eoꝝ.

Anima nꝛa ſicut paſſer erepta eſt: de laqꝫ venantium.

Laqueus ꝓtritus eſt: et nos liberati ſumus.

Adiutoꝛium noſtꝝ in nomine domini: qui fecit celum et terram.

Glozia patꝛi et filio: ꝫ ſpiritui ſancto.

Sicut erat in ꝓncipio, et nunc et ſemper: et in ſecula ſeculoꝝ amen.

Pſalmus.c.xxxiij.

her mayſtres: euen ſo be our iyes vpō our lozde god, vntyll he haue mercy on vs.

Haue mercy on vs, o lozde, haue mercy on vs: foꝛ we are fulfylled with moche contempte.

Foꝛ our ſoule is fylled very moche: beinge ſcoꝛned of the ryche, and deſpiſed of the ꝓoude.

Glozye be to the father, to the ſonne, and to the holy ghoſte.

As it was in the begynnynge: as it is nowe, and euer ſhalbe. So be it.

The.cxxiij.pſalme.

Except ꝓ lozde had ben amonge vs, (let Iſrael nowe ſpeake) except the lozde had ben amonge vs.

Wꝫ hā men roſe agaynſt vs: peraduēture they might haue ſwalowed vs vp quicke whā theiꝛ furie was great againſt vs: pad uēture water mought haue couped vs vp

Our ſoule hath paſſed ouer a ryuer: our ſoule peraduēture myght haue paſſed ouer a water intollerable.

Bleſſed be ꝓ lozde: which hath not ſuffered vs to be caught with theyꝛ teethe.

Our ſoule hath ben delyuered, euyn as a ſparowe, from the foulers ſnare.

The ſnare is wozne out: and we are delyuered.

Our helpe conſiſteth in the name of the lozde: whiche made heuen and earthe.

Glozye be to ꝓ father, to the ſonne, and to the holy ghoſte.

As it was in the begynnynge: as it is nowe, and euer ſhalbe. So be it.

The.cxxiiij.pſalme.

They

THey that truste in the lorde as a mountaine of Syon: he shall neuermore be moued, whiche inhabiteth Jerusalem.

MOuntaynes are in ꝯ circuite of it: and ꝯ lorde is in the circuite of his people: from thys tyme forthe and euermore.

FOr the lorde shal not leaue the rodde of synners vpon the lotte of the iuste: lest the iuste shulde extende theyr handes vnto synne.

DO well (o lorde) to the good and vpryghte in herte.

BUt those that swarue, the Lorde shall bynge in to bondes with them ꝯ worke wyckednes: peace be vpon Jsrael.

GLorye be to the father, to the sone, and to the holy ghoste.

AS it was at the begynnynge: as it is nowe, and euer shalbe. So be it.

¶The.cxxvi.psalme.

WHan the lorde turned the captiuite of Syon: we were made gladde.

THan was our mouthe fulfylled with myrthe: and our tongue with ioyfulnes.

THan shall they say amõge the gẽtyls: the lorde hath done greately for them.

THe lorde hath done greately for vs: we are made ioyfull.

TUrne lorde our captiuitie as a ryuer in the southe.

THey that sowe with teares: shall reape with gladnes.

THey goynge for the wente and wepte: castynge theyr sedes.

BUt cõmyng agayne, they shal come with ioye: bearyng theyr handes full of corne.

GLorye

QUi cõfidũt in dño sicut mõs sion: nõ cõmouebit inetermũ, q̃ habitat in Hierusalẽ

MOntes in circuitu eius, & dominꝰ in circuitu ppli sui: ex hoc nunc et vsq; in seculum.

QUia nõ relinquet dominꝰ virgam peccatoꝝ sup sorte iustoꝝ: vt nõ extendãt iust ad iniquitatẽ manꝰ suas.

BEnefac domine: bonis & rectis corde.

DeclinãtẽS autem in obligationes adducet dominꝰ cum operantibus iniquitatem: pax super Jsrael.

GLoria patri & filio: et spiritui sancto.

SIcut erat in ꝓncipio et nũc et semper: & in secula seculoꝝ amen.

¶Psalmus.cxxvi.

IN conuertendo dñs captiuitatẽ sion: facti sumꝰ sicut cõsolati.

TUnc repletũ est gaudio os nostrum: & lingua nra exultatione.

TUnc dicent inter gẽtes: magnificauit dñs facere cum eis.

MAgnificauit dominꝰ facere nobiscum, facti sumus letantes.

COnuertere dñe captiuitatem nostram: sicut torrens in austro.

QUi seminãt in lachrymis: exultatione metent.

EUntes ibãt & flebãt: mittentes semina sua.

VenientẽS aũt venient cũ exultatione: portantes manipulos suos.

Gloria patri et filio: ꝙ spiritui sancto.
Sicut erat in ꝓncipio et nunc ꝙ semper et in secula seculoꝝ amen.

Psalmus.cxxvi.

Nisi dominꝰ edifi cauerit domꝝ: in vanum laborauerũt q̃ edificant eam.
Nisi dominꝰ custodierit ciuitatẽ: frustra vigilat q̃ custodit eam.
Vanũ est vobis ante lucem surgere: surgite postꝙ sederitis q̃ manducatis panẽ doloris.
Cum dederit dilectis suis somnum: ecce hereditas domini filij, merces fructus vẽtris

Sicut sagitte in manu potẽtis, ita filij excussorum.
Beatus vir qui implevit desiderium suũ ex ipsis: non confundetur cũ loquetur inimicis suis in porta.
Gloria patri et filio: ꝙ spiritui sancto.
Sicut erat in ꝓncipio et nunc et semper: ꝙ in secula seculoꝝ amen.

Psalmus.cxxvij.

Beati oẽs q̃ timent dominum: qui ambulant in vijs eius.
Labores manuũ tuarũ q̃ mãducabis: beatus es ꝙ bene tibi erit
Vxor tua sicut vitis abundãs in lateribus domus tue.
Filij tui sicut nouelle olivarum: in circuitu mense tue.
Ecce sic benedicetur

Glorye be to the father, to the sõne, and to the holy ghoste.
As it was at the begynnynge: as it is nowe, and euer shalbe. So be it.

¶ The.cxxvi.psalme.

Except the lorde haue buylded the house: they haue laboured in vaine whiche buylde it.
Except the lorde haue kepte the Citie he hath watched i vayne that kepeth it.
It is in vayne for you to ryse before lyghte: aryse after your syttynge, ye that eate the breade of sorowe.
Whã he hath gyuen sleepe to his welbeloued: lo, the heritage of the lorde is chyldren: the rewarde is the fruite of the wombe.
As arrowes in the hãde of the myghtie so be the chyldren of suyters.
Blessed is the man, which fulfylled his desyre of thẽ: he shal not be confounded, whã he shal speake to his enemies i the gate.
Glorye be to the father, to the sõne, and to the holy ghoste.
As it was at the begynnynge, as it is nowe, and euer shalbe. So be it.

¶ The.cxxvij.psalme.

Blessed be all ỹ feare the lorde: whiche walke in his wayes.
For thou shalte eate ỹ labours of thyn hãdes: thou shalte be blessed, and well shalte thou be.
Thy wyfe as a plentuous vyne, in the sydes of thyn house.
Thy sonnes lyke the plantes of Olyue trees: all aboute thy table.
Lo thus shall a man be blessed: whiche feareth

feareth the lorde.

The lorde of Syon blesse the: and that thou mayst se the goodes of Jerusalem, all the dayes of thy lyfe.

And ꝙ thou mayst se the chyldren of thy chyldren: and peace vpon Jsrael.

Glorye be to the father, to the sõne, and to the holy ghoste.

As it was in the begynnynge: as it is nowe, and euer shalbe. So be it.

The.cxxviii.psalme.

Ofte haue they assayled me: euyn from my yout, let Jsrael now tell it.

Ofte haue they assayled me, euyn from my youthe: and yet could they not ouercome me.

Vpon my backe haue synners buylded: they haue prolonged theyr wyckednes.

The ryghtuous lorde shall cut a sundre the neckes of synners: let all be confounded & tourned abacke, that hathe Syon.

Let them be made as the thatche of houses, ꝙ dyd wyther before it was pulled vp wherof he that shall mowe hath not fylled his hãde, nor he that shal gather glenes his bosome.

And they that passed by, sayde not: the blessyng of the lorde lyght vpon you: we do blesse you in the name of the lorde.

Glorye be to the father, to the sonne, and to the holy ghoste.

As it was in the begynnynge: as it is nowe, and euer shalbe. So be it.

The.cxxix.psalme.

From

homo: qui timet dominum.

Benedicat tibi dominus ex syon: et videas bona hierusalem, omnibus diebus vite tue.

Et videas filios filiorum tuorum: pacem super Jsrael.

Gloria patri & filio: et spiritui sancto.

Sicut erat in principio et nunc & semper: & in secula seculorũ amen.

Psalmus.cxxviii.

Sepe expugnauerũt me a iuuẽtute mea: dicat nũc israel.

Sepe expugnauerunt me a iuuẽtute mea: etenim nõ potuerũt michi

Supra dorsum meum fabricauerunt peccatores: prolongauerũt iniquitatem suam.

Dominus iustus cõcidet cervices peccatorũ cõfundãtur, & cõuertãtur retrorsum, omnes qui oderunt Syon.

Fiant sicut fenũ tectorum: quod priusq̃ euellatur exaruit,

De quo non implebit manũ suam qui metet: & sinum suum, qui manipulos colliget.

Et non dixerũt, qui pertransibãt: benedictio dñi super vos: benedicimus vobis in nõe domini.

Gloria patri et filio: & spiritui sancto.

Sicut erat in principio, et nunc et semper: & in secula seculorũ amen.

Psalmus.cxxix.

De profundis clamauī ad te dñe: dñe exaudi vocē meā.

Fiant aures tue intēdentes in vocē deprecationis mee.

Si iniquitates obseruaueris domie: dñe, quis sustinebit?

Quia apud te ppiciatio est: & propter legē tuā sustinui te domine

Sustinuit anima mea in verbo eius: speranit anima mea in domino.

A custodia matutina, vsq; ad noctem: speret Israel in domino.

Quia apud dñm mia: & copiosa apud eū redēptio.

Et ipse redimet israel: ex omnib⁹ iniquitatibus eius.

Gloria patri & filio: et spiritui sancto.

Sicut erat in principio et nunc & semper: et in secula seculoꝝ amen.

Ysalmus.cxxx.

Domine nō est exaltatū cor meū: neq; elati sūt oculi mei.

Neq; ambulaui in magnis: neq; in mirabilibus supra me.

Si non humiliter sentiebam: sed exaltaui animam meam.

Sicut ablactatus est sup matre sua ita retributio in aīa mea.

Spere israel in domino: ex hoc nunc & vsq; in seculum.

Gloria patri & filio: et spiritui sancto.

Sicut erat in principio et nunc & semper. &c.

Ysalmus.c.xxxj.

Hrom the deepe places, haue I called vnto the (oh lorde) lorde heare my voyce.

Let thyn eares be intētife, to the voyce of my prayer.

If thou (lorde) wylte loke so straytly vpon synners: o lorde, who shall abyde it?

But there is mercy with the: & bycause of thy law, haue I abyden the, o lorde.

My soule hath abyden in his worde: my soule hath trusted in the lorde.

Hrom the morninge watche vnto nyght let Israel truste in the lorde.

For with the lorde there is mercye: and his redemption is plentuous.

And he shall redeme Israel, from all ꝯ iniquities of it.

Glorye be to the father, to the sone, and to the holy ghoste.

As it was at the begynninge, as it is nowe, and euer shalbe. So be it.

The.cxxx.ysalme.

Lorde my herte is not exalted: neyther be myn yes set a lofte.

Neither haue I walked in greate thynges: ne in merueyles aboue me.

If I dyd not thynke mekely: but haue exalted my soule.

As a weanlynge is from his mother: so let my soule be rewarded.

Let Israel truste in the lorde: from this tyme for the, and euermore.

Glorye be to the father, to the sone, and to the holy ghoste.

As it was at the begynninge: as it is nowe, and euer shalbe. So be it.

The.cxxxj.ysalme.

Lorde

LOrde haue mynde of Dauid: and of all his meknes.

AS he hath swore to the lorde: hath made a vowe to the lorde of Jacob.

IF I shall entre in to the tabernacle of my house: if I shall ascende in to the bed where I lye.

IF I shall gyue slepe vnto myn yes: and slomberynge vnto myn ye lyddes.

AND rest vnto the tēples of myn heade, vntyll I fynde a place for the lorde: a tabernacle for the god of Jacob.

LOwe haue herde her in Effrata: we founde her in the feldes of wodde.

WE shall entre in to his tabernacle: we shall worshyppe in the place where his feete stode.

ARyse lorde in to thy reste: thou and the Arche of thy sanctification.

LEt thy preestes do on iustice, and thy sayntes reioyse.

FOr thy seruaunte Dauides sake: turne not backe the face of thyne anoynted.

THe lorde hath swore truthe vnto Dauid, and shall not forsake hym: of ꝯ fruite of thy bellye shall I set one vpon ꝯ seate.

IF thy chyldren wyl kepe my testament: and my testimonies, those that I shall teache them.

AND theyr sonnes worlde without ende, shall syt vpon thy seate.

FOr the lord hath chosen Sion: he hath chosen it for his dwellynge place.

THis is my restyng place for euermore: here shall I dwelle, for I haue chosen it with blessynge.

THe wydowe of it I shall blesse: ꝯ poore

MEmento dñe Dauid: ⁊ omnis mansuetudinis eius.

SIcut iurauit dño: votum vouit deo Jacob.

SI introiero i tabernaculū domus mee: si ascendero in lectū stratus mei.

SI dedero somnum oculis meis: ⁊ palpebris meis dormitationem.

ET requiem tēporibus meis donec inueniam locum domino: tabernaculum deo Jacob.

ECce audiuimus eam in Effrata: inuenimus eam in campis siue.

INtroibimus in tabernaculum eius: adorabimus in loco vbi stetērunt pedes eius.

SUrge dñe i requiem tuam: tu ⁊ arca sanctificationis tue.

SAcerdotes tui induantur iusticiam: et sancti tui exultent.

PROpter Dauid seruū tuum: non auertas faciem Christi tui.

IURauit dñs Dauid veritatē, et nō frustrabit eū: de fructu vētris tui ponā super sedē tuam.

SI custodierint filij tui testamētum meū: et testimonia mea hec ⁊ docebo eos.

ET filij eoꝝ vsq; i sēculū: sedebūt super sedē tuā.

QUōm elegit dñs Sion: elegit eam i habitationem sibi.

HEc requies mea i sēculum sēculi: hic habitabo quoniam elegi eam.

VIduā eius benedicēs benedicam, paupes ⁊

eis saturabo panibus.
Sacerdotes eius induã salutari: et sancti eius exultatione exultabũt.

Illuc producam cornu Dauid: paraui lucernam christo meo.

Inimicos eius induam cõfusione: super ipsum autẽ efflorebit sanctificatio mea.
Gloria patri et filio: et spiritui sancto.
Sicut erat in principio: et nunc et semper: et in secula seculorũ amen.

Psalmus.cxxxij.

Ecce quã bonũ, et quã iocũdum: habitare fratres in vnũ.
Sicut vnguentũ in capite: quod descendit in barbam barbam Aaron
Quod descendit in oram vestimenti eius: sicut ros Hermõ, q̃ descẽdit in montem Syon.
Quoniã illic mãdauit dominus benedictionem: et vitam vsq; in seculum.
Gloria patri et filio: et spiritui sancto.
Sicut erat in principio et nunc et semper: et in secula seculorũ amen.

Psalmus.cxxxiij.

Ecce nunc benedicite dominũ: omnes serui domini.
Qui statis in domo dñi: in atriis domus dei nr̃i.
In noctibus extollite manus vestras in sanctã: et benedicite dominũ.
Benedicat te dominus ex syon: qui fecit celum et terram.

people of it I shall fulfyll w̃ breade.
I shall compas the preestes therof with health: & the sayntes therof shall tryumphe with gladnes.
Thyther shall I bringe the horne of Dauid: I haue prepared a lanterne for myne anoynted.
The enemyes of hym I shall compas w̃ confusion: vpon hym surely shall my sanctification florysshe.
Glorye be to the father, to the sonne, and to the holy ghoste.
As it was at the begynnynge: as it is nowe, and euer shalbe. So be it.

The.cxxxij.psalme.

Behold how good & pleasaũt it is for brethern to dwelle together.
Lyke as oyntment in the heed, that discẽdeth in to the beard, euen the beard of Aarõ
Whiche discẽdeth in to the skyrte of his garmente: as the dewe of Hermon, that discendeth in to the mounte Sion.
For there hath the lorde promysed blessynge: and lyfe worlde without ende.
Glorye be to the father, to the sonne, and to the holy ghoste.
As it was at the begynnynge: as it is nowe, and euer shalbe. So be it.

The.cxxxiij.psalme.

Lo now blesse ye the lorde: all the seruauntes of the lorde.
Whiche stande i the house of the lorde: in the courtes of our goddes house.
Lyfte vp your handes in the nyghtes vnto the holy places: & blesse the lorde.
The lorde of Syon blesse the: whiche made heuen and earthe.

Glorye

Glorye be to ꝑ father, to the sonne, and to the holy ghoste.

As it was at the begynnynge: as it is nowe, and euer shalbe. So be it.

Anty. Remembre not, o lorde, the faultes eyther of vs or of our parentes: neyther take thou vengeaunce on our synnes. Spare (o lorde) spare thy people, whiche thou hast redemyd with thy precyous bloude. Be neuermore angry with vs.

Gloria patri et filio: et spiritui sancto.

Sicut erat in ꝓncipio, et nunc et semper: et in secula seculoꝝ amen.

ant. Ne reminiscaris dñe delicta nra vel parentū nostroꝝ, neq; vindictam sumas de peccatis nris. Parce dñe ꝑce populo tuo quē redemisti ꝑcioso sanguine tuo, ne i etnū irascaris nob̄.

The signification of this worlde Letany.

Mamertus byshop of Vienne, what tyme that a terrible earthe quake fell in his prouince, Leo the fyrste, than beinge byshop of Rome, caused the people to assemble & to go together in a longe array, prayeng and callynge vpon god. Whiche thynge we nowe call procession: bicause we vse in the same to procede or go forthe. Wherof it came, that whan any greuous plague was eyther sente by god amonge the people, or any sodayne cause of gladnes chaunced, procession hath alwayes ben vsed, somtyme to pacefie goddes wrathe, and somtyme to thanke hym of his benefites. For this cause dyd Agapetus byshop of Rome fyrst institute that procession shulde be done euery sonday throughout the yere. And after hym Gregorie in the tyme of a cōmon pestilence, caused more solempne ordre and syngynge to be vsed therin, and ordeyned this seruice called, Letany, whiche is a greke worde, and almoche in englyshe to say, as, supplication or prayer, wherof it hath taken his name: bicause that in our generall processions and rogation dayes, prayer and supplication is made vnto god for the people, and for all estates, accordynge to the counsayle of sayut Paule j. Timoth. ij. and dyuers other exampies of scripture.

Lorde haue mercy on vs.
Whyste haue mercy on vs.
Lorde haue mercy on vs.
Whyste heare vs.
God, father of heuen, haue mercy on vs.
Goddes sonne, redemer of the worlde, haue mercy on vs.
God the holy ghoste, haue mercy on vs.
Holy trinite one god, haue mercy on vs.
Sayut Mary, pray for vs.
Holy mother of god pray for vs.
Holy mayde of maydens pray for vs.
Sayut Mychel pray for vs.

Kyrie eleyson.
Christe eleison.
Kyrie eleison.
Christe audi nos.
Pater de celis deus. Miserere nobis.
Fili redemptor mūdi deus. Miserere nobis.
Spiritus sancte deus. Miserere nobis.
Sancta trinitas vnus deus. Miserere nobis.
Sancta Maria. ora.
Sctā dei genitrix. ora.
Sctā virgo vgīnū. ora.
Sancte Michael. ora.

Sancte Gabriel. ora. Saynt Gabriel pray for vs.
Sancte Raphael. ora. Saynt Raphael pray for vs.
Omnes sancti angeli, et archangeli dei. orate. All holy ãgels & archãgels pray for vs.
Omnes sancti beatorũ spirituũ ordines. orate. All orders of holy spirites pray for vs.
Sancte Joan. bapti. ora Saynt Johñ Baptiste pray for vs.
Omnes sancti patriarche, et prophete. orate. All holy patriarkes, & pphetes, pray for vs.
Sancte Petre ora. Saynt Peter pray for vs.
Sancte Paule ora. Saynt Paule pray for vs.
Sancte Andrea ora. Saynt Andrewe pray for vs.
Sancte Johãnes ora. Saynt Johan pray for vs.
Sancte Jacobe ora. Saynt James pray for vs.
Sancte Thoma ora. Saynt Thomas pray for vs.
Sancte Philippe ora. Saynt Philippe pray for vs.
Sancte Jacobe ora. Saynt James pray for vs.
Sancte Mathee. ora. Saynt Mathewe pray for vs.
Sancte Bartholo. ora. Saynt Bartholome pray for vs.
Sancte Symon ora. Saynt Symon pray for vs.
Sancte Thadee. ora. Saynt Tade pray for vs.
Sancte Mathia ora. Saynt Mathie pray for vs.
Sancte Barnaba. ora. Saynt Barnabe pray for vs.
Sancte Marce ora. Saynt Marke pray for vs.
Sancte Luca. ora. Saynt Luke pray for vs.
Omnes sancti apostoli & euangeliste. orate. All holy apostles & euangelistes, pray.
Omnes sancti discipuli et innocentes. orate. All holy disciples and innocentes, pray.
Sancte Stephane. ora Saynt Stephen pray for vs.
Sancte Lyne ora. Saynt Lyne pray for vs.
Sancte Clemẽs. ora. Saynt Clement pray for vs.
Sancte Cornely. ora. Saynt Cornelys pray for vs.
Sancte Cypriane ora. Saynt Cypriane pray for vs.
Sancte Laurẽti. ora. Saynt Laurence pray for vs.
Sancte Vincenti. ora. Saynt Vincent pray for vs.
Sancte Cosma. ora. Saynt Cosme pray for vs.
Sancte Fabiane. ora. Saynt Fabiane pray for vs.
Sancte Sebastiane. ora Saynt Sebastiane pray for vs.
~~Sancte Thoma. ora.~~ ~~Saynt Thomas~~ pray for vs.
Sancte Erasme. ora. Saynt Erasme pray for vs.
Sancte Edmũde. ora. Saynt Edmunde pray for vs.

Saynt

S aynt Chriſtofer pray for vs.
S aynt George pray for vs.
S aynt Blaſe pray for vs.
S aynt Adrian pray for vs.
All holy martyrs pray for vs.
S aynt Edwarde pray for vs.
S aynt Sylueſter pray for vs.
S aynt Lyon pray for vs.
S aynt Hierome pray for vs.
S aynt Auguſtyn pray for vs.
S aynt Ambroſe pray for vs.
S aynt Gregory pray for vs.
S aynt Iudoze pray for vs.
S aynt Iuliane pray for vs.
S aynt Lamberte pray for vs.
S aynt Martyne pray for vs.
S aynt Anthony pray for vs.
S aynt Nycolas pray for vs.
S aynt Leonarde pray for vs.
S aynt Erkenwalde pray for vs.
S aynt Edmunde pray for vs.
S aynt Benete pray for vs.
S aynt Dunſtane pray for vs.
S aynt Cuthberte pray for vs.
All holy confeſſours pray for vs.
S aynt Mary Magdalen, pray for vs.
S aynt Mary Egipcyan, pray for vs.
S aynt Anne pray for vs.
S aynt Katheryn pray for vs.
S aynt Margarete pray for vs.
S aynt Barbara pray for vs.
S aynt Helayne pray for vs.
S aynt Appolyn pray for vs.
S aynt Agathe pray for vs.
S aynt Luce pray for vs.
S aynt Agnes pray for vs.
S aynt Cycyll pray for vs.

S ancte Chriſtofore. ora.
S ancte Georgi. ora.
S ancte Blaſi. ora.
S ancte Adriane ora.
Omnes ſancti martyres. Orate pro nobis.
S ancte Edwarde. ora.
S ancte Silueſter ora.
S ancte Leo ora.
S cte Hieronyme ora.
S ancte Auguſtine ora.
S ancte Ambroſi ora.
S ancte Gregori ora.
S ancte Iudoce ora.
S ancte Iuliane ora.
S ancte Lamberte. ora
S ancte Martine ora.
S ancte Anthoni ora.
S ancte Nicolae ora.
S ancte Leonarde ora.
S cte Erkenwalde ora.
S ancte Edmunde. ora.
S cte Benedicte ora.
S ancte Dunſtane ora.
S cte Cuthberte ora.
Oēs ſ. cōfeſſores. orate.
S ancta ma. Magd. ora.
S cta ma. Egyptia. ora
S ancta Anna ora.
S ancta Katherina ora.
S ancta Margareta ora.
S ancta Barbara. ora.
S ancta Helena. ora.
S ancta appolonia. ora.
S ancta Agatha. ora.
S ancta Lucia. ora.
S ancta Agnes. ora.
S ancta Cecilia. ora.

Sancta Gertrudis.ora.
Sancta Brigitta.ora.
Sancta Vrsula cũ sodalibus tuis. orate.
Omnes sancte virgines.ora.
Omnes sancti & sancte dei.orate.
Propicius esto. Parce nobis domine.
Ab omni malo. Libera nos domine.
Ab insidijs diaboli. Li.
Ab dampnatione perpetua. Libera nos dñe.
Ab imminentib⁹ peccatis nostroꝝ periculis. Lib.
Ab infestationib⁹ demonũ. Libera nos dñe.
A spiritu fornicationis. Libera nos dñe.
Ab appetitu inanis glorie. Libera nos dñe.
Ab oĩb⁹ immunditijs mentis & corporis. Lib.
Ab ira, & odio, & omni mala voluntate. Libe.
Ab immundis cogitationibus. Libera nos.
A cecitate cordis. Li.
A fulgure & tempestate. Libe. A subitanea et improuisa morte. Lib.
Per mysteriuꝫ sancte incarnationis tue. Libe.
Per natiuitatẽ tuã. L.
Per sanctam circumcisionem tuam. Libera.
Per baptismũ tuũ. Li.
Per ieiunia tuã. Lib.
Per passionẽ & crucem tuam. Libera nos dñe.
Per preciosam mortẽ tuam. Libera nos dñe.
Per gloriosam resurrectionem tuam. Libe.
Per admirabilẽ ascensionem tuam. Libera.
Per gẽaz sancti spũs paracleti. L. In hora mortis, succurre nob⁹ dñe.

Saynt Gertrude pray for vs.
Saynt Brigitte pray for vs.
Saynt Ursula with thin holy felowes, pray for vs.
All holy virgins pray for vs.
All holy sayntes pray for vs.
Be mercyfull. Spare vs, o lorde.
From all cuyll. Lorde delyuer vs.
From the awaytes of the deuyll. Lorde delyuer vs.
From endles dampnation. Lorde delyuer vs.
From the imminent peryll of our synnes. Lorde delyuer vs.
From the assaultes of deuyls. Lorde de.
From the spirite of fornication. Lorde.
From the desyre of vayne glory. Lorde.
From all vnclennes of body and soule. Lorde delyuer vs.
From wrathe & hate, and all cuyll wyll. Lorde delyuer vs.
From vncleane thoughtes. Lorde dely.
From blyndnes of herte. Lorde delyuer.
From lyghtnynge and tempest. Lorde.
From sodeyne and vnprouyded deathe. Lorde delyuer vs.
By the mystery of thy holy incarnation. Lorde delyuer vs.
By thy natiuitie. Lorde delyuer vs.
By thy circumcision. Lorde delyuer vs.
By thy baptysme. Lorde delyuer vs.
By thy fastynge. Lorde delyuer vs.
By thy crosse & passion. Lorde delyuer.
By thy precyous deathe. Lorde delyuer.
By thy glorious resurrection. Lorde de.
By thy meruaylous assension. Lorde de.
By thy grace of the holy ghoste. Lorde.
In the houre of death. Lord succour vs.

In the

In the day of iudgemẽt. Lorde delyuer.
We synners, pray the to heare vs.
That thou gyue vs peace, we praye the.
That thy mercy and thy pytie may euer preserue vs. we pray the to heare vs.
That thou vouchsauke to gouerne and kepe thy churche. we pray ꝯ to heare vs.
That the gyfte apostolyke, and all ꝯ degrees of holy religion be kepte & saued. we praye the to heare vs.
That thou gyue peace and concorde to our kynge and prynces, and also victory. we praye the to heare vs.
That thou kepe all our byshops and abbottes in holy religion. we pray the.
That thou kepe all the cõgregations of sayntes in thy holy seruice. we praye the to heare vs.
That thou preserue all christen people, which ꝯ hast redemyd with thy precyous blonde. we pray the to heare vs.
That thou gyue all our benefactours euerlastyng benefites. we pray the.
That thou wylte delyuer the soules of vs and our parentes from eternall dampnation. we praye the to heare vs.
That thou vouchsauke to gyue and preserue the fruites of the earthe. we praye.
That thou vouchsauke to caste vpon vs thy mercyfull yes. we pray ꝯ to here vs.
That thou do cause the obsequy of our seruyce to be reasonable. we pray the to.
That thou vouchsauke to plucke vp our myndes vnto heuẽly desyres. we pray ꝯ to heare vs.
That thou vouchsauke to beholde and releue the mysery of the poore and the captyue. we pray the to heare vs.

In die iudicij. Libe.
Peccatores. Te rogamus audi nos.
Vt pacẽ nob̃ dones. t.
Vt mia et pietas tua nos semp custodiat. t.
Vt ecclĩam tuã regere & defẽdere dignet̃. Te.
Vt dñũ apl̃icũ & oẽs gradꝰ eccl̃ie in sancta religione cõseruare digneris. Te rogamus.
Vt regi nr̃o, & principib⁹ nr̃is pacẽ & veram concordiã atq; victoriã donare digneris. Te.
Vt epõs & abbates nr̃os, et oẽs cõgregationes illis cõmissas, in sancta religione conseruare digneris. Te.
Vt cõgregatiões oim sanctorũ in tuo sanctõ seruitio pseruare digneris. t.
Vt cunctũ pplm xpiãnũ pretioso sanguine tuo redemptum conseruare digneris. Te rogam⁹.
Vt oib⁹ bñfactoribus nr̃is sempiterna bona retribuas. Te roga.
Vt aiasnr̃as & parentũ nr̃orũ ab eterna dãpnatione eripias. Te rog.
Vt fructus terre dare & conseruare digneris Te rogam⁹ audi nos.
Vt ocios mie tue sup nos reducere digneris. Te rogamus audi nos.
Vt obsequiũ seruitutis nr̃e rationabile facias. Te rogamus.
Vt mẽtes nr̃as ad celestia desideria erigas. Te rogam⁹ audi nos.
Vt miserias pauperũ & captiuorũ intueri & releuare digneris. Te r.

Ut omnibus fidelibus
defunctis requiem eternam dones.
Te rogamus audi nos.
Ut nos exaudire dignetis. Te rogamus.
Fili dei. Te rogamus.
Fili dei. Te rogamus.
Fili dei. Te rogamus.
Agnus dei qui tollis peccata mundi. Exaudi nos dñe.
Agnus dei qui tollis peccata mundi. Parce nobis domine.
Agnus dei qui tollis peccata mundi. Miserere nobis.
Kyrie eleyson.
Christe eleyson.
Kyrie eleyson.
Pater nr. Et ne nos.
Sed libera. Versus.
Ostende nobis dñe misericordiã tuam. ℟. Et salutare tuũ da nob. ℣.
Peccauimus cũ patribus nostris. ℟. Iniuste egimus iniquitatem fecimus. Versus.
Non secundũ peccata nostra facias nobis. ℟. Neq; secundũ iniquitates nostras retribuas nobis. ℣.
Oremus pro omni gradu ecclesie. ℟. Sacerdotes tui induãtur iustitiam; et sancti tui exultent. ℣. Pro fidelibus et famulis nostris. ℟. Saluos fac seruos tuos, deus meus, sperantes in te. ℣. Oremus pro christianorum principe. ℟. Saluum fac populum tuum dñe, et benedic hereditati tue, et rege eos et exalta illos usq; in eternũ. ℣. Fiat pax in uirtute tua. ℟. Et abundãtia

That thou gyue euerlastyng reste to all that beleue in the, both quicke and deade. we pray the to heare vs.
That thou vouchsauke to heare vs.
Sonne of god, we pray the to heare vs.
Sonne of god, we pray the to heare vs.
Sonne of god, we pray the to heare vs.
Lambe of god that takyst away ye sinne of the worlde. Heare vs lorde.
Lambe of god, that takyste awaye the synne of the worlde. Spare vs lorde.
Lambe of god, that takyste awaye the synne of the worlde. Haue mercye on vs.
Lorde haue mercy on vs.
Christe haue mercy on vs.
Lorde haue mercy on vs.
Our father. And leade vs not.
But delyuer vs from. The versicle.
Lorde shewe vs thy mercy. Respõde.
And gyue vs thy sauynge helthe. Versus.
And let thy mercy come vpõ vs. ℟. Thy sauyng helth accordyng to thy promyse. ℣.
We haue offended wt our fore fathers. ℟.
We haue done wronge, and omitted iniquitie. ℣. Lorde do not with vs accordyng to our synnes. ℟. Neither rewarde thou vs after our vngodlynes. Versus.
Let vs praye for euery degree of the churche. ℟. Let thy preest̃ do on iustice, and let thy sayntes reioyce. ℣. For our brothers and systers. ℟. Saue (o god) thy seruauntes, bothe men and women, that truste in the. ℣. Let vs praye for all christen people. ℟. Lorde saue thy people, and blysse thyn heritage: and rule them and exalte them euermore. ℣. Lorde, sende peace, through thy vertue. ℟. And great abun-

abūdaunce in euery countre.

℟ he soules of all thy seruauntes, bothe men and women maye reste in peace. ℣. Horde heare my prayer. ℟. And gyue hearinge to my clamour.

℣ For remission of synnes.

GOd, to whom it is appropried to be mercyfull euer & to spare, take our prayer, and let thy mercyful pitie assoyle them that are bounde with the chayne of synnes By Christ our lorde. So be it.

℣ For the Churche.

ALmygthy eternall god, whiche alone dost great wonders, graunt vnto thy seruauntes, the bysshops, and to all cōgregacios cōmitted vnto them, the spirite of grace. And to the ende that they may please the, powre out on them ꝑ ppetual dewe of thy benediction. By Christ.

℣ For charite.

OGod, whiche dost infuse the gyftes of charite in to ꝑ hertes of ꝑ faythfull, through the grace of the holy ghoste graunte vnto thy seruauntes, bothe mē and women (for whom we pray vnto thy mercy) helthe of body & soule that they may loue the with all theyr power, and perfourme with all loue ꝑ thynges that be plealynge to the. By Christ our lorde.

For peace.

OGod, from whom all holy desyres, all good counselles, & all iuste workes do ꝓcede, gyue vnto vs the same peace, whiche ꝑ worlde can not gyue: ꝑ our hertes beinge obediēte to thy cōmādemētes (& ꝑ feare of oure enemyes take away) our tyme maye be peasyble, through thy ꝓtec-

tiō in tuerībus tuis.

Mie famuloꝝ famularūq; tuarū requiescant in pace. Amen. ℟. Exaudi oratiōē meā. Et clamor meus ad te veniat.

℣ Oro pro remissione.

DEus cui ꝓpriū est misereri semꝑ & ꝙcere suscipe deprecatiōē nr̄am: vt quos delictoꝝ catena ꝛstringit miseratio tue pietatis absoluat. Per Christū.

℣ Oro Ecclesia.

OMnipotēs sempiterne deus, q̄ facis mirabilia mira gna sol⁹ ꝓtende sup famulos tuos pontifices & sup cūctas congregationes illis cōmissas spūm gre salutaris: et vt in veritate tibi cōplaceāt ppetuū eis roꝛē tue benedictionis infūde. Per.

℣ Oro charitate.

DEus q̄ charitatis dona p gratiā scti spūs tui cordi⁹ fideliū infūdis: da famulis & famulabus tuis (p quoꝝ tuā deprecamur clemētiā) salutē mētis et corporis: vt te tota vi tute diligant, & tibi placita sint tota dilectiōe ꝙcitā. ℟. Xpm dñm nr̄m.

℣ Oro pace.

DEus a quo sancta desideria recta cōsilia, et iusta sunt opera seruis tuis illā quā mundus dare nō potest pacem: vt et corda nra mandatis tuis dedita: et hostium sublata formidine tēpora sint tua

protectibe tranquilla. ℣er xp̃m dn̄m nostrū.

℣ Pro misericordia.

Miserabiles nias tu am q̄s dne nobis cle mēter ostēderdt ī mul nos et a peccatis oib⁹ exuas: ⁊ a pen̄ quas p his meremur, benign⁹ eripias. ℣er Christū.

℣ Pro aiab⁹ defunct⁹.

Fideliū de⁹ oiz cō ditoz ⁊ redēptoz aiab⁹ oiz fideliū defūc toz̄ remissionē cūcto rū tribue petēti, vt in dulgētiā quā sēp opta nerūt, pijs supplicatio nib⁹ consequant. ℣er Christū.

℣ Pro rege.

Domine de⁹ exer: cituū, rex potēs ⁊ koztis per quem reges regant, ⁊ in cuius ma: nu sunt cozda regum oiz dilecto famulo tuo H. regi nro ppetuā mē tis ⁊ cozporis scolumi tatē concede: vt cozde suo ad cūcta ⁊ salubzia cōsilia semper prope so ⁊ hostib⁹ reipublice tr victis, ppetua pace et fraterna cōcozdia sub etus imperio diu fruā mur. ℣er xp̃m dominū

℣ Pro oib⁹ ordinibus.

Pietate tua q̄s dne nkoz solue vincula oīm delictoz: ⁊ interce dente beata ⁊ gloziosa semp̄ ℣gine dei genitrice maria cū oib⁹ sāc: tis tuis nos famulos tuos regē nrm, ⁊ oēm pplz catholicū i oi sctitate custodi oēsq̄ con sāguinitate ac familia ritate vel ⁊fessiōe ⁊ oza

protection. By Christe our lorde.

℣ For mercy.

Lorde we beseche the to shewe vn: to vs thyn vnspeakeable mercye, that thou both purge vs from al our synnes, and mercyfully delyuer vs from the payne, that we deserue for the same. By Christe our lorde.

℣ For the soules departed.

God that arte creatour and redemer of all faythfull people, graūt vnto ȳ soules of al true beleuers being deade, remission of all theyr synnes, ȳ thrōughe deuoute prayers they maye attayne thy gracious pardō, whiche they haue alway desyred. By christe. ℣ For the kynge.

Lorde of god hostes, kynge moste myghtye and stronge, by whom kynges do reigne, and in whose handes are the hertes of all kynges: graūte vnto thy welbeloued seruaunt H. our kynge continuall helthe of body and soule, that his herte alwayes enelynynge to holso: me and godly counselles: ⁊ the enemyes of the cōmon welthe beinge vanquished we may longe enioye vnder hym perpe: tuall peace, and brotherly concorde. By Christe our lorde. So be it.

℣ For all estates.

For thy pitie (lorde) we beseche the to lose the bondes of al our synnes and thrōugh the prayer of the blessed ⁊ gloryous euerlasting mayde Mary with all thy sayntes, kepe vs thy seruauntes ⁊ our kynge, and all christen people in all holynes, and al that by kynrede of bloude or by familiarite, or by cōfession ⁊ prayer

be

be ioyned with vs, clense the lorde of all vices, lyghten them with vertues, peace and helthe gyue vnto vs, put from vs all our enemyes, aswell they that be visible as inuisible, gyue thy charitie to our frendes, and to our enemyes, & helthe to all christen men quicke and deade, graunte lyke & endles reste. By Christ our lorde.

¶ For true repentaunce.

THrough the merites, intercessions, prayers, and suffrages of al these holy aungelles, patriarches, prophetes, apostles, euangelystes, martyrs, confessours, virgins, & all thy electe seruauntes, moost mercyfull lorde, powre in to our hertes a fountayne of teares, to thende we may perfytly knowe the office of our conscience, and that we may truely confesse before the, the defaultes of our actes committed, & through the liberalitie of thy grace to haue assured pardon therof. By Christ our lorde. So be it.

¶ The verses of saynt Bernarde.

ILlumynate myn eyes, lo the ende I neuer slepe in darkenes: leste myne enemyes say at any tyme, I haue preuayled against hym.

O lorde.

LOrde I commende my soule in to thy handes, o lorde very god thou haste rede med me. O sauyour.

I haue spoken with my tongue: lorde gyue me knowledge of myn ende.

O holy.

AND the numbre of my dayes, what it is that I may knowe, howe moche I lake.

O god.

Lorde

tione nobis sanctos seu omnes xpianos a vitijs eorum purga, & tutib⁹ illustra, pace & salute nobis tribue, hostes visibiles et inuisibiles remoue, pestē & famē repelle, amicis & inimicis nostris charitatē largire, et eibus fidelibus viuis ac defunctis i tra biuētiū vitā et requiem eternā cōcede. Per xpm.

¶ Pro vera penitētia.

DEr hoc orum sanctorū angelorū, archāgelorū patriarcharū ypheta rū, apostolorū, euāgelistarū, martiū, confessorū atq; virginū & oīm electorū tuorū merita intercessiones orationes & suffragia, clementissime deus i funde cordibus nris fontē lachrimarū, vt possimus reatū cōscientie nre perfecte cognoscere & ba leamus coram te delicta nim facinorū nrorū & cōmissa fideliter accusare: & de eis tua mia plenā venīā perfectā habere. Per christum dīm.

Versus sci Bernardini

ILumina oculos meos ne vnquā obdormiā in morte: nequādo dicat inimicus meus preualui aduersus eum.

O aduocate.

IN manus tuas dne cōmendo spīm meū: redemisti me dne deus veritatis.

O messias.

FOcutus sū i ligna mea nouissima: ne michi dne finē meū. O agyos.

ET numerū dierū meorū quis est: vt sciā quid desit michi. O theos.

The verles of sayne Bernarde

Dne pcidisti vincula mea tibi sacrificabo hostiam laudis: et nomen dñi invocabo.

O emmanuel

Perijt fuga a me: et nō est qui requirat animam meam.

O Christe

Clamavi ad te dñe dixi tu es spes mea portio mea in tra viventiū.

O rex noster.

Fac mecū signū in bonō, vt videāt qui oderunt me, & cōfundant: quoniam tu domine adjuvisti me, & cōsolatus es me.

O rabbi.

Signatū est sup nos lumen vultus tui dñe: dedisti letitiā in corde meo

Gloria patri et filio: & spiritui sancto.

Sicut erat in principio et nunc & semper: et in secula seculoꝝ amen.

Ihesu fili dei omnipotēs cōditor adjuva me vt in vanis cogitationibus non delectar.

Pater nr, Aue maria.

Ihesu fili dei qui cor tuū iudice tacuisti tene linguam meā donec cogitē qualiter, et quid loquar Pater nr. Aue maria.

Ihesu fili dei, qui liberator tuisti rege manus meas & omnia mē bra mea, vt opera mea tendant ad bonū finem Pater nr. Aue maria.

Verius.

Lorde, thou hast broken my bondes, I shall gyue vnto the a sacrifice of prayse: and shall call vpon the name of the lorde.

O Emmanuel.

Refuge is taken from me: and there is none that seketh my lyfe.

O Christe.

I haue cryed vnto the (o lorde) I haue sayde, thou arte my hope and my portion in the lande of the lyuynge.

O kynge.

Make in me a sygne of goodnes, that they whiche hate me, may se it, and be confounded, for thou lorde hast holpen me, and conforted me. O mayster.

Lorde thy lyght of thy countenaunce is marked vpon vs, thou hast made myne herte ioyfull.

Glory be to the father, to the sonne, and to the holy ghoste.

As it was at the begynnynge: as it is nowe, and euer shalbe. So be it.

Ihesu sonne of god, maker of al thynges, helpe me, to thende I delyte not in wayne thoughtes.

Our father, whiche arte in heuen,

Hayle mary.

Ihesu sonne of god, whiche heldeste thy peace before a iudge, kepe my tongue, vntyll I haue deuised, howe, and what I shall say. Our father. Hayle.

Ihesu son of god, whiche wast bounde, rule myn handes, and all my membres, to thende my workes maye come to a good ende. So be it. Our father.

Hayle Mary full of grace, the lorde.

℣ The verticle.

Hayle

The dirige.

Aryse lorde and helpe vs

℣ The answere.

And for thy names sake delyuer vs.

℣ The prayer.

I Beseche the lorde Jesu, cause me to haue in thy loue a meane without measure, an affectiõ, without meane a lõgynge without ordre, a burnynge wout ceassynge. So be it.

I beleue in god the father, &c.

Exurge domine adiuua nos.

Et libera nos propter nomen tuum.

Oremus.

Deto domine Jesu largire michi in amore tuo modus sine mensura, affectus sine modo languorem sine ordine ardorem sine discretione. Amẽ Credo in deum.

℣ The begynnynge of the Dirige, and prayenge for the deade.

The makynge of this seruice (that we call Dirige) some do ascribe to saynt Jũdore, and some to saynt Gregorie: but whether of them it was, forceth not moche, for certayn it is, that all that is cõteined therin, (the colletes excepte) may as well be applyed for the lyuyng, as for the deade. yet (as Platina wryteth) Pelagius, bysshop of Rome dyd fyrste ordeyne the commemoration, or prayenge for the deade. Whiche thynge, (after the mynde of Jũdore) was receiued as a tradition of the apostles, howbe it S. Ambrose affirmeth, that it was derined of an olde custome had amonge the Hebrewes, whiche vsed longe lamẽtation for the deade after theyr departyng, as they dyd for Jacob the space of. xl. dayes, and for Moyses. xxx. But we that are vnder the newe lawe, are taught of god by the mouthe of saynt Paule his apostle, not to mourne or be sorye for them that be departed, in the fayth of Christe, but to reioyse, as in them that reste in the sleepe of peace (for so is it dayly remẽbred in the masse, vntyll they shall be called vnto the laste iudgement. Neuer the leste I thynke, it very charitable, and to procede of a good and godly mynde, in that we vse any worldly obsequies about the deade, or do pray for them for saynt Augustine in his Enchiridion sayth: It is not to be denyed, but that the soules departed are greatly releued by prayer. Whiche vsage is very commẽdable, for almoche as it hath contynued in the christen churche, euyn from the very infancie therof.

℣ Ad vesperas mortuorum.

℣ Placebo.

℣ The Euynsonge of the Dirige.

Ant. I shall please.

Dirige.



Miserere mihi dñe/miserere mihi/salue me dñe amici mei: quia manus domini tetigit me.

Psalmus .C.xliij.

Voce mea ad dominum clamaui: voce mea ad dominum deprecatus sum.

Effundo in conspectu eius orationem meam: et tribulationem meam ante ipsum pronuncio.

In deficere ex me spiritum meum: et tu cognouisti semitas meas.

In via hac qua ambulabam absconderunt laqueum mihi: considerabam ad dexteram et videbam: et non erat qui cognosceret me.

Perijt fuga a me: et non est qui requirat animam meam.

Clamaui ad te dñe dixi: tu es spes mea portio mea in terra viuentium.

Intende ad deprecationem meam: quia humiliatus sum nimis.

Libera me a persequentibus me: quia confortati sunt super me.

Educ de custodia animam meam: ad confitendum nomini tuo.

Me expectant iusti donec retribuas mihi.

The .C. xlij. Psalme.

I Haue loued, for the lorde shall here the voyce of my prayer.

For he hath enclyned his eare vnto me and all my lyfe I shall call vpon hym.

The sorowes of death haue compassed me: and the perylles of helle haue intangled me.

I haue

I haue founde moche trouble and sorowe: and haue called vpon the name of the lorde.

O lorde delyuer my soule, for the lorde is pytefull and ryghtuous: and our god hath mercy.

The lorde preserueth the lytle ones: I was brought lowe, and he deliuered me.

Turne the (my soule) in to thy reste: for the lorde hath done moche for the.

For he hath delyuered my soule from deathe: myn yes from teares, my feete from slydynge.

I shall please the lorde, in the countre of lyuers.

Lorde gyue them eternall reste. And let contynuall lyght shyne vnto them.

Anty. I shall please the lorde in the regyon of lyuers. Anty. Woo is we.

℣ The. cxix. psalme.

I cryed vnto the lorde, whan I was in trouble: and he herde me.

O lorde delyuer my soule from lyenge lyppes: and a disceytfull tongue,

What may be gyuē the, or what may be layde agaynst the? for a disceitfull tōgue

The sharpe arrowes of the myghty: with hotte sparklynge cooles.

Woo is me, for my restynge place is prolonged: I haue dwelled with the inhabytantes of Cedar, my soule was longe in exyle.

I was peasyble with them that hated peace: whā I spake vnto thē they assauted me causeles.

Lorde gyue them eternall reste. And let contynuall lyght shyne vnto them.

Anty.

Tribulationem et dolorem inuenerunt: et nomē Domini inuocauerunt.

O Domine libera animam meam misericors Dominus et iustus: et Deus noster misereturi custodiēs parvulos Dominus: humiliatus sum et liberauit me.

Conuertere aia mea in requiem tuam: quia Dominꝰ benefecit tibi.

Quia eripuit animā meā de morte: oculos meos a lachrymis, pedes meos a lapsu.

Placebo Domino in regione viuorum.

Requiem eternam dona eis Domine. Et lux perpetua luceat eis.

ant. Placebo domino in regione viuorum.

Ana. Deus me.

Psalmus. cxix.

Ad Dominū cū tribularer clamaui: et exaudiuit me.

Domine libera animā meam a labijs iniquis: et a lingua dolosa.

Quid detur tibi aut quid apponatur tibi: ad linguam dolosam.

Sagitte potentis acute: cum carbonibus desolatorijs.

Heu michi quia incolatus meus prolongatꝰ est, habitaui cum habitantibus cedar: multū incola fuit anima mea

Cum his qui oderūt pacem eram pacificus: cum loquebar illis impugnabant me gratis.

Requiē eternā dona eis dñe. Et lux perpetua luceat eis.

Esa. Nen michi q̄ in colatus me⁹ prolonga tus est. ℟. Dominus.

℣ Psalm.6.c.11.

Euani oculos me os i mōtes: vnde veniet auxiliū michi.

Auxiliū meū a dño q̄ fecit celum et terram.

Nō det in cōmotionē pedem tuum: neq̄ dormitet qui custodit te.

Ecce non dormitabit neq̄ dormiet: qui custodit israel.

Dominus custodit te dñs protectio tua: super manum dexteram tuā.

Per diem sol nō vret te: neq̄ luna p noctem.

Dñs custodit te ab oi malo: custodiat aiam tuam dominus.

Dominꝰ custodiat introitum tuum et exitū tuum: ex hoc nunc et vsq̄ in seculum.

Requiem eternam do na eis domine: et lux perpetua luceat eis.

an. Dominus custodit te ab omni malo: custodiat animam tuā dñs.

an. Si iniquitates.

℣ Psalmus.cxxix.

De profundis clamavi ad te domine: dñe exaudi vocem meā

Fiant aures tue intendentes: in vocem deprecationis mee

Si iniquitates observaueris domine: domine quis sustinebit?

Quia apud te propitiatio est: & propter legē tuā sustinui te dñe.

Sustinuit anima mea in verbo eius: speravit

Anty. Woo is me, for that my banyshemēt is prolonged. Anty. Forde.

℣ The.c.xx.psalme.

I Lyfted vp myn yes vnto ꝯ hylles: frō whēs helpe shall come vnto me.

My helpe cōmeth from the lorde: ꝯ made heuen and earthe.

He shall not suffre thy foote to slyppe: neyther shall he that kepeth the, fall into a slombre.

Forde, he shall neyther fal a slepe nor slombre: whiche kepeth Israel.

The lorde kepeth the, lorde is thy defence: more than thy ryght hande.

The Sonne shall not burne the by day: nor the Moone by nyghte.

The lorde kepeth the from all euyll: the lorde kepeth euyn thy soule.

The lorde kepeth thy goynge in and goynge out: from this tyme forth and euermore.

Forde gyue them eternall reste: and let continuall lyght shyne vnto them.

Anty. The lorde kepeth the frō all euyll: he kepeth euyn thy soule.

Anty. If thou lorde.

℣ The.c.xxix.psalme.

Hrom the deepe places, haue I called vnto the (oh lorde) lorde heare my voyce.

Let thyn eares be intētife, to the voyce of my prayer.

If thou (lorde) wylte loke so straytly vpon synners: o lorde, who shall abyde it?

But there is mercy with the: ꝯ bycause of thy law, haue I abyden the, o lorde.

My soule hath abyden in his worde: my

soule

soule hath trusted in the lorde.
From the morning watche vnto nyght: let israel truste in the lorde.
For with the lorde there is mercy: and his redemption is plentuous.
And he shall redeme israel, from all the iniquities of it.
Lorde gyue them eternall reste: and let continuall lyght shyne vnto them.
Ancy. If thou (lorde) imputest mennes synnes vnto them: lorde who shall abyde it? Ancy. The workes.

The .cxxxvij. psalme.

LOrde I shall make knowledge to the with al my herte for thou hast herde the wordes of my mouthe.
In the syght of aungels I shal synge to the: I shall worshyp the in thy holy temple and shall confesse thy name.
Upon thy mercy and thy trouthe, for aboue all thynge thou hast magnified thy holy name.
Whan soeuer that I shall call vpō the, heare me: thou shalte encrease strengthe in my soule.
Let all the kynges of ꝑ earthe cōfesse the (o lorde) for they haue herde all the wordes of thy mouthe,
And let them synge in the wayes of the lorde: for greate is the glorye of the lorde.
For the lorde is hygh, & beholdeth lowe thynges: & knoweth hygh thynges a farre
If I walke in the myddes of tribulation thou wylte reconforte me: and vpon the crueltie of myn enemyes thou hast extended thy power: and thy ryght hāde hath made me sauke.

anima mea in Domino.
A custodia matutina dsq; ad noctem: speret israel in Domino.
Quia apud Dominum misericordia: & copiosa apud eum redemptio.
Et ipse redimet israel: ex oīb⁹ iniquitatib⁹ ei⁹.
Requiem eternam dona eis Domine. Et lux perpetua luceat eis.
In. Si iniquitates observaueris Domine: Domine quis sustinebit.
Antiphona. Opera.

Psalmus .cxxxviij.

COnfitebor tibi Domine in toto corde meo: quoniam audisti verba oris mei.
In conspectu angelorum psallā tibi: adorabo ad templū sanctum tuum, et confitebor nomini tuo
Super misericordia tua & veritate tua: quoniam magnificasti sup omne nomen sanctum tuum.
In quacunq; die invocauero te exaudi me: multiplicabis in anima mea virtutem.
Confiteantur tibi Domine omnes reges terre: quia audierunt omnia verba oris tui.
Et cantent in viis Domini: quoniam magna est gloria Domini.
Quoniam excelsus Dñs et humilia respicit: & alta a lōge cognoscit.
Si ambulauero in medio tribulationis vivificabis me: & sup iram inimicorum meorum extendisti manum tuam: & salvum me fecit dextera tua.

Nomine, domine miſericordia tua in ſeculum: opera manuum tuarum ne deſpicias.

Requiem eternam dona eis domine: et lux perpetua luceat eis.

℣. O pera manuũ tuarum dñe ne deſpicias.

℟. A porta inferi. ℣. Erue dñe animas eorũ ℟. Audiui vocem.

Canticum Marie.

Magnificat: ãia mea dominum.

Et exultauit ſpiritus meus: in deo ſalutari meo.

Quia reſpexit humilitatem ancille ſue: ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit michi magna qui potens eſt: et ſanctum nomen eius.

Et miſericordia eius a progenie in progenies timentibus eum.

Fecit potentiã in brachio ſuo: diſperſit ſuperbos mente cordis ſui.

Deposuit potentes de ſede: et exaltauit humiles.

Eſurientes implenit bonis: et diuites dimiſit inanes.

Suſcepit iſrael puerum ſuum: recordatus miſericordie ſue.

Sicut locutus eſt ad patres noſtros: Abraham, et ſemini eius in ſecula.

Requiem eternam dona eis domine: et lux perpetua luceat eis.

The lorde ſhall requite for me: lorde thy mercy is euerlaſting: the workes of thyne handes deſpiſe thou not.

Lorde gyue them eternall reſte: and let continuall lyght ſhyne vnto them.

Anty. Lorde deſpiſe not the workes of thyne handes.

The verſicle

Fro the gates of helle. ℟. Thaunſwere. Lorde delyuer theyr ſoules.

Anty. I herde a voyce.

The ſonge of Mary.

My ſoule magnifieth the lorde.

And my ſpirite hath reioyſed in god my ſauyour.

For he hath regarded the humilitie of his handmayden: Beholde nowe from henſefor the ſhall all generacyõs call me bleſſed.

For he that is myghtie hath done to me greate thynges: and bleſſed is his name

And his mercy is alwayes on thẽ that feare hym, throughout all generations.

He hath ſhewed ſtrength with his arme: he hath ſcatered them that are proude in the imagination of theyr hertes.

He hath put downe the myghtye from theyr ſeates: and hath exalted them of lowe degree.

He hath filled ꝑ hungry w̃ good thynges and hath ſente awaye the ryche emptye.

He hath remembred mercye: and hath holpen his ſeruaunt Iſrael.

Euyn as he promyſed to our fathers Abrahã and to his ſede for euer.

Lorde gyue them eternall reſte: and let contynuall lyght ſhyne vnto them.

Anty.

Anty. I haue herde a voyce from heuen, sayenge: Blessed be the deade, which dye in the lorde.

O lorde haue mercy on vs. Christe haue mercy on vs. O lorde haue mercy on vs. Our father, whiche arte. Hayle Mary.

The .cxlv. psalme.

Prayse the lorde (my soule) I shall laude the lorde duryng my lyfe: I shal synge to my god, so longe as I lyue

Put not ye not in princes, nor in the chyldren of men, in whom there is no healthe

My soule shall passe out, & shall retourne in to his countrey: in that day shal all theyr cogitations perysshe.

Blessed is the man, whose helper is the god of Jacob: whose hope is in his lorde god, which made heuen and earthe, and see, and all that be in them.

Which kepethe truthe euermore, dothe iudgement to them that suffre wronge, and gyueth meate to the hungrye.

The lorde loosethe the fettered: the lorde gyueth syght to the blynde.

The lorde lyfteth vp them that be fallē: the lorde louethe the ryghteous.

The lorde preserueth straungers: he shall defende the fatherles, and the wydowe, and shall destroye the wayes of synners.

The lorde shal reigne euermore: thy god (o Syon) from one generatiō to another

O lorde gyue them eternall reste. And let contynuall syght shyne vnto them.

The verycle.

From the gates of hell.

Answere.

Lorde deliuer theyr soules. The verycle

Audiui vocem de celo dicentem: beati mortui qui in Domino moriuntur.

Fiat pax eleisō. Christe eleisō. Kyrie eleyson. Patr nr. Aue maria.

Ps. Laudate dominum. cxlv.

Lauda aia mea dominū laudabo dominū in vita mea: psallā deo meo q̄diu fuero

Nolite confidere in principibus: nec in filijs hominum in quib⁹ non est salus.

Exibit spiritus eius & reuertetur in terrā suā in illa die peribūt oēs cogitationes eorum.

Beatus cuius deus Jacob adiutor eius: spes ei⁹ in domino deo ipsius qui fecit celum et terram, mare et omnia q̄ in eis sunt.

Qui custodit veritatē in seculū facit iudiciū iniuriam patientibus: dat escam esurientib⁹.

Dominus soluit compeditos: dominus illuminat cecos.

Dominus erigit elisos dominus diligit iustos

Dominus custodit aduenas: pupillum et viduam suscipiet, & vias peccatorum disperdet.

Regnabit dominus in secula deus tuus syon: in generatione et generationem.

Requiem eternam dona eis domine: et lux perpetua luceat eis.

Verse.

A porta inferi. Erue domine animas eorū.

Credo videre bona dñi ℣. In terra viuẽtium. ℟. Domine exaudi oratiõẽ meam. ℣. Et clamor meus ad te veniat

Oremus.

DEus cui ꝓpriũ est miserereri semperq; parcere, ꝓpiciare animabus famulorũ famularũq; tuarũ, & oĩa eorum pcã dimittere: vt mortis vinculis absoluti trãsire mereant ad vitam. ꝑ xꝝm dñm nostrũ.

DEus indulgẽtiarũ dñe, da ale famulꝫ tui, vl famule tue. N. cui⁹ anniuersariũ dẽpositionis diẽ ꝫmemorãmus, refrigerij sedem, quietis beatitudinẽ, luminis claritatem. ꝑ

DEus q̃ inter apl̃os sacerdotes famulos tuos põtificali dignitate cõsecrare dignatꝰ es: ꝓsta q̃s, vt quor⁹ vicẽ ad horam gerebant in terris: eor⁹ ꝑpetuo consortio lętẽtur in celis. ꝑ xꝝm dñm nostrũ.

DEus venie largitor, humane salutis amator: q̃s clementiã tuã rogamus vt nr̃az ꝙgationẽ fratres & sorores qui ex hoc seculo trãsierũt: intercedẽte beata Maria semper virgine & beato Michaele archangelo cum oĩb⁹ sanctis tuis, ad ꝑpetue beatitudinis consortiũ pertenire concedas. ꝑ

EJdelium deꝰ omniũ cõditor & redemptor, animabus omniũ fidelium defunctorum

I trust to se the goodes of ꝓ lorde. ℣. In the lande of lyfe. ℟. Lorde god heare my prayer. ℣. And gyue hearynge to my clamour.

Let vs praye.

GOd, to whom is it appropried to be mercyfull euer and to spare, be mercyfull to the soules of thy seruauntes of eche kynde, and forgyue them all theyr synnes, that they beinge loosed from the bondes of deathe, may deserue to ascende vnto lyfe. By Chriſte our lorde.

OGod, the lorde of pardon, graunte vnto the soule of ℟. thy seruaunte (the yeres mynde, of whose death we haue in remembraunce) a place of reste, the blyssfull quiete, & clerenes of thy lyghte. By Chriſte our lorde.

OGod, whyche haste called thy seruauntes in pontificall dignitie, to be accompted amonge the preestes apostolyke, graũte we beseche the, that they may enioye in heuen the continuall company of them, whose office they did beare somtyme heare in earthe. By Chriſte.

OGod the graunt our of pardon, and the louer of mannes saluacion, we beseche thy mercy, that thou wylte suffre the congregacyons of our brothers and systers, beinge depted out of this worlde thrꝛough the intercessiõ of blessed Marye the virgin, & sayne Mychel the archaungell, and all holy sayntes, to come to the congregacion of euerlastynge felicitie. By Chriſte our lorde.

OGod, that arte creatour and redemer of all fayrfull people, graunt vnto the soules of all trewe beleuers, being

being deade, remissiō of all theyr synnes that through deuoute prayers they maye attayne thy gracyous pardon, whiche they haue alwaye desyred. Which shalte come to iudge the quicke and the deade, and the worlde, by fyre. So be it. God haue mercy on all christen soules. So be it.

¶ Matyns of the Dirige.

Antp. Directe good lorde.

¶ The. v. psalme.

LOrde perceyue my worldes wt thyne eares: vnderstande my clamour. Take hede to the voyce of my prayer: my kynge and my god.

For vnto the wyll I pray (o lorde) early shalte thou heare my voyce.

Early shall I stande by the, and I shall see: for thou arte a god, not fauourynge iniquitie.

Nor the maligne shall not dwelle nere the: neyther shall the vnryghtuous abyde before thyn yes.

Thou hast hated all ỹ do iniquitie: thou shalte destroye all that speake falsehod. A man that is bloudy and deceytfull, the lorde dothe abhorre: but I thrughe the plentuousnes of thy mercy.

Shal entre in to thyn house: I shal pray at thy holy temple in thy feare.

Leade me lorde in thy ryghtuousnes: bi cause of myn enemyes directe my way in thy syght.

For in the mouthe of them there is no truthe: the herte of them is ful of vanitie The throte of them is an opē graue: disceitfully haue they done with theyr tongues: iudge them, o god.

remissionem cunctorū tribue peccatr: vt indulgentiam quam semper optauerūt, pijs supplicationib⁹ cōsequantur Qui venturus es iudicare viuos ⁊ mortuos et seculū p ignē. Amē. Requiescant in pace. Amen.

¶ Ad matutinas pro defunctis.

Anta. Dirige domine.

¶ Psalmus. v.

VErba mea auribꝰ percipe dñe: intelligе clamorem meum. Intende voci oōnis mee: rex meus ⁊ deus meus Quia ad te orabo dñe: mane exaudies vocē mā Mane astabo tibi ⁊ videbo: quia non deus volens iniquitatē tu es. Neq; habitabit iuxta te malignus: neq; permanebunt inmitꝫ ante oculos tuos. Odisti oēs q̄ operant iniquitatē: pdes oēs qui loquuntur mendacium Virū sāguinū ⁊ dolosū abominabit dñs, ego aūt in multitudie mie tue Introibo i domū tuā adorabo ad templū scū tuū in timore tuo. Dñe deduc me i iusticia tua ꝓpter inimicos meos: dirige in cōspectu tuo viam meam. Quoniam non est in ore eorum veritas: cor eorum vanum est. Sepulchrū patens est guttur eorum, linguis suis dolose agebant: iudica illos deus.

Decidant a cogitatio
nibus suis secundū mul
titudinem impietatum
eorum expelle eos: quo
niā irritauerūt te dñe.
Et lętentur oēs q̄ sperāt
in te: in eternum exulta
būt & habitabis in eis.
Et gloriabuntur in te
oēs q̄ diligūt nomē tuū
quōm tu benedices iusto.
Dñe vt scuto bone vo
luntatis tue coronasti nos
Requiem eternam do
na eis domine: & lux p
petua luceat eis.
℣ Dirige dñe deꝰ me
us in cōspectu tuo viā
meam. ℟ Conuertere

Psalmus. vj.

Domine ne in furo
re tuo arguas me
neq; in ira tua corripi
as me.
Miserere mei dñe quō
infirmus sum: sana me
dñe quoniam conturba
ta sunt ossa mea.
Et anima mea turba
ta est valde: sed tu do
mine vsquequo.
Conuertere dñe & eri
pe animam meā: saluū me
fac propter miam tuam.
Quōm nō est in morte q̄
memor sit tui: in inferno
aūt q̄s cōfitebitur tibi
Laboraui in gemitu
meo, lauabo per singu
las noctes lectum meū
lachrymis meis stra
tum meum rigabo.
Turbatus est a furore
oculus meus: inueterauit in
ter oēs inimicos meos.
Discedite a me oēs q̄
operamini iniquitatē:
quoniam exaudiuit do
minus vocem fletus mei

Let them fall from theyr cogitacions: accordyng to the greatnes of theyr wyc
kednes expell them, for they haue stur
red the to anger, lorde.
And let all reioyce that trust i the: they shall euermore be glad: and thou shalte dwell amonge them.
And they shal glorye in the, al that lo
ue thy name: for thou wylte blysse the ryghtuous.
Lorde thou haste couered vs, as it were with a shylde of thy good wyll.
Lorde gyue them eternall reste: and let contynuall lyght shyne vnto them.
Anty. Directe good lorde, my way in thy syght. Anty. Turne the lorde.

℣ The. vi. Psalme.

Lorde, rebuke me not in thy furye: neyther chasten thou me in thyne anger.
Haue merry on me lorde, for I am sicke: heale me lorde, for my bones are brouled
And my soule is very sore troubled: but howe longe lorde.
Turne the lorde and delyuer my soule: saue me for thy merry.
For there is none in death the hath mynde of the: & in hell, who wyll ac knowledge the.
I haue laboured in my sorowe, I shall euery nygh washe my bedde, with teares shall. I weate the place where I lye.
Myn eye is troubled with wodnes: I haue waxen olde amonge all myn enemyes
Auoyde from me all ye & worke wycked nes: for the lorde hath herde the voyce of my wepynge.

The

The lorde hath herde my prayer: the lorde hath receyued my petition.

Let all myne enemyes be greately ashamed & confounded: let them be ashamed, and cõfounded very quickely.

Lorde gyue them eternall reste: and let contynuall lyght shyne vnto them.

Anty. Turne the lorde and delyuer my soule: for he is not in deathe, that hath mynde of the.

Antyme. Lest any tyme.

℣ The .vij. psalme.

O Lorde my god, in the haue I trusted saue me from all that psecute me, and delyuer me.

Lest any tyme they deuour my soule as lyon, whyles there is none that may rede me nor saue me.

O lorde god, if I haue done this thyng: if wyckednes be in myn handes.

If I haue requited euyll to them that: dyd for me: let me than worthely falle in to myn enemyes handes.

Let an enemye persecute my soule: let hym take it and treade downe my lyfe in earthe, and bryngе my glorye in to dust.

Aryse lorde in thy wrathe: and be exalted in the countres of myn enemyes.

And aryse my lorde god in the precepte that thou hast commaunded: and the cõgregation of people shall compasse the.

And for the same go vp agayne on hygh: the lorde iudgeth nacyons.

Iudge me lorde accordyng to my iustice: and procede vpon me accordyng to myn innocency.

Exaudiuit dñs deprecationem meã: dñs orationem meam suscepit.

Erubescãt & conturbentur vehementer oẽs inimici mei: conuertant & erubescãt valde velociter.

Requiem eternam dona eis domine: & lux perpetua luceat eis.

℣ Conuertere dñe et eripe aiam meã quã nõ est in morte qui memor sit tui. ãn. Quando.

℣ Psalmus .vij.

Domine deus meus in te speraui, saluum me fac: et oĩb⁹ psequẽtib⁹ me⁹ libera me.

Nequando rapiat vt leo aiam meam: dũ non est qui redimat neq; qui saluum faciat.

Domine deus meus si feci istud: si est iniquitas in manibus meis.

Si reddidi retribuentibus mihi mala: decidam merito ab inimicis meis inanis.

Persequat inimic⁹ aiam meã: & cõprehẽdat et cõculcet in terra vitam meam: et gloriam meã in puluerem deducat.

Exurge domine in ira tua: & exaltare in finib⁹ inimicorum meorum.

Et exurge domine deus meus in precepto quod mandasti: et synagoga populorum circũdabit te.

Et propter hanc in altum regredere: dominus iudicat populos.

Iudica me domine secundũ iustitiã meam: et secundum innocentiam meam super me.

Consumetur nequitia peccatorum et diriges iustum: scrutans corda et renes deus.

Iustū adiutorium meū a domino: qui saluos facit rectos corde.

Deus iudex iust⁹ fortis ⁊ patiens: numquid irascitur per singulos dies?

Nisi conuersi fueritis gladium suum vibrauit arcum suum tetendit ⁊ parauit illum.

Et in eo parauit vasa mortis: sagittas suas ardentibus effecit.

Ecce parturit iniustitiam cōcepit dolorem: et peperit iniquitatem Lacum aperuit ⁊ effodit eum: ⁊ incidit in foueam quam fecit.

Conuertetur dolor eius in caput eius: ⁊ in verticem ipsius iniquitas eius descendet.

Confitebor domino secundum iusticiam eius et psallam nomini domini altissimi.

Requiem eternam dona eis domine. Et lux perpetua luceat eis.

Iā Nequando rapiat vt leo animam meā: dū non est qui redimat: neq; qui saluum faciat. ℣. A porta inferi. ℟. Erue domine animas eorum Pat noster. Et ne nos. Sed libera nos.

Lectio prima.

Parce michi domine, nichil enī sunt dies mei.

Quid est homo q; magnificas eum:

Let the wyckednes of synners be consumed, and thou shalt dyrecte the iust: o god, that enserchest herte and reynes.

My iuste helpe is from god, whiche preserueth the ryghtuous in herte.

The lorde is a iuste iudge, stronge and patient: is he angry all tymes?

Except ye be tourned he hath shaken his sworde: he hath bended his bowe, ⁊ hath made it redy.

And hath prepared it vessels of death: he hath made his arrowes hotte.

Lo he bredeth iniustice, he hath conceyued sorow: and hath brought forth vngodlines.

He hath opened a lake ⁊ digged it out: and hath fallen in to the pytte that hym selfe made.

Let his sorowe be tourned vpon his owne heed: and let his wyckednes fall vpon his owne crowne.

I shall wake knowledge to the lorde according to his iustice: and shal synge to the name of the lorde moste hyghest.

Lorde gyue them eternall reste: and let contynuall lyght shyne vnto them.

Anty. Leste any tyme he may rauyshe my soule as a lyon, whan there is none that wyll redeme it, nor saue it. Versicle. From the gates of helle. Thaunswere Lorde delyuer theyr soules. Our father. And leade. But delyuer. The kyrie leyth.

Spare me o lorde, my dayes be brefe and shorte.

For what is the man, whom thou doste magnifie.

Or why from hym thyn herte, doste thou

transporte

transpoꝛte.
Comfoꝛtynge hym i the moꝛnynge: and
sodaynlye.
Thou tẽptest hym agayne ꝯ aduersitye.
Why dost thou not sō mochye, as suffre
me a lytle. (spytle.
That I may tary the swallowyng ot my
Lorde I haue offẽded, ꝙ what shall I do
Thou that oꝛderyst mā in euery thynge
Why woldest thou make me, to swarue
from the so
And makest me to be myn owne vnwyse
why takest thou not from me, my synfull
lyuynge
Lo howe in duste, I slepe wonders faste
And if thou tarye a whyle, all helpe wyll
be paste. ¶ The aunswere.
I verely thynke, and beleue surely
That my redemer is eterne on lyue
And that at the laste day finally
Out of the earthe, who so it deny
I shall aryse, and shall agayne reuyue
And in my flesche, I shall playnly see
My god, my sauiour, whyche hath rede-
med me. ¶ The versicle.
Whom I shall behold, ꝙ se in very dede
As perfectly, as any is able to deuise
None other it is, that shall se in my stede
But I my selfe, with theese pꝛesent yes
Shall hym behold, in moste pfyte wyse.
And in my flesche, I shall playnly se
My god, my sauiour, which redemed me

¶ The seconde lesson.

My soule is full wearye of this lyfe
that I lede
And of this woꝛld, full lytle wth it recke
But suffre me a whyle, agayne my selfe
to pleade

aut quid apponis erga
eum coꝛ tuum?

Visitas eũ diluculo: et
subito pꝛobas illum.
Vsquequo nõ parcis mi
chi: nec dimittis me vt
glutiam saliuam meã?

Peccaui. Quid faciam
tibi, o custos hominũ?

Quare posuisti me con
trarium tibi: ꝙ factꝰ sũ
michimetipsi grauis.

Cur nõ tollis pꝛeccatũ
meum: et quare nõ au
fers iniquitatẽ meã?
Ecce nũc i pulueꝛe dꝛ
mio: ꝙ si mane me q̃ie-
eris, non subsistam.

¶ Responsum.

Credo ꝙ redẽptoꝛ meus
uiuit: ꝙ i nouissimo
die de terra surrecturꝰ sũ

Et i carne mea videbo
deum saluatoꝛẽ meũ.

¶ Versus.

Quem visurus sũ ego
ipse ꝙ nõ alius: ꝙ oculi
mei conspectuꝝ sunt.

Et i carne mea videbo
deũ saluatoꝛem meũ.

¶ Lectio. ii.

Edet animã meã
dite mee.

Dimittam aduersũ me
eloquium meum.

to pleade

Loquar ī amaritudine anime mee dicam deo.

That for very bytter anguyshe, my wor-des out they breake.

Noli me condemnare.

And paine maketh my soule, to god thy to speake

Judica michi cur me ita iudices.

Thou god, take from me thy cõdempna-cyon

Nunquid bonum tibi videtur, ſi calumnier; et oppꝛimas me opꝰ manuum tuarum.

Shewe me why ꝑ handlyſt me on this fassyon

Et consilium impiorũ adiuues?

I wene ꝑ thou wste some pleasure take

Thus with calamite, me to ouerpresse

Which am the very worke, ꝑ thy hãdes dyd make

Thou art of counsel with the wycked, as I gesse

And wylte thou helpe them ī their wyc-kednesse?

Nunquid oculi carnei tibi sũt. Aut sicut videt homo, ſic tu videbis?

Be thin yes fleshely, as other mẽnes be? And seest thou none otherwyse, than o-ther men do se?

Nunqd sicut dies hominis dies tui: et anni tui sicut humana sunt tempora.

Be thy days lyke to ꝑ days of other mẽ? Thy yeres and tymes, be not they also

In nõ other maner or fassyon then

Vt queras iniquitatẽ meam, ꝑ peccatũ meũ scruteris.

Be ꝑ yeres of mẽ, which so sone ouer go

Et scias: quia nihil impium fecerim.

My synne and iniquitie, why enserchest thou so.

And yet thou knowest, ꝑ in me no synne shalbe fande

Cũ sit nemo qui de manu tua possit eruere.

Syth no man may escape thy mortall hande.

℟esponsorium.

℣ thanswere.

Qui lazarum resuscitasti a monumento fetidum.

O blessed god, whiche by myracle diuine

Dydest reyse vp Lazar, frõ his sepulture

Whã he i the same, foure days had line

So that his body beganne to sauour

Lyke as it fareth by euery creature

Tu eis dñe dona requiẽ, et locũ indulgentie.

Graunte them reste, that from hens are discended

and

And gyue them pardon, where they haue offended. ¶ The verficle.

Thou that shalte come to iudge, & gyue sentence
Upon quicke and deade, and the worlde ouer all
And by burnyng fyre shalt trye ꝑ elicke
Of euery creature, in iudgemēt generall
Whiche to escape, may no man mortall
Graūte them rest, ꝑ frō hēs are discēded
And gyue them pardō, where they haue offended. ¶ The thyrde lesson.

THy handes (good lorde) haue me made and formed.
In euery parte, all in compasse rounde
And shal I nowe agayne so sone be ouer tourned
Remēbre howe thou madest me lyke clay, our of the grounde
Nowe agayne to dust, shall I so sone redounde?
Lyke sokte mylke, hast ꝑ not me dressed
And like vnto cheese, hast ꝑ not me ꝑfected with skynne & flesshe also, for the nones
Thou hast me enclosed, and therwith ouer clade.
And eke also, with senowes & wꝫ bones
Thou haste compacte me, & stronge thou haste me made.
Lyfe and mercy of the also I had
And with thy goodnes, & thy visitation
Thou hast cōtinualy bē my ꝓseruation

¶ The aunswere.

O good lorde, in what maner place
May I hyde my selfe, ꝑ feareful houre
A way from thy moste glorious face
whā ꝑ thou, as soueraygne Emperour

The

Versus.
Qui venturus es iudicare vivos & mortuos, et seculum per ignem.

Tu eis domine dona requiem, et locum indulgentie.

¶ Lectio tertia.
Manus tue domine fecerunt me.

Et plasmauerūt me: totum in circuitu.
Et sic repente precipitas me.
Memento queso quod sicut lutū feceris me:
Et in pulverem reduces me.
Nonne sicut lac mulsisti me: & sicut caseū me coagulasti?
Pelle et carnibus vestisti me: ossibus & nervis compegisti me.

Vitam & misericordiā tribuisti michi: & visitatio tua custodiuit spiritum meum.

Responsorium.
Domine quando veneris iudicare terrā: vbi me abscondam a vultu tue.

The worlde shalte iudge, by thy wonderous power.

For I knowe well, that in my lyfe dayes I haue synned moche, by many sondrye wayes. ℭ The verficle.

For of my synnes, I am full sore adrad I shalbe ashamed, before the to appere whan thou shalte come to iudge bothe good and bad.

Neuer suffre for thy mercy dere
That I be cõdẽpned thã before the there
For I knowe well, that in my lyfe dayes
I haue synned moche, by many dyuers wayes. Anty. In a place.

ℭ The .xxij. Psalme.

THe lorde ruleth me, and nothynge shal fayle me: in a place of pasture there hath he set me.

He hath brought me vpon a freshe water: he conuerteth my soule.

He hath ledde me vpõ the pathes of iustice: for his names sake.

For although I walke i the myddes of the shadowe of deathe: I shall feare no harme, for thou arte with me.

Thy staffe and thy rodde: they haue comforted me.

Thou hast prepared a table in my syght agaynst them that trouble me.

Thou hast coupled myn heade in oyle: & my cuppe beinge full is ryght goodly.

And thy mercy shall folowe me, all the dayes of my lyfe.

And that I may inhabite in the house of the lorde: for the lengthe of my dayes.

Lorde gyue them eternall reste: and let contynuall syght shyne vnto them.

Anty.

Quia peccaui nimis in vita mea.

Versus.

Cõmissa mea paueſco et ante te erubeſco. Dum veneris iudicare noli me condemnare.

Quia peccaui nimis in vita mea.

Antiphona. In loco.

Psalmus .xxij.

Dominꝰ regit me, & nichil michi deerit: in loco pascue ibi me collocauit.

Super aquã refectionis educauit me: animam meam conuertit.

Deduxit me super semitas iustitie: propter nomen suum.

Nam & ſ ambulauero in medio vmbre mortis non timebo mala quoniam tu mecum es.

Virga tua & baculus tuꝰ: ipsa me consolata sũt.

Parasti in conspectu meo mensam: aduersus eos qui tribulant me.

Impinguasti i oleo caput meum: & calix meus inebrians quã preclarus est.

Et misericordia tua subsequetur me: omnibus diebus vite mee.

Et vt inhabitem i domo domini: in longitudinem dierum.

Requiẽ eternã dona eis dñe: & lux perpetua lu-

Anty. In a place of pasture, there hath he set me. Anty The defaultes.

¶ The .xxiij. Psalme.

UNto the lorde haue I lyfte vp my soule (my god) in the I truste: let me not be ashamed.

Nor let nat my enemyes mocke me: for truely all that euer truste i the shall not be confounded.

Let all them be cõfounded, that worke wyckednes in vayne.

Good lorde shewe me thy wayes: and teache me thy pathes.

Directe me and teache me i thy truthe: for thou art god, my sauiour: and I haue susteyned the all the hole daye.

Haue mynde good lord of thy mercyfulnes: & of thy mercies which euer haue be the offences of my youthe: nor myn ignorãunces do thou not remembre.

Thou for thy goodnes good lorde: haue mynde of me, accordyng vnto thy mercy.

The lorde is swete and ryghtuous: for thy shall he gyue a lawe to them that go out of the way.

He shall directe the mylde in iugement: he shall teache the meke his wayes.

All the wayes of the lorde are mercy & verytie: to them that require his testamẽt and his promyses.

For thy names sake good lorde, thou shalte haue merey on my synne: for truely it is greate.

Who is ỹ man that feareth the lorde: he hath ordeyned a lawe to hym i the waye whom he hath chosen.

His soule shall dwelle in goodnes: and his

eent eis. An. In loco pascue ibi me collocauit. Antyphona. Delicta.

¶ Psalmus .xxiij.

AD te domine leuaui aiam meã: deꝰ meus in te confido nõ erubescam.

Neq; irrideãt me inimici mei: etenim vniuersi qui sustinẽt te: nõ confundentur.

Confundãtur omnes iniqua agẽtes: supervacue.

Vias tuas domine demonstra michi: & semitas tuas edoce me.

Dirige me i veritate tua, & doce me: quia tu es deus saluatoꝛ meꝰ: et te sustinui tota die.

Reminiscere miserationũ tuarꝫ dñe: & misericordiarꝫ tuarꝫ q̃ a seculo sũt.

Delicta iuuentutis mee: & ignorãtias meas ne memineris.

Secõm miam tuã memento mei tu propter bonitatẽ tuã domine.

Dulcis & rectꝰ dominus: propter hoc legẽ dabit delinquẽtibꝰ in via.

Dirriget mãsuetos in iudicio: docebit mites vias suas.

Vniuerse vie dñi misericordia et veritas, requirentibus testamentum eiꝰ: et testimonia eius.

Propter nomen tuum domine propitiaberis peccato meo: multum est enim.

Quis est homo: qui timet dñm: legẽ statuit ei in via quem elegit.

Anima eius in bonis

demorabitur: & semen eius hereditabit terrã
Firmamentum est dominus timentibus eũ: et testamentum ipsius vt manifestetur illis.
Oculi mei sp ad dñm: quoniã ipse euellet de laqueo pedes meos.
Respice in me, & miserere mei: quia vnicus et pauper sum ego.
Tribulatiões cordis mei multiplicate sũt: de necessitatibus meis erue me.
Vide humilitatẽ meã & laborẽ meũ & dimitte vniuersa delicta mea
Respice inimicos meos quã multiplicati sũt et odio iniquo odert me.
Custodi aiam meã, & erue me: nõ erubescã, quoniã sperani in te.
Innocentes et recti adhesérũt michi: quia sustinui te.
Libera de⁹ Israel: ex oi⁹ tribulationib⁹ suis.
Requiem eternã dona eis dñe: & lux perpetua luceat eis.
Delicta iuuentutis mee, et ignorantias meas, ne memineris dñe.

Crew biderchs. xxvj.

Dominus illuminatio mea: et salus mea quem timebo?
Dominus protector vite mee: a quo trepidabo.
Dum appropiant sup me nocentes: vt edant carnes meas.
Qui tribulãt me inimici mei: ipsi infirmati sunt, & ceciderunt.
Si consistant aduersũ

his sede shall inherite the earthe.
The lorde is a sure grounde to them that feare hym: and his testament that it may be manifested to them.
Myn yes be euer to the lorde: for he shal pull my foote out of the snare.
Loke vpon me, and haue mercye vpon me: for I am alone, and poore.
The tribulacions of my herte be multiplied: delyuer me from my necessities.
Beholde my humilitie, and my labour: and forgyue all my fautes.
Beholde myn enemyes, for they be multiplied: and they haue hated me with a wycked hate.
Kepe my soule, and delyuer me: I shall not be ashamed, for I haue trusted in ỹ.
Innocẽtes and good men haue cleued vnto me: for bicause that I haue sustey-ned the.
O god delyuer Israel, from all tribulacyons.
Lorde gyue them eternall reste: and let contynuall lyght shyne vnto them.
Anty. The defaultes of my youthe, and my ignorancies remembre not, o lorde.
Anty. I truste to se.

The. xxvi. Psalme.

The lorde is my lyght & my healthe: whom shall I feare?
The lorde is the defender of my lyfe: of whom shall I be adrad?
Whylst euyl doers approche vnto me, for to deuour my flesthe.
Myn enemyes, which trouble me: they were made weyke and fell downe.
If they pytche paulions agaynst me: my herte

my herte shall not feare.
If ā battayle ryse agaynst me: I shall truste in it.
One thynge haue I asked of the lorde: that I shall require, that I may habite in the house of the lorde all the dayes of my lyfe.
That I may se the wyll of the lorde: and may visite his temple.
For he hath hydde me i his tabernacle, in the euyll daye he hath defendēd me in the secrete place of his tabernacle.
He hath exalted me vpō a rocke, & now he hath exalted myn heed aboue myn enemyes.
I haue gone aboute, and haue offred in his tabernacle: I shall synge ỹ sacrifice of inuocation: & shall saye a psalme vnto the lorde.
Heare my voyce lorde, wherwō I haue cryed vnto the: haue mercye on me, and heare me.
Myne herte hath sayd vnto the, my face hath sought ỹ, thy face lord I shal desyre
Tourne not thy face awaye from me, do not swarue frō thy seruaūt in thy wrath
Be myn helper, forsake me not: neyther despyse thou me (o god) my sauyour.
For my father and my mother haue forsakē me: but the lorde hath receyued me.
Lorde set me a lawe in thy way: & leade me in a strayght pathe in spyte of myn enemyes.
Bet me not go after the myndes of the that trouble me: for vniuste wytnesses haue rysen agaynst me: and wyckednes hath lyed vnto them.

I truste

me castra: non timebit cor meum.
Si exurgat aduersum me prelium: in hoc ego sperabo.
Vnā petii a domino: hanc requirā, vt inhabitem in domo domini: oibus diebꝰ vite mee.
Vt videam voluntatē domini: & visitem templum eius.
Q. ñ abscōdit me in tabernaculo suo i die malox: protexit me i abscondito tabernaculi sui.
In petra exaltauit me et nūc exaltauit caput meū sup inimicos meos.
Circuiui & immolaui i tabernaculo ei⁹: hostiā vociferatiōis cātabo: et psalmū dicam dño.

Exaudi dñe vocē meā qua clamaui ad te: miserere mei: & exaudi me
Tibi dixit cor meū exquisiuit te facies mea: faciē tuā dñe requiram.
Ne auertas faciē tuā a me: ne declines in ira a seruo tuo.
Adiutor meus esto, ne derelinquas me: neq; despicias me, deus salutaris meus.
Quoniā pater meus & mr mea dereliquerūt me: dñs aūt assumpsit me.
Legē pone mihi domine in via tua, et dirige me in semita recta propter inimicos meos.
Ne tradideris me in animas tribulantiū me: quoniā insurrexerūt in me testes iniqui: & mētita est iniquitas sibi.

Credo videre bona dñi: i terra viuentiū.

Expecta dñm, viriliter age: & confortetur cor tuū: & sustine dñm.

Requiem eternam dona eis domine: et lux perpetua luceat eis.

Ant. Credo videre bona domini: in terra viuentium. Versus. In memoria eterna erit iustus.

Responsorium.

Ab auditione mala nō timebit. Pat nr. Et ne.

Lectio quarta.

Quātas habeo inīq̄tates & peccata

Scelera mea & delicta ostende michi.

Cur faciem tuam abscondis.
Et arbitraris me inimicum tuum.

Contra folium q̄ vento rapitur ostendis potentiam tuam.

Et stipulā siccam persequeris.

Scribis enim contra me amaritudines.

Et consumere me vis peccatis adolescentie mee.

I truste to se the goodnes of the lorde: in the lande of the lyuynge.

Loke after the lorde, do manfully: and let thyne herte be comforted, and abyde the lorde.

Lorde gyue them eternall reste: and let contynuall lyght shyne vnto them.

Anty. I truste to se the goodnes of the lorde: in the lande of the lyuynge.

℣ The verycle.

The ryghteous shalbe i eternal remembraunce. ℟ The answere.

He shall not feare euyll speakynge.

Our father. And leade vs not. But delyuer vs. ℣ The fourth lesson.

Howe sore am I laden with synne and wyckednes?

Lorde of thy goodnes, I praye the let me knowe

My cursed actes, and greate vnryghteousnes

wherby my soule in daunger is and wo:

Thy face alas, why hydest thou me fro.

Entreatynge me with lyke extremitye.

As if I were thy mortall enemye.

Agaynst a leafe, that tossed is with wynde

Thou shewyst thy power, thy force, and thy myght

And dosse me persequte, whiche by very kynde

Am, as the drye stubble, or strawe that is lyght

Syns agaynst me, thou dosse bytterly wryte

And wylt (as I thinke) me vtterly vp call

For the faultes of my youthe, that are done and passe.

My feete

My feete in stockes, set thou hast fast
Awaytynge ryght narowly, all my hole trade.
In so moche ꝙ my foote steppes, numbred thou haste
And neuertheles, whan death shal inuade
As the rotten dunge, I muse away fade
And sodeynly my flesche shall tourne to wormes meate
Lyke as a garment, that mothes do wast and eate. ℂ The aunswere.
Alas (good lorde) and wel away
For my lyfe euyll spente, my soule is afrayde
What shall I do, or what shall I say
whyther shal I flee, thus wofully arayde
But vnto the (lorde) for mercy and ayde.
Whiche for to graute, I humbly the pray
whan thou shalte come, at the latter day

ℂ The verticle.

My soule vexed is, troubled ryght sore
with greuous sorowe, & depe repentaunce
Of my manyfold synnes, & mitred before
By very frayltie, of humayne ignorance
But yet good lorde, in al suche greuaunce
Ye for to succour, I humbly the pray
whan thou shalte come at the latter day.

ℂ The fyfte lesson.

The man that procedeth from his mothers wombe
whose lyfe in this worlde, is shorte and transitorie
And in conclusyon, is cast in to a tombe
Fulfylled is, with manyfolde miserie
Moste lyke to a flower, ꝙ fadeth naturally
And lyke vnto a shadowe, dothe vanyshe and abate

Posuisti in nervo pedem meum.

Et obseruasti omnes semitas meas.
Et vestigia pedis mei rum considerasti.
Qui quasi putredo consumendus sum
Et quasi vestimentum qđ comeditur a tinea.

Responsorium.

Heu michi dñe, qz peccaui nimis i vita mea, dd facia miser, vbi fugiam, nisi ad te deus meus, miserere mei.

Dum veneris in nouissimo die.

Versus.

Anima mea turbata est valde.

Sed tu domine succurre ei.

Dum veneris in nouissimo die.

ℂ Lectio quinta.

Homo natus de muliere brevi viuens tempore.

Repletur multis miseriis.
Qui quasi flos egreditur.
Et conteritur: et fugit velut vmbra.

Et nunq̃ in eodē statu permanet.
Et dignum dueis syr hutnlcemodi aperire oculos tuos.
Et adducere est tecum in iudicium?
Quis potest facere mū dum de immundo conceptum semine?
Nōne tu qui solus es?
Bzeues dies hoiz sūt
Numerus mensū eī apud te est.
Constituisti terminos eius.
Qui pzeteriri non poterunt.
Recede ergo paululū ab eo vt quiescat
Donec optata veniat (et sicut mercennarij) dies eius.

Responsozium.

Ne reco2deris peccata mea domine.

Dum veneris iudicare seculum per ignem.

Versus.

Dirige dñe deus meus in conspectu tuo viam meam.

Dum veneris iudicare seculum per ignem.

Lectio sexta.

Neuer continuynge, in one lyke estate
And thynkest thou it mete, eyther els cōuenyent
Upon suche a one, so narowly to spye
Oz to contende with hym in iudgement.
Foz who is able, by crafte oz pollecye
A thynge infecte with synne, to purifie
Which was vnclene, frō his cōcepcyō?
No man surely, but thou god alone?
Shozt be the dayes of mānes lyfe here
His yeres yͭ hast cōsted, iust is ẏ numbze
Thou hast appoynted his tyme so nere
Which neuer shall passe, neyther ouerne vnder
Suffre hym than a whyle, and no moze hym encomber
Untyl ẏ day come, ẏ he hath lōge desired
whiche he hath loked foz, as a seruaunte hyred. ℂ The answere.
Lozde. I beseche the, to race out of mynde
My greuous synnes, & greate impieties
Which I of all other, moste cursed and vnkynde
Haue dayly cōmitted agaīst thy maiestie
Which bzyngen my soule in greate perplexitie
wherof thy pardō, moste mekely I desyze
whan yͭ shalte come, to iudge vs by fyze.

℟ The versicle.

Plcase it the (lozde) my wayes to dyzecte
So euyn alwayes in thy blessed syghte
That I may deserue, amonge thy electe
Euer to beholde, that glozyous lyght
wherin thou raignest, as a god of myght
Thyther to bringe me, I hūbly the requyre
whan yͭ shalte come, to iudge vs by fyze.

℟ The fyrste lesson.

Who

Who can assure me, that thou wylt me defende
In the lowe place, & me to hyde secretly
Untyll thy furie be paste, and at an ende
And to appoynt me a tyme certeynly
whā it may the please, for to remēbre me
For what do I forze, to suffre dethy spaine
Syns ỹ the deade shallons ryse agayne.
All the lōge tyme, of thys lyfe mortall
which as a souldiour, led I haue i paine
My hope and truste hath ben in specyall
To chaūge this lyfe, that is mometayne
Into the same, that is heuely & certaine
wherto whan it lykes the, me for to call
I wyll the aunswere, moste gladly of all
To me therfore, ỹ am thy hādy worke
Sende forthe thy succours, and godlye assistence
From whose knowledge nothynge there may lurke
Syns thou enserchest the secretes of conscience
And numbrest my steppes, by godly prouidence
wherfore I beseche, thy moste mercyfull grace
To spare my sinne, and greuous trespas

¶ The aunswere.

In iudgement lorde, do thou not procede
After myn acte, and synne moste odious
For I am perfyte, and knowe i very dede
That nothyng I haue done, good or mirorious
Before the to be counted, o god, moste glorious
Thy maiestie therfore, I beseche of thy goodnes

Quis mihi hoc tri
buat dt in inferno
protegas me.
Et abscondas me do;
nec pertāseat furor tu⁹
Et ꝛstituas mihi tēp⁹
in quo recorderis mei.

Ioutas ne mortu⁹ hō:
mo rursum viuat.
Cunctis diebus quib⁹
nunc milito.
Expecto donec veniat
immutatio mea.

Vocabis me, et ego re
spondebo tibi.
Operi mānuum tuarū
porrigas dexteram.

Tu quidē gressus meos dinumerasti: sed ꝑce
peccatis meis.

Responsorium.

Domine secundum ac:
tum meum noli me iu:
dicare.
Nichil dignum in con:
spectu tuo egi.

Ideo deprecor maiesta
tem tuam, dt tu deus
deleas iniquitatē meā

Versus.

Amplius lauа me ab iu-
stitia mea, & a delic-
to meo munda me: qz
tibi soli peccaui.
Ideo deprecoz maiesta
tem tuã, vt tu deus de
leas iniqtatem meam.

Clene to take away my synne, and wyc-
kednes. ℂ The verssicle.

Washe me (lozde) from myn vnryghte-
wysenes.

And of my synne, make me clene & pure
Foz to the onely, by greate vngodlynes
I haue offended, herof am I sure
And put my soule in right hard aduenture
Thy maystie therfoze, I beseche of thy
goodnes
To take clene away, my synne and wyc-
kednes. Amen. Swete Jesu synge be it.

℣ Complaceat.

℣ Psalmus. xxxix.

Expectans expecta
ui dominum: et in
tendit michi.
Et exaudiuit preces me
as: & eduxit me de lacu
miserie, & de luto fecis
Et statuit supza petrã
pedes meos: et direxit
gressus meos.
Et immisit in os meũ
canticum nouum: car-
men deo nostro.
Uidebũt multi & time
bũt: & sperabũt in dño.
Beatus vir cuius est no
men domini spes eius:
et nõ respexit in vani-
tates & insanias falsas.
Multa fecisti tu dñe de
us me⁹ mirabilia tua:
et cogitatiõib⁹ tuis nõ
est qui similis sit tibi.
Annunciaui & locutus
sum: multiplicati sunt
super numerum.
Sacrificiũ & oblatio-
nem noluisti: aures au
tem perfecisti mihi.
Holocaustum & pro pec
cato nõ postulasti: tũc
dixi ecce venio.
In capite libri scriptũ

With longe awayte I loked after
the lozde: & he intended vnto me.
And he harde my prayers: & he brought
me out of the lake of mysery, and from
the muddy claye.
And set my feete vpon a roke: and dyre
cted my steppes.
And he put into my mouth a newe sõge
a verse vnto our god.
Many shall see and shall feare: and shall
truste in the lozde.
Blessed is the man, whose hoope is the
name of the lozde: and hath not regarded
vanities and false madnesses.
Many meruayles hast thou done, o lozde
my god: and in thy dispositions, there is
none that is lyke vnto the.
I haue tolde fozthe & spoken them: they
are multiplied aboue numbze.
Sacrifice and offerynge thou woldest
not: verely þ haste made myn eare pfyte.
And burnte offerig foz synne, thou haste
not required, than I sayde, lo I come.
In the begynnyng of the boke it is wryt-
ten

ten of me, that I shulde do thy wyll: for so wolde I my god, haue thy lawe in the myddes of myn herthe.

I haue declared thy iustice in a greate congregacyon: lo I shall not holde in my lyppes, lorde thou knowest.

I haue not hidde thy rightuousnes in my herte: I shewed thy truthe, & thy saluacio I haue not kepte secrete thy mercye and thy trouthe: from a greate company.

But thou lorde do not estraige thy mercyes from me: thy mercy and thy trouthe haue euer defended me.

For myschyeues innumerable haue compassed me: my wickednesses haue caught me, and I was not able to se them.

They are multiplied mo thā the heares of my heade: and my herte hath failed me

Let it be thy pleasure, o lorde, for to delyuer me: lorde haue regarde to helpe me

Confounded and affrayde be they, that seke my lyfe for to take it away.

Let them be tourned bakewarde and affrayde: that mynde to do me harme.

Let them incōtinēt beare away their cōfusion: that speake to me i skornful wordes.

Let all that seke the, reioyse & be glad of the: and let all that loue thy sauynge helthe, say: The lorde be magnified.

I verely am beggar, & poore: the lorde is myndfull of me.

Thou arte my helper and protectour: o my god tary not.

Lorde gyue them eternall reste and let continuall lyght shyne vnto them.

Entyse lea syng be it vnto the (o lorde) for to delyuer me: lorde haue regard to helpe

est de me vt facerē vo luntatē tuā de⁹ meus volui, et legem tuā in medio cordis mei.

Annunciaui iustitiam tuā in ecclesia magna: ecce labia mea non pro hibebo dñe, tu scisti.

Iustitiā tuā nō abscō di in corde meo: veritatē tuā & salutare tuū dixi

Non abscōdi miam tu am & veritatem tuam: a consilio multo.

Tu aūt dñe ne longe facias miserationes tuas a me: mia tua & vē tas tua sp suscepēt me

Qm circūdederūt me mala quoꝝnō est nume rus: cōprehēderūt me iniquitates mee, et non potui vt viderem.

Multiplicate sunt sup capillos capitis mei: & cor meum dereliqt me

Complaceat tibi dñe vt eruas me: dñe ad ad iuuandum me respice.

Cōfundātur & reuere ant simul: q̄ quērūt aiam meam vt auferant eam

Conuertantur retror sum & reuereantur: qui volunt michi mala.

Ferant confestim cō fusionem suam: qui di cunt michi, euge euge

Exultēt & letētur sup te oēs q̄rētes te & dicāt semp: magnificet dñs, q̄ diligūt salutare tuū

Ego aūt mēdic⁹ sū et pau⁹ dñs solicit⁹ē mei

Adiutor meus & pro tector meus tu es: deus meus ne tardaueris,

Requiē eternā dona. aī. Cōplaceat tibi dñe vt eruas me, dñe ad ad

tuus dum me respice. An. Sana domine.

℣ Psalmus. xl.

Beatus qui intelligit super egenum & pauperem: in die mala liberabit eum dñs. Dñs conseruet eū & viuificet eū & beatū faciat eū i terra: & nō tradat eū in aiaz iimicoz eiº. Dñs opē ferat illi sup lectū doloris eiº: uniuersum stratū eiº cōuersasti in infirmitate eius. Ego dixi domine miserere mei, sana animam meam: qz peccaui tibi. Inimici mei dixerunt mala michi: quādo morietur et peribit nomē eiº? Et si ingrediebatur ut uideret uana loquebatur: coz eius congregabit iniquitatem sibi. Egrediebar foras: et loquebatur in idipsum Aduersū me susurrabāt oēs inimici mei aduersum me cogitabant mala michi. Verbum iniquum cōstituerūt aduersū me: nunqid qui dormit nō adijciet ut resurgat. Etenim homo pacis mee in quo speraui, qui edebat panes meos magnificauit super me supplantationem. Tu autem domine miserere mei, et resuscita me: et retribuam eis. In hoc cognoui qm̄ uoluisti me: qm̄ nō gaudebit inimicº meº super me Me autem propter innocentiam suscepisti & confirmasti me in conspectu tuo: & confirmasti me in meAnty. Heale my soule, o lorde.

The .xl. Psalme.

Blessed is he that cōsyderyth the nedye and the poore: in the euyll day the lorde shall delyuer hym.

The lorde shall preserue hym, & refreshe hym, & make hym fortunate in ꝑ earth: & shall not delyuer hym to his enemies.

The lorde shall succour hym lyenge diseased in his bedde: all his estate thou hast chaunged in his infirmitie.

I sayde, lorde haue mercy on me: heale my soule: for I haue trespassed to the.

Myn enemyes spake euyll vnto me, sayinge: whan shall he dye, that his name may perysshe.

And thoughe he entred in for to see, he spake vanities: his herte gathered myschiefe vnto it selfe.

He issued for the, and spake to the same purpose.

Agaynst me dyd all myn enemyes murmure: agaynst me haue they imagyned myschyefe.

They haue deuysed an vntrue sayenge by me shall he that slepeth haue no helpe to ryse agayne?

For a man pretendynge peace vnto me (in whom I trusted) whiche hath eaten of my breade, made great meanes to supplante me.

But thou lorde haue mercy on me: and restore me: and I shall requite them.

In ꝑ I haue perceyued ꝓ thou fauouredst me, ꝓ my enemy shall not triūphe vpō me

But for myn innocency, thou hast defended me: and haste made me sure in thy syghte

lyghte for euer.

Blessed be ꝯ lorde god of Israel: world without ende. So be it so be it.

Lorde gyue them eternall reste: and let contynuall lyght shyne vnto them.

Anty. Heale my soule lorde, for I haue synned agaynst the. Anty. My soule thyrsted.

The .xli. Psalme.

Eadyn as the harte longeth after the fountaynes of waters: so dothe my soule longe after the, o god.

My soule hath thyrsted after god, the lyuynge fountaine: whā shall I come and appere before the face of god.

My teares were to me day and nyght in steade of breade: whylst it is dayly sayde vnto me: where is thy god?

These thynges I called to mynde, and caste it in my thought: because I shall departe in to a place of meruellous habitation, euyn vnto the house of god.

With a voyce of gladnes and confessiō, lyke the sounde of one that banketteth.

Why arte thou sorowfull, my soule: and why doste thou trouble me.

Truste in god, for I shall euer confesse hym that gyueth healthe vnto me, and is my god.

The soule within my selfe is troubled: therfore I shall haue the in mynde in the lande of Jordan, and the lytle mountaynes of Hermon.

Depnes calleth vpon depnes with the noyse of thy water courses.

All thy raynes and thy floodes, haue ronne ouer me.

In the day the lorde hath sēte forth his

spectu tuo in eternum.

Benedictus dominꝰ deus Israel: a seculo ℣ in seculum: fiat fiat.

Requiem eternam dona eis domine. Et lux perpetua luceat eis.

℣. Sana domine animam meam qnia peccaui tibi. Ir. Sicut.

Psalmus .xli.

Quēadmodū desiderat cervꝰ ad fōtes aquarum: ita desiderat aia mea ad te deꝰ.

Sitiuit anima mea ad deum fortem viuū: quando veniam ℣ apparebo ante faciem dei.

Fuerunt michi lachrime mee panes die ac nocte dū dicit mihi quotidie, vbi est deꝰ tuus?

Hec recordatꝰ sum, ℣ effudi in me animā meā qm trānibo in locum tabernaculi admirabilis vsqꝫ ad domum dei.

In voce exultationis et confessionis: sonus epulantis.

Quare tristis es anima mea ℣ quare cōturbas me.

Spa in deo qm adhuc confitebor illi: salutare vultꝰ mei ℣ deꝰ meus.

Ad me ipsum aia mea cōturbata est: propterea memorabo tui de terra Jordanis et Hermonij a monte modico.

Abyssus abyssum invocat: in voce cataractarum tuarum.

Omnia excelsa tua et fluctus tui: super me transierunt.

In die mandauit dñs

misericordiam suã: et nocte canticum eius.

Apud me oratio deo vite mee: dicam deo susceptor meus es.

Quare oblitus es mei, & quare contristatus incedo dũ affligit me inimicus

Dum confringuntur ossa mea exprobrauerunt michi: qui tribulant me inimici mei.

Dum dicunt michi p singulos dies: vbi est deus tuus.

Quare tristis es anima mea: et quare conturbas me.

Spera in deo qm adhuc cõfitebor illi: salutare vultus mei & deus meus

Requiem eternam dona eis domine: et lux perpetua luceat eis.

Ant. Sitiuit aia mea ad deum fontem viuũ: qñ veniam & apparebo ante faciem dei.

Versus.

Requiem eternam dona eis domine.

Responsorium.

Et lux perpetua luceat eis. Pater noster, &c.

Lectio septima.

Spiritus meus attenuabitur.

Dies mei breuiabuntur.

Et solum michi superest sepulchrum.

Non peccaui: et in amaritudinibus moratur oculus meus.

Libera me domine: et pone me iuxta te.

mercy: and in the nyght his songe.

In me is prayer to the god of my lyfe: I shall say vnto god, why arte my defender.

Why hast thou forgotte me: and why do I go all sorowfull, whyles myn enemye dothe afflicte me.

Whyles my bones are broken: myne enemyes the trouble me, haue cast it i my tethe

Whyles they say to me euery daye: where is thy god.

Why arthe thou sorowfull, my soule: & why troublest thou me.

Trust in god, for yet I shal make knowledge to hym: that he is my sauyour and my god.

Lorde gyue them eternall reste: and let continuall lyght shyne vnto them.

Anty. My soule thyrsted for god, the lyuynge foũtaine, whon shall I ones come and appere before the face of god?

℣. The versicle.

Lorde gyue them eternall reste.

℟. The aunswere.

And let cõtynual lyght shyne vnto them.

Our father, whiche arte in heuen. &c.

℣. The seuenth lesson.

My spirite god wote, is weykened wonders sore

My time in this worlde, but very shorte and vayne is

And saue a poore graue, gette I nowe no more

My synne is not greate, and yet to me remaynys

Nothynge at all, saue greuous bytter paynys

But yet helpe me lorde, & let me by the syt

And

And for all myn enemyes, I force not thā a whyt.

Et cuncti⁹ inimici⁹ meus gnet contra me.

My lyues days be passed clene away. The thoughtes, whiche were wonte to trouble so my mynde

Dies mei transierunt. Cogitationes mee dissipate sunt.

The darke nyghte, haue turned in to the cleare day

Tenebre enim conuerse sunt in diē.

And after darkenes, I hope yet lyghte to synde

Et rursū post tenebras spero lucem.

But if I cōtynue, thus sinful styl & blynde

Si sustinuero infernꝰ domus mea est.

In cōtynuall darkenes, my lodgyng thā I make

Et in tenebris straui lectulum meum.

And hell for my dwellynge house, nedes muste I take

Putredini dixi: pater meus es.

I spake to ꝑ earthe, ꝯ vyle was & rotte

Mater mea, et soror mea vermibus.

Sayeng, ū art my father, & ū my mother

And to ꝑ wormes in ꝑ earthe, also haue I spoken

Sayenge, thou arte my syster, and thou also my brother

What hope haue I thā, aboue all other

Ubi est ergo nunc pristolatio mea, et patientia mea.

Who shall reward my pacyens, ꝑ which I abode

Tu es dñe deus meus.

Surely none other, but onely ū my god.

Responsum.

The answere.

Peccantem me quotidie, et non me penitentem timor mortis conturbat me.

Thus dayly in me, my synne encreasyng double

And I not repentynge in my lyues space

The feare of deathe, dull sooze my herte dothe trouble

Quia in inferno nulla est redemptio.

For why in that lowe and depe infernall place

There is no redempcyon, no mercye, nor no grace

But yet good lorde, if it may the please

Miserere mei deus, et salua me.

Haue mercy on me, & heale ū my disease.

Versus.

The verse.

O good

Deꝰ in nomine tuo saluum me fac.

O good lorde, through thy holy name
Saue me from peryll, in euery case

Et in virtute tua libera me.

And by thy greate myght, rydde me from the same

Quia in inferno nulla est redemptio.

For why in that lowe, and depe infernall place
There is no redemption, no mercye, nor no grace

Miserere mei deus, et salua me.

But yet good lorde, if it may the please
Haue mercy on me, & heale ꝑ my disease.

Lectio octaua.

The eyght lesson.

Pelli mee ꝯsumpt; carnib⁹ adhesit os meum: & derelicta sunt tantummodo labia circa dentes meos.

My flesche is consumed, there is but skynne and bone
My lyppes be fallen awaye, my teethe bare appere

Miseremini mei, miseremini mei, saltem vos amici mei: quia manus domini tetigit me.

Take pytty vpon me, & haue compassion
At the least waye ye, ꝑ be my frendes here
For the hãde of god, lo hath me touched here

Quare ꝑsequimini me sicut deus: et carnibus meis saturamini.

Why persecute ye me more, to encrease my payne
Is it my flesche, ꝑ ye wold haue so fayne?

Quis michi tribuat vt scribantur sermones mei

Who shall warrant me, that my dedes shalbe wrytten

Quis mihi det vt exarentur in libro stylo ferreo aut plũbi lamina: vel celte sculpantur in silice?

Or who can pmyse me, either ꝑ they shal Be registred so, that they shall not be forgetten
In tyrne, leade, or in the stonye wall

Scio enim quod redemptor meus vivit.

But one thynge I knowe, that surest is of all
That my redemer shall euer lyue, this I knowe for true

Et in nouissimo die de terra surrecturus sum.

And in the laste daye, that I shall ryse a newe.

Et rursum circũdabor pelle mea.

And with this skynne agayne, than I shalbe clade

Et i carne mea videbo

And in my flesche, I shall playnly se

my

My sauyour & my god, whiche hath me wrought and made
And as I am nowe, so shall I than be
I shal not beholde hym, by no depute
But these same iyes shal se hym manifest
This cõforte sure remaineth in my brest.

¶ The answere.

Eternall rest, good lorde, let them haue
And let them be euer in cõtynuall lyght.

¶ The versycle.

Thou hast rayssed, from the fylthy graue
The deade Lazar: through thy greate myght
So graunte them grace, of the to haue the syght
And gyue them reste, that be fro thens discended
And graunte them pardon, where they haue offended.

¶ The .ix. lesson.

WHy from my mothers wombe, hast thou me out brought
That wolde to god, that I had ben clene
Consumed away, euyn to ryght nought
So that none iye, me euer myght haue sene
For than shulde I be, as I had neuer ben
Nowe brought in to ye worlde, & streight agayne out sente
Oh that my lyfe dayes full sone are gone and spente,
wherfore good lord spare me yet a whyle
That I may bewayle my sorow, er I go
Frõ whẽs is no retourne, I meane, that wretched yle
Whiche is the lande of myserye and wo
Couered all with deathe, in darkenes ouerthrowe

where

Deum saluatorem meũ. Quem visurus sum ego ipse, et oculi mei cõspecturi sunt, & non alius.

Reposita est hec spes mea: in sinu meo.

Responsorium.

Requiem eternam dona eis domine. Et lux perpetua luceat eis.

Versus.

Qui lazarũ resuscitasti a monumẽto fetidum.

Tu eis domine dona requiem.

Et locum indulgentie.

¶ Lectio nona.

Quare de vulua eduxisti me.

Qui vtinam consumptus essem.

Ne oculus me videret

Fuissem quasi nõ essem de vtero translatus ad tumulum.

Nõquid non paucitas dierum meorũ finietur breui?

Dimitte ergo me domine vt plangam paululũ dolorem meum.

Antequã vadam et non reuertar ad terrã tenebrosam & opertam mortis caligine.

Terrã miserie et tenes

bzaeli vbivmbza mozte et nullo ozdoꝛ sed sempiterno hoꝛꝛoꝛ habitas.

Where is no rule, noꝛ ozder at all
But hoꝛꝛoꝛ euerlastynge, and payne cõtynuall. ¶ The answere.

Responsorium.

Libera me domine de mozte eterna in die illa tremenda.

Wherfoꝛe good loꝛde, hertely I ꝓ ꝓay
To be a succour, and ayde vnto me
And specially, in that moste dredfull day

Quando celi mouendi sunt et terra.

When heuẽ, and earth, & all ꝑ therin be
Shall trẽble & quake, befoꝛe ꝑ face of the

Dum veneris iudicare seculum per ignem.

Whan thou shalte come, in thy most feruent yre
The woꝛlde to iudge, by hotte burnynge fyre. ¶ The verticle.

Verbus.

Dies illa dies ire cala mitatis et miserie.

That is ꝑ day, full soꝛowfull to beholde
That is ꝑ day of wꝛathe, ꝑ day of myserie
That is the day, to wofull to be tolde

Dies magna, et amara valde.

Quando celi mouendi sunt et terra.

When heuen & earthe, & all ꝑ therin be
Shal tremble and quake, befoꝛe the face of the

Dum veneris iudicare seculum per ignem.

Whan thou shalte come, in thy most feruent yre
The woꝛlde to iudge, by hotte burnynge fyre. ¶ The verticle.

Verbus.

Quid ergo miserrimꝰ, quid dicã, vel quid faciam, dum nil boni perferam ante tantum iudicem.

Alas I wꝛetche, mysꝛable and pooꝛe
What thynge shall I wo, oꝛ what thynge shall I say
That dꝛedfull iudge, whan I shall come befoꝛe
Hauyng no good dede, foꝛ my selfe to lay
Howe feareful shall I stãde in that dꝛedfull day

Dum veneris iudicare seculum per ignem.

Whan that thou shalte come, in thy feruent yre
The woꝛlde to iudge, by hotte burnynge fyre. ¶ The verticle.

Verbus.

Nunc Christe te petimꝰ, miserere quesumꝰ

Nowe therfoꝛe Chꝛyste, we the beseche pchone
Let thy mercy vnto vs appere

Thou

Thou that dyscendest, from thy heuenly throne
To redeme them ꝑ lost, & dampned were
Condempne neuer thē, whom thou hast bought so dere.
Wherfore good lorde, hertely I the pray
To be a succour, and ayde vnto me
And specially, in that moste dredfull day
When heuen & earth, and all that therin be
Shal tremble and quake, before the face of the.
When thou shalte come, in thy moste feruent yre
The worlde to iudge, by hotte burnynge fyre. ¶ The aunswere.
Wherfore good lorde, we humbly the requyre
That of thy goodnes, thou woldest not forget
To delyuer me, from euerlastynge fyre
Which brakest vp ꝑ brasē gates greate
And visited hast, the lowe infernall seate
And vnto lyght, them dydest resore
Which in payne of darkenes, had ben longe before. ¶ The versycle.
Which vnto the, thus dyd call and crye
welcome to vs our blessed sauiour swete
Welcome our redemer, welcome hertely
Which brakest vp ꝑ brasyn gates greate
And visited hast the lowe infernal seate
And vnto lyght, them dydest resore
Which in payne of darkenes hadde ben longe before. ¶ The versycle.
Reste in peace. ¶ Thaūswere. So be it.
Ant. Thy blessed.

¶ The .ii. Psalme.

Qui venisti redimere perditos.

Noli demnare redemptos.

Libera me domine de morte eterna in die illa tremenda.

Quando celi mouendi sunt et terra.

Dum veneris iudicare seculum per ignem.

Responsorium.

Libera me domine de penis inferni.

Qui portas ereas confregisti, et visitasti infernum.
Et dedisti eis lumē vt viderent te, qui erant in penis tenebrarum.

Versus.

Clamantes et dicentes aduenisti redemptor noster.

Qui portas ereas confregisti, ꝑ visitasti infernum.
Et dedisti eis lumē vt viderēt te, qui erant in penis tenebrarum. ℟.
Requiescant in pace.
Responsum. Amen.
Ant. Exultabunt.

¶ Psalmus .ij.

Dane

Miserere mei deus: secundum magnā misericordiam tuam.
Et secōm multitudinē miserationum tuarum: dele iniquitatē meam.
Amplius lava me ab iniquitate mea: et a peccato meo munda me.
Quōm iniquitatē meam ego cognosco: et pctm meū contra me est semper.
Tibi soli peccaui: et malū coram te feci: vt iustificer i sermonib⁹ tuis, et vincas cū iudicaris.
Ecce enim in iniquitatib⁹ conceptus sum: et in pctis concepit me mater mea.
Ecce enim veritatem dilexisti: incerta et occulta sapientie tue manifestasti michi.
Asperges me ymine hysopo, et mundabor lauabis me, et super nivem dealbabor.
Auditui meo dabis gaudiū et letitiā: et exultabūt ossa humiliata
Auerte faciē tuam a peccatis meis: et oēs iniquitates meas dele.
Cor mundū crea in me deus: et spiritū rectū innova in visceribus meis.
Ne proicias me a facie tua: et spiritū sanctum tuum ne auferas a me.
Redde mihi letitiam salutaris tui: et spiritu principali cōfirma me.
Docebo iniquos vias tuas: et impij ad te convertentur.
Libera me de sanguinib⁹ deus, deus salutis mee: et exaltabit lingua mea iustitiam tuam.

Haue merry vpon me (oh god) accordynge to thy greate merry.
And accordynge to the multitude of thy compassions: wype away myn iniquitie
Washe me more from myn iniquitie: and clense me from my synne.
For I knowledge myn iniquitie: and my synne is euer before myn eyes.
Agaynst the onely haue I synned, and haue done euyll in thy syghte: that thou mayst be iustefied in thy wordes, & vanquysche whan thou arte iudged.
Lo I was begotten in wyckednes: and my mother conceyued me in synne.
Lo thou hast loued truthe, the vnknowen and secrete thinges of thy wysedome, hast thou vttered vnto me.
Sprynkle me lorde with hysope, and so shall I be cleane: thou shalte washe me, and than shall I be whyter than snowe
Vnto my hearyng shalt thou gyue ioye and gladnes: and my weykened bones shall be refreshed.
Turne thy face from my synnes: & wype away all my wyckednes.
A pure herte create in me (oh god) & an vpryght spirite make a newe within me.
Cast me not awaye from thy face: and thy holy spirite take not from me.
Restore vnto me ꝑ gladnes of thy saluacion: & strengthen me wt a principall herte.
I wyll enstructe the wycked, ꝑ they may knowe thy wayes: and ꝑ vngodly shalbe conuerted vnto the.
Delyuer me from bloudes (oh god) the god of my helthe: and my tongue shall exalte thy ryghtwysenes.

Lorde

Lorde open thou my lyppes: and my mouthe shall shewe forthe thy prayse.
For if thou haddest desyred sacrifices, I had surely gyuen it: but thou delightest not in burnte offerynges.
A sacrifice to god, is a lowely spirite: a contrite and an humble herte, thou shalte not despise (o god.)
O cale gentely of thy fauourable benevolence with Syon: that the walles of Hierusalem may be buylte agayne.
Than shal they accepte the sacrifice of right wysenes, oblations & burnte offerynges: than shall they lay calues vpon thyn altare
Lorde gyue them eternall reste: and let contynuall lyght shyne vnto them.
Anty. My brouled bones lorde shall be refreshed. Anty. Heare lorde.

¶ The. lxiij. Psalme.

Prayse becometh the (o god) in Syon: and let euery promyse be performed to the in Hierusalem.
O god heare my prayer: vnto the shall euery creature come.
The wordes of the wycked haue preuayled agaynst vs: and vnto our vngodlynes, thou shalte be mercyfull.
Blessed is he, whom thou haste chosen and taken vp: he shall dwel in thy courte
We shalbe satisfied with the goodes of thy house: holy is thy tẽple, and mercyfull in equitie.
Heare vs, o god our sauyour: the hope of all the coostes of the earth, & maigne see
Thou preparest the hylles with thy strẽgth whiche beinge gyrded with power, dyrectest the depnes of the see: & rorynge waues therof.

Deop!e

Domine labia mea aperies: & os meum annunciabit laudẽ tuam.
Quoniam si voluisses sacrificiũ dedissem vtiq; holocaustis non delectaberis.
Sacrificium deo spiritus contribulatus: cor cõtritũ et humiliatum deus non despicies.
Benigne fac dñe in bona voluntate tua syõ: vt edificentur muri hierlm.
Tunc acceptabis sacrificium iustitie oblationes et holocausta: tunc imponent super altare tuum vitulos.
Requiem eternã dona eis dñe: & lux perpetua luceat eis. Ant. Exultabũt dño ossa humiliata Ant. Exaudi domine.

¶ Psalmus. lxiiij.

Te decet hymnus deus in syon: & tibi reddetur votum in Hierusalem.
Exaudi deus oratiõem meam: ad te omnis caro veniet.
Verba iniquorum prevaluerũt sup nos: & impietatibꝰ nris tu propitiaberis.
Beatus quem elegisti & assumpsisti: inhabitabit in atriis tuis.
Replebimur in bonis domꝰ tue: sanctũ est templũ tuũ, mirabile in equitate
Exaudi nos deus salutaris noster spes omniũ finium terre, & in mari longe.
Preparans montes in virtute tua accinctꝰ potentia: qui conturbas profundũ maris sonum fluctuum eius.

Timebũtur gẽtes et timebunt qui habitant terminos a signis tuis exitus matutini et despere delectabis.

Visitasti terrã et inebriasti eam: multiplicasti locupletare eam.

Flumen dei repletũ est aquis: parasti cibũ illorũ, quoniam ita est preparatio eius.

Rivos eius inebriãs multiplica genimina eius: in stillicidijs eius letabitur germinans.

Benedices corone anni benignitatis tue: & cãpi tui replebũtur ubertate.

Pinguescent speciosa deserti: et exultatione colles accingentur.

Induti sũt arietes ouium et valles abũdabunt frumento: clamabũt eñ & hymnũ dicẽt.

Requiẽ eternã dona eis domine: et lux perpetua luceat eis.

Exaudi domine orationem meam: ad te omnis caro veniet.

Requiem.

Psalmus. xxix.

Deus deus meus: ad te de luce vigilo.

Sitivit in te aia mea: quam multipliciter tibi caro mea.

In terra deserta inuia et inaquosa sic in sãcto apparui tibi: vt viderẽ virtutẽ tuã & gloriã tuã

Quñ melior est mia tua super vitas: labia mea laudabunt te.

People shalbe affrayde, & they þ dwelle vpon the see coostes, shal drede thy sygnes: thou shalt refreshe the mornyng and euenynge fruytes.

Thou hast visited the earthe, and hast watered it: thou hast done moche to enryche it.

The flode of god is replenyshed with waters: thou hast prepared theyr foode, for so is the preparacyon of it.

Thou encreasynge the water courses of it, multepliest the sprynges of it with softe showres, it shal englad the out sprynges.

Thou shalte blesse the crowne of þ yere of thy benignitie: and thy feldes shalbe replenyshed with abundaunce.

The goodly places of desarte shal ware fatte: and the lytle hylles shalbe gyrte wt̃ gladnes.

The rammes of the flocke are well fleced: and the valeys shall encrease whith wheat: ye they shal cry out, & gyue prayse

Lorde gyue them eternall reste: and let contynuall lyght shyne vnto them.

Anty. Heare my prayer, o lorde, vnto the shall euery creature come.

Antyme. Hath receyued me.

The. lxij. Psalme.

God, thou arte my god: earely do I watche after the.

My soule hath longed after the: my flesshe hath thyrsted very moche.

In a countre deserte wylde and drye: so haue I appared before þ in an holy place for to se thy power and thy glorye.

For thy mercye is better than lyfte: my lyppes shall prayse the.

So shall

So shall I prayse the in my lyfe, and in thy name I shall lyfte vp myn handes
My soule shalbe satisfied, as it were with enterlarde & fatnes: and my mouthe shall prayse the with lyppes full of ioye.
So haue I ben myndfull of the vpon my bedde, in the mornynge tymes: because thou waste myn helper, I shall sette my thoughte on the.
And I shall reioyse vnder the couert of thy wynges: my soule hath cleueth vnto the, thy ryghte hande hath susteyned me
They verelye haue soughte my lyfe in vayne: they shall go in to the lower partes of the earthe: they shalbe put in to ye power of a swerde: they shalbe the partes of foxes.
The kynge truely shall ioye in god, all shalbe prayed that swere in hym: for the mouthe of the that speake vngodlynes is stopped.

Sic benedicā te in vita mea: & in nomie tuo leuabo manus meas.
Sicut adipe & pingue dine repleatur aia mea et labijs exultationis laudabit os meum.
Si memor fui tui super stratum meum, in matutinis meditabor in te: quia fuisti adiutor meus.
Et in velamento alarum tuarum exultabo: adhesit anima mea post te, me suscepit dextera tua.
Ipsi vero in vanum quesierunt aiam meā introibunt in inferiora terre: tradentur in manus gladij partes vulpium erunt.
Rex vero letabitur in deo, laudabuntur oēs qui iurant in eo: quia obstructū est os loquentium iniqua.

The .lxvi. psalme.

God haue mercy vpon vs, and blesse vs: let hym shewe his face vnto vs, and haue mercy vpon vs.
That thy waye maye be knowen in the earthe: and thy sauynge healthe also amonge all nacyons.
Let thy people make knowledge vnto god: let all nacyons confesse the.
Ioyfull and gladde be all folke: because thou rulest people with equitie, and ordrylt nacyons in earthe.
People knowledge the to be god, let all nacyons confesse the: for the earthe hath brought forthe her frute.

Psalmus. lxvij.

Deus misereatur nostri, & benedicat nobis: illuminet vultum suum super nos, & misereatur nostri.
Vt cognoscam⁹ in terra viam tuam: in omnibus gentibus salutare tuum.
Confiteantur tibi populi deus: confiteantur tibi populi omnes.
Letentur et exultent gentes: quō iudicas populos in equitate: & gentes in terra dirigis.
Confiteantur tibi populi deus, confiteantur tibi populi omnes: terra dedit fructum suum

Benedicat nos deus deus noster, benedicat nos deus: & metuãt eũ omnes fines terre.

Requiem eternam dona eis domine: & lux perpetua luceat eis.

Ant. Ne suscepit vexationem tua domine nãm. A porta inferi.

℣ Canticum Ezechie. Esaie. xxxviij.

Ego dixi in dimidio dierum meorum: vadam ad portas inferi.

℟ Quæsiui residuum annorum meorum: dixi non videbo dñm deum in terra viuentium.

Non aspiciã hoiem vltra: et habitatorẽ quietis

Generatio mea ablata est, et conuoluta est a me: quasi tabernaculũ pastorum.

Precisa est velut a texente vita mea, dũ adhuc ordiretur succidit me de mane vsq; ad vesperam finies me.

Sperabam vsq; ad mane: quasi leo sic contriuit omia ossa mea.

De mane vsq; ad vesperã finies me sicut pullus hyrũdinis: sic clamabo meditabor vt columba

Attenuati sunt oculi mei: suspicientes in excelso.

Domine vim patior respnde pro me: quid dicã aut quid respõdebit michi, cum ipse fecerim.

Recogitabo tibi omes annos meos: in amaritudine anime mee.

Domine si sic viuitur et in talibus vita spũs mei

Blesse vs our god, and all that inhabite the earth: that all the partes therof may feare the.

Geue them eternall reste: and let contynuall lyght shyne vnto them.

Ant. Lorde thy ryght hande hath defended me. Ant. From the gates of helle.

The songe of Ezechias
Esay the. xxxviij.
Chapitre.

I Sayde in the myddes of my days I shall go to the gates of helle.

I delyred the residue of my yeres: I sayde to my selfe, I shall not se the lorde god in the lande of the lyuynge.

I shall not see man any more: and hym that dwelleth in reste.

My generacyon is taken from me, and folden vp: as the shepeherdes tente.

My lyfe is cut of lyke a weauers webbe euyn whan I beganne, he cut me downe from mornynge vntyll nyght thou shalte fynyshe me.

I was in hope vntyll morninge: euyn as a lyon, so dyd he gnawe my bones.

From mornynge vntyll nyght thou shalte fynyshe me: as a ponge swalowe, so shall I crye, and shall muse as a doue.

Myne yen dasseled, with lokynge on hyghe.

Lorde I am enforced, aunswere for me what I shal say: or what shal he answere me, syns I haue done it.

I shall reuolue all my yeres vnto the, with greate bytternes of herte.

Lorde if they lyue thus, and the lyfe of my spirite be in suche thynge, thou shalt

correcte

correcte me and quicken me: lo in peace my sorowe is moste bytterysh.

Thou surely hast delyuered my soule, that it shulde not perysshe: thou hast caste behynde thy backe all my synnes.

For neyther helle shall knowledge the, nor deathe shall prayse the they that discende in to the pytte, shall not truste vpon thy verytie.

The that is lyuyng, the man lyuyng shal knowledge the lyke as I do nowe: the father vnto the chyldren, shall declare thy truthe,

Saue me lorde, and we shall synge our psalmes i the lordes house, all the dayes of our lyke.

Lorde gyue them eternall reste: and let contynuall lyght shyne vnto them.

Anty. From the gates of helle, lorde delyuer theyr soules.

Anty. Euery spirite.

The.cxlviij.psalme.

Prayse ye the lorde of heuēs prayse ye hym in the hygh places.

Prayse ye hym all his aūgelles: all his pōwers prayse ye hym.

Prayse ye hym sonne & moone: all starres and lyght prayse ye hym.

The hyghest of heuens prayse ye hym: and the waters that are aboue the heuens, let them prayse the lordes name.

For by his worde all thynges were made: by his commaundement all thynges were created.

The hath stablysshed them euerlastyngly in the worlde of worldes: he hath set a lawe and it shall not expire.

corripies me, et diuitiæ tuæ dis me: ecce in pace amaritudo mea amarissima.

Tu autē eruisti aiam meam vt non periret: proiecisti post tergum tuum oia peccata mea.

Quia non infernus confitebit tibi, neq; mors laudabit te: nō expectabunt qui descendunt in lacum veritatem tuā.

Viuēs viuēs ipse cōfitebit tibi sicut & ego hodie: pater filijs notam faciet veritatem tuam.

Domine saluū me fac et psalmos nostros cātabimus cunctis diebus nēe in domo dñi.

Requiem eternam dona eis Domine: & lux perpetua luceat eis.

An. A porta inferi: erue domine animas eorum

An. Omnis spiritus.

Laudate.cxlviij.

Laudate dominum de celis: laudate eum in excelsis.

Laudate eum omnes angeli eius: laudate eū omnes virtutes eius.

Laudate eum sol & luna: laudate eum omnes stelle et lumen

Laudate eum celi celorum: & aque que super celos sunt laudent nomen domini.

Quia ipse dixit et facta sunt: ipse mandauit et creata sunt.

Statuit ea in eternum et in seculum seculi precepтum posuit, et non preteribit

Laudate dominum de terra: dracones & omnes abyssi
Ignis grando nix glacies spiritus procellarum: que faciunt verbum eius.
Montes & omnes colles: ligna fructifera et omnes cedri
Bestie et vniuersa pecora: serpentes et omnes volucres pennate.
Reges terre & omnes populi: principes & omnes indices terre.
Iuuenes & virgines senes cum iunioribus laudent nomen domini quia exaltatum est nomen eius solius.
Confessio eius super celum & terram: & exaltauit cornu populi sui.
Hymnus omnibus sanctis eius: filijs Israel populo appropinquanti sibi.
Requiem eternam dona eis domine: & lux perpetua luceat eis.

The.cxlvij.psalme.

Cantate domino canticum nouum: laus eius in ecclesia sanctorum.
Letetur israel in eo qui fecit eum: & filie syon exultent in rege suo.
Laudent nomen eius in choro in tympano: et psalterio psallant ei.
Quia beneplacitum est domino in populo suo: & exaltauit mansuetos in salutem.
Exultabunt sancti in gloria: letabuntur in cubilibus suis

Prayse the lorde ye dragons: & all depe nesses of the earthe.
Hyre, hayle, snowe, yse, stormes of wyndes: that do his commaundement.
Mountaynes and all lytle hylles: wodde bearynge fruyte, and all cedre trees.
Beastes, and all maner of cattell: serpentes, and fethered foules.
Kynges of the earthe, & all people: princes and all iudges of the earthe.
Bachelers and maydens, olde men and yonge, let them prayse the name of the lorde: for the name of hym onely hath be exalted.
The knowledgynge of hym is aboue heuen and earthe, and he hath exalted the horne of is people.
Prayse be vnto all his sayntes, to the sones of Israel, to ye people approchyng vnto hym.
Lorde gyue them eternall reste: and let continuall lyght shyne vnto them.

The.cxlvij.psalme.

Synge ye vnto ye lord a newe songe: the prayse of hym is in the congregacyon of sayntes.
Let Israel reioyse in hym ye made hym: and let the sonnes of Syon tryumphe in theyr kynge.
Let them prayse his name with daunsynge: let the synge vnto hym with tympany and harpe.
For the lorde is well pleased with his people: and hath exalted the lowely in to saluacyon.
Sayntes shall tryumphe in glory: they shall make ioye in theyr chaumbers.

The

¶ The prayses of god shall be i theyr mouthes: and two edged swordes in theyr hãdes.

¶ To take vengeaunce amonge nacyons: and correccyons amonge people.

¶ To bynde theyr kynges in fetters: and theyr nobles in manacles of yron.

For to execute on them the iudgement wryten: this is glorye to all his sayntes.

¶ The .cl. Psalme.

PRayse the lorde in his sayntes prayse hym i the firmamẽt of his power Prayse hym in his strẽgthe: prayse hym accordynge to the almyghtynes of his maiestie.

Prayse hym with the sounde of a trumpet: prayse hym with harpe and lute.

Prayse hym with tympany & daunsyng prayse hym with rebeckes and organs.

Prayse hym with clarysymballes well soundynge: prayse hym with symballes of swetnes: let euery spirite prayse the lorde.

Lorde gyue them eternall reste: and let contynuall lyght shyne vnto them.

Anthym. What soeuer thing is endued with spirite: let it prayse the lorde.

¶ The verticle.

From the gates of helle. ¶ Thaunswere Lorde delyuer theyr soules. Anty. I am.

¶ The songe of zacharye.

BLessed be the lorde god of Israel: for he hath visited and redemed his people.

And hath reysed vp an horne of saluacion vnto vs: in the house of his seruant Dauid.

Exultationes dei in gutture eorum, & gladij ancipites in manibus eorum.

Ad faciendam vindictam in nationibus: increpationes i populis.

Ad alligandos reges eorum in compedibus: et nobiles eorum i manicis ferreis

Vt faciant in eis iudicium exscriptum: gloria hec est omnib⁹ sanctis eius.

¶ Psalmus .cl.

LAudate dñm in sanctis eius: laudate eum in firmamẽto virtutis eius.

Laudate eũ in virtutibus eius: laudate eum secũdum multitudinẽ magnitudinis eius.

Laudate eum in sono tube: laudate eũ i psalterio & cythara.

Laudate eum in tympano et choro: laudate eũ i chordis & organo.

Laudate eũ in cymbalis bene sonãtibus: laudate eũ in cymbalis iubilationis omnis spiritus laudet dominum.

Requiem eternam dona eis domine. Et lux perpetua luceat eis.

℣. Omnis spiritus laudet dominum. Versus. Porta inferi. ℟. Erue domine animas eorũ. ℣. Ego sum.

Canticum zacharie.

BEnedictus dominus deus israel: quia visitauit & fecit redemptionem plebis sue

Et erexit cornu salutis nobis: in domo Dauid pueri sui.

Sicut locutus est per os sanctorum: qui a seculo sunt prophetarum eius.

Salutem ex inimicis nostris: & de manu omnium qui oderunt nos

Ad faciendã miam cũ patrib⁹ nr̃is: et memorari testamẽti sui sãcti.

Iusiurãdum quod iurauit ad Abraham patrem nostrum: datur⁹ se nobis.

Ut sine timore de manu inimicorum nostrorum, liberati seruiamꝰ illis.

In sanctitate et iustitia coram ipso: omnib⁹ diebus nostris.

Et tu puer propheta altissimi vocaberis, ibis enim ante faciem domini parare vias eius

Ad dandam scientiam salutis plebi eius: in remissionem peccatorum eorum.

Per viscera miserationis nr̃i: in quibus visitauit nos oriens ex alto.

Illuminare his qui in tenebris & umbra mortis sedẽt: ad dirigẽdos pedes nr̃os in viã pacis.

Requiem eternam dona eis domine: & lux perpetua luceat eis.

Ant. Ego sum resurrectio & vita: qui credit in me etiam si mortuꝰ fuerit viuet: et omnis qui viuit et credit in me non morietꝰ in eternum.

Kyrie eleiſõ. Christe eleyſõ. Kyrie eleyson. Pater noster. Et ne nos Sed libera nos.

Euyn as he promyked by the mouthes of his holy prophetes, which were syns the worlde beganne.

That we shulde be saued from our enemyes: and from the handes of all that hate vs.

To fulfyl the mercy promysed to our fathers, and to remembre his holy couenãt

And to performe the othe, whiche he sware vnto our father Abraham, that he wolde gyue vs.

That we being delyuered out of the handes of our ennemyes, myghte serue hym without feare.

In holynes & ryghtwysnes before hym all the dayes of our lyfe.

And thou chylde, shalt be called the prophete of the hyest: for thou shalt go before the face of the lorde, to ꝓpare his ways

And to gyue knowledge of saluaciõ vnto his people: for the remissiõ of synnes.

Through the tender mercye of our god by the whiche he spryngyng from an hye hath visited vs.

To gyue lyght to them ꝑ satte in darkenes and in the shadowe of deathe: and to guyde our feete in to the waye of peace.

Lorde gyue them eternall reste: and let contynuall lyght shyne vnto them.

Anty I am the resurrection and lyfe: he that beleueth in me, ye although he were deade, yet shall he lyue: and who soeuer lyueth & beleueth in me, shall not se euerlastyng deathe. Lorde haue mercy on vs. Christe haue mercy on vs. Lorde haue mercy on vs. Our father, whiche arte. And leade vs not. But delyuer vs.

The.

The.xxix.psalme

I Shall exalte the(o lorde)for thou hast defended me:neyther hast thou suffred myn enemyes to haue theyr pleasure vpon me.

O lorde,my god,I haue cryed vnto the: and thou hast healed me.

Lorde thou hast brought my soule out of the lowe place:thou hast preserued me from them that discende in to the pytte.

Synge vnto the lorde ye ꝙ be his saynctes:and confesse ye the memorie of his holynes.

For there is vengeaunce in his displeasure:and lyfe in his pleasure.

At the euenynge waylynge shall contynue:and in the mornynge gladnes.

Verely I sayd in my welthynes:I shal neuermore be moued.

Lorde through thy good wyll thou hast lente strengthe vnto my beautie.

Thou tournedst thy face from me:and I was all astonyed.

Vnto the(lorde)shall I crye:and shall pray vnto my god.

What pfyte is there in my blonde,whā I shall discende in to corrupcion.

Shal dust make knowledge vnto the? or shall it publyshe thy trouthe?

The lorde hath herde,and hath had mercye on me:the lorde is made myn helper.

Thou hast turned my sorowe into ioye: thou haste cutte my sacke:and haste compassed me with gladnesse.

To thende that my glorye myght synge to the,& myght not be pryckte:o my lorde god,I shall euermore confesse the.

Psalmus.xxix.

Exaltabo te domine quoniā suscepisti me:nec delectasti inimicos meos super me.

Domine deꝰ meꝰ clamaui ad te:& sanasti me

Domine eduxisti ab inferno animam meā:saluasti me a descendentibus in lacum.

Psallite domino cāct eius:& confitemini memorie sanctitatis eius.

Quoniam ira in indignatione eius:et vita in voluntate eius.

Ad vesperum demorabit fletus:et ad matutinum letitia.

Ego autē dixi in abundantia mea:non mouebor imeternum.

Domine in voluntate tua:prestitisti decori meo virtutem.

Auertisti faciem tuā a me:et factus sum conturbatus.

Ad te domine clamabo:& ad deum meū deprecabor.

Que vtilitas in sāgwine meo:dum descendo in corruptionem.

Nunquid confitebitur tibi pulvis:aut annunciabit veritatem tuā?

Audiuit dñs et misertus est mei:dominus factus est adiutor meꝰ.

Conuertisti planctum meū i gaudiū michi:cōcidisti saccū meū,& circundedisti me letitia,

Vt cantet tibi gloria mea & non compungar domine deus meus in eternū confitebor tibi.

Requiem eternam dona eis dñe. Et lux perpetua luceat eis.
A porta inferi. Eruе dñe animas eorum.
Credo videre bona dñi In terra viuentium.
Dñe exaudi orationem meam. Et clamor meus ad te veniat.

Oremus.

Deus, q̃ nos p̃ os sancti Pauli apostoli tui de obdormientib⁹ in Christo non contristãdos docuisti: ꝓsta q̃s, vt cum oibus fidelibus dormientibus adnumerẽ filio tuo dño nro Jesu Christo, ad eterna gaudia feliciter pducatur. Qui vẽturus es iudicare, vivos & mortuos, & seculum p̃ ignem.

Omnipotẽs sempiterne deus, cui nũq̃ sine spe mie supplicat: ppitiare aie famuli tui. N. vel famule tue. N. vt q̃ dẽ quæ de hac vita i tui nois confessione decessit. sanctor tuor cũ numero facias aggregari. Per Christum dñm nostrũ.

Deus cui⁹ mie nõ est numer⁹ suscipe pro aiabus famulor tuor pontificũ preces nras: & luceis eis letitieq̃ regionẽ in sanctorum tuor societate cõcede. Per christum.

Inclina dñe aurem tuã ad preces nras: quib⁹ miam tuã supplices deprecamur: vt animas famulor famularũq̃ tuarum (quas de hoc seculo migrare iussisti) Lorde gyue them eternall reste: and let contynuall lyght shyne vnto them.
From the gates of helle. Lorde delyuer theyr soules. I truste to se ỹ goodes of ỹ lorde. In the lande of the lyuynge. Lorde heare my prayer. And let my crye nge come vnto the.

The prayer.

O God, which by the mouth of sayne Paule thyn apostle, haste taughte vs not to be sorye for them that sleepe in Christe, graunte we beseche the, that in the cõmynge of thy sonne, our lorde Jesu Christe, we, with all other faythfull people being departed, may be graciously brought vnto ioyes euerlastynge: which shalte come to iudge the quicke and the deade, and the worlde by fyre.

Almyghty eternall god, to whom there is neuer any prayer made, without hope of mercy, be propiciable to the soule of thy seruaũt. N. that seynge it departed from this lyfe, in the cõfessiõ of thy name, thou wylte cause it to be associate to the companye of thy sayntes. By Christe our lorde.

O God, of whose mercye there is no numbre, admytte our prayers, for the soules of thy seruauntes the byshops, And graunte vnto them the lãde of pleasure and lyght, in the felowshyppe of thy blessed aungelles. By Christe our lorde.

Lorde encline thyn eare vnto our prayers, wherin we crye and crye deuoutly call vpon thy mercy, that thou wylte bestowe the soules of thy seruauntes both men and women (whiche thou hast commaunded

maunded to departe from this worlde) in the countrey of peace and reste, and further, cause them to be made partyners with thy sayntes. By Christe our lorde.

WE beseche the lorde, that the prayer of thy supplyantes may auayle to ꝑ soules of thy seruaũtꝭ of either kynde. that thou wylte bothe pourge thẽ of all theyr synnes, & cause them to be ptakers of thy redemption. whiche lyuest. &c.

¶ This psalme folowyng, is to be sayde betwene Alhalowtyde and Easter.

¶ The cxli. ꝑ psalme.

WIth my voyce vnto the lorde, I hare cryed: with my voyce I haue prayed to the lorde.

I vtter my prayer in the syghte of hym: and my trouble before hym I declare.

Yea and ꝑ vntyll my breath fayled me: & thou haste knowen my wayes.

In the same way ꝑ I walked: the proud haue hydden a snare for me.

I loked vpõ my ryghte hande & sawe: & there was none that wold know me.

Refuge is taken from me: and there is none that requireth my soule.

I haue cryed vnto the (o lorde) I haue sayde, thou arte my hope: my portion in the lande of the lyuynge.

Intende vnto my prayer: for I am brought passynge lowe.

Delyuer me from them that persequte me: for they are made very stronge a: gaynst me.

Delyuer my soule out of prison to confesse thy name: the ryghteous loke after me, vntyll that thou requite me.

To the

ssti) in pacis ac lucis regione cõstitutas: & cũ sorte tuor imbeas esse cõsortes. Per Christũ dominum nostrum.

AImab⁹ ãs dñe famulor famularumq tuar oratio ꝑficiat supplicantiũ: deas & a pcis oib⁹ eruas: & tue redẽptionis facias esse participes. Qui viuis et reg. &c.

¶ In lectis inter fest⁹ animarum et ꝑascha.

¶ Psalmus. cxli.

VOce mea ad dominum clamaui: voce mea ad dominũ deprecatus sum.

Effũdo i ꝓspectu eius orationẽ meã: & tribulationẽ meã ante ipsũ pronuncio.

In deficiendo ex me spũs meus: & tu cognouisti semitas meas.

In via hac qua ambulabam: absconderunt superbi laqueũ mihi.

Cõsiderabã ad dexterã & videbã: & non erat qui cognosceret me.

Periit fuga a me: & nõ est qui requirat aiam meam.

Clamaui ad te dñe dixi tu es spes mea portio mea i tra viuentiũ

Intende ad deprecationem meam: quia humiliatus sum nimis.

Libera me a persequentibus me: quia confortati sunt super me.

Educ de custodia aiam meã ad confitendũ nomini tuo: me expectant iusti donec retribuas mihi.

Sancte ꝙ idiuidue trinitati Jesu xpi crucifixi hūanitati ꝙ gloria ab omni creatura ꝙ infinita seculorum secula. Amen.



TO the holy ꝙ indiuidible Trinitie, to the humanite of Jesu Christe crucified, glory infinite be gyuen of euery creature, worlde without ende. So be it.

Benedictum sit dulce nomē dñi nr̄i Jesu xpi et ghose ꝟginis Marie matris ei⁹ in eternum, et vltra.

Blessed be ꝙ swete name of our lorde Jesu Christ, ꝙ of ꝙ glorious virgin Mary his mother, for euermore.

Requiescāt in pace fideliū defunctoꝝ p miam dei requiescāt in pace. Amē.

And ꝙ soules of all trewe beleuers, beinge departed, through ꝙ mercy of god, may reste in peace. So be it.

Fiat laus deo/pax viuis/et requies defunctis. Amen.

Maye synge be to god, peace to the lyuynge, and rest vnto the deade. So be it.

The argument of the Cōmendations.

This psalme folowynge, accordynge to the nūbre of the Hebrewe letters is diuided in to. xxii. partes, whiche are called Octonaries, bicause euery of them conteyneth eyght verses. But why it is called the Cōmendatiōs of soules, I mocke meruayle: For if they meane it of the soules departed, thā after my iudgemēt w they greately erre, namely syng it is, nor cā not otherwyse be applyed, but eyther as a spirituall meditatiō of the righteous ī the lawes of god, or els to be the voyce of those blessed soules, whiche beinge rysen with Christ in a newnes of lyfe, w cōtynually crye ꝙ call vpō hym, to be instructed ꝙ lyue after his worde ꝙ cōmaūdemēt. For the vnderstādynge wher of two thyng̃ are to be noted. The one, ꝙ we w make therin a feruēt ꝙ hartie petitiō vnto god, that he vouchsaufe to teache, directe, ꝙ guyde vs in the way of iustice ꝙ verite. The other, ꝙ in all poyntes touchynge our saluacion, we shulde in no wyse cleaue to the doctrines or pswasiōs of mē. And therfore is the hole psalme garnyshed with these wordes (thy lawe, thy wayes, thy precepte, thy iudgemētes, ꝙ suche lyke) which glyster euery where, lyke to bryghte ꝙ radyāt sterres, as who shulde say, that all the lawes, wayes, ꝙ iudgemētes of men are fallyble, ꝙ therfore not to be followed. Also it is a cōplaynt of the godly congregatiō, expressynge how sore it greueth thē to se the lawes of god reiected ꝙ set at noughte, ꝙ mānes wayes ꝙ inuentiōs to be receyued in steade therof: pnouncynge thē onely to be blessed, which walke i the way of the lord, ꝙ are holy gyuē to serche his lawe, beinge nyghte ꝙ daye ernestly occupyed i diuine studies. To all suche dothe this psalme gyue hygh ꝙ synguler cōmendacyons.

The.cxix. Psalme.

Blessed

Blessed are they, that be vnspotted: whiche walke in ꝯ lawe of the lorde.

Blessed are they, that serche his testimonies, ꝯ seke hym with all theyr herte.

For they truely, which worke wycked: lye haue not walked in his wayes.

Thou haste cõmaũded thy cõmaunde: mentes to be kepte very streytly.

Wolde to god my wayes myghte be dyrected to kepe thy iustifications.

Than shall I not be confounded: whan I shall be well sene in all thy commaundementes.

I shal acknowledge the directely in my herte: in ꝯ that I haue lerned the iudgementes of thy ryghtuousnes.

I shall kepe thy iustificatiõs thou shalt not forsake me at no tyme.

Wherin dothe the ponge man correcte his lyfe: in the keppynge of thy commaundementes.

With al my herte I haue sought ꝯ out: put me not away from thy cõmaũdemẽts.

I my herte I haue hyd thy wordes, ꝯ I myght not offende the.

O lorde thou arte blessed: teache me thy iustifications.

With my lippes I haue pronounced al the iudgementes of thy mouthe.

I haue ben delited in ꝯ way of thy testimonies, as it were in al maner of ryches

I shalbe exercised in thy cõmaũdemẽtes and I shall consydre thy wayes.

I shall studye in thy iustifications: I shall not forget thy wordes.

Reuarde

Beati immaculati in via: qui ambulant in lege domini.

Beati q̃ scrutantur testimonia eius: in toto corde exquirunt eum.

Non enim qui operantur iniquitatẽ: in viis eius ambulauerunt.

Tu mandasti mãdata tua custodiri nimis.

Vtinã diligantur viæ mee: ad custodiendas iustificationes tuas.

Tunc nõ confundar: cum perspexero in omnibus mandatis tuis.

Confitebor tibi in directione cordis: in eo quod didici iudicia iustitie tue.

Iustificationes tuas custodiã: nõ me derelinquas vsququaq;.

In quo corrigit adolescentior viã suã: in custodiendo sermones tuos.

In toto corde meo exquisiui te: ne repellas me a mandatis tuis.

In corde meo abscõdi eloquia tua: vt nõ peccem tibi.

Benedict⁹ es dñe doce me iustificatiões tuas

In labijs meis pronũciaui: omia iudicia oris tui.

In via testimoniorũ tuorũ delectatus sũ: sicut in omnibus diuitijs.

In mãdatis tuis exercebor: et considerabo vias tuas.

In iustificationib⁹ tuis meditabor nõ obliuiscar sermones tuos

Retribue seruo tuo viuifica me: et custodiã sermones tuos.
Reuela oculos meos: et cõsiderabo mirabilia de lege tua.
Incola ego sum in terra: non abscõdas a me mandata tua.
Concupiuit aia mea desiderare iustificationes tuas in oi tẽpore.
Increpasti superbos: maledicti q̃ declinant a mandatis tuis.
Aufer a me opprobriũ & contẽptũ: q̃ testimonia tua exq̃siui.
Etenim sederunt ꝓncipes et aduersum me loquebãtur: seruus autem tuus exercebatur in iustificationib⁹ tuis.
Nã & testimonia tua meditatio mea est: et consilium meũ iustificationes tue.
Adhesit pauimẽto aia mea: viuifica me scõm verbum tuũ.
Vias meas annũciaui & exaudisti me: doce me iustificationes tuas.
Viam iustificationũ tuarũ instrue me: & exercebor i mirabilib⁹ tuis.
Dormitauit aia mea pre tedio: confirma me in verbis tuis.
Viã iniquitatis amoue a me: et de lege tua miserere mei.
Viam veritatis elegi: iudicia tua non sum oblitus.
Adhesi testimoniis tuis Domine: noli me confundere.
Viam mandatorum

Reward thy seruaunt: quicken me and I shall kepe thy worde.
Open myn yes, and I shall cõsyder the meruey lousnes of thy lawe.
I am a straunger in the lande, hyde not from me thy cõmaundementes.
My soule hath desyred thy iustificatiõs in all tymes.
Thou hast rebuked the proude mẽ: cursed are they, whiche decline from thy cõmaundementes.
Take from me oppro bry & contempte: for I haue soughte after thy cõmaundementes.
And truely the prynces haue ben set agaynst me, and they spake agaynst me: but thy seruaũt was styll exercised i thy iustifications.
For thy testimonies are my meditatiõ: thy iustifications is my counseil.
My soule hath cleued to ꝯ grounde, quickẽ me, accordig to thy worde.
I haue shewed my ways, and thou hast herde me: teache me thy iustifications.
Instructe me in the way of thy iustyfications: and I shalbe exercised in thy meruels.
My soule hath slepte for werynes: confyrme me in thy wordes.
Remeue from me the waye of iniquitie, & accordynge to thy lawe haue mercye on me.
I haue chosen the way of truthe: I haue not forgotten thy iudgementes.
I haue cleued to thy testimonies: put me not to confusion.
I haue rõne the way of thy cõmaundementes

mentes, whan thou hast eased my herte.

O Good lorde set the waye of thy iustifications to me for a lawe: and I wyll euer seke it out.

Gyue vnto me vnderstandynge, I shall serche thy lawe: and I shal kepe ꝑ same with my hole herte.

Leade me in the pathe of thy cõmaũdementes: for I haue wyshed the same.

Incline my harte into thy testimonies: and not into couetyse.

Tourne away myn yes, ꝑ they se not vanyte: quycken me in thy waye.

Ordre thy worde to thy seruaunt in thy feare.

Cut of myn oppꝛobꝛye, which I suspected: for thy iudgementes be copous.

Lo I haue desyred thy cõmaũdemẽtes: in thy equitie quicken me.

And let thy merty come vpon me, o lorde: and thy helthe accordyng to thy promyse.

And I shal answere to them ꝑ vpbrayd me with checkꝭ: for I haue trusted in thy wordes.

And take not the worde of truthe from my mouth on no parte: for I haue moch trusted in thy iudgementes.

And I shal kepe thy lawe in the world, and in to the worlde of worldes.

And I haue walked at large: for I haue soughte thy cõmaundementes.

And I spake of thy testimonies in the syght of kynges and I was not confounded.

And I shall be occupyed i thy cõmaundementes, whiche I haue loued.

tuorum cucurri: cum dilatasti cor meum.

Legem pone mihi domine viã iustificationum tuarum: et exquiram eam semper

Da michi intellectũ et scrutabor legẽ tuã: et custodiã illã in toto corde meo.

Deduc me in semita mandatorũ tuorum: qꝛ ipsam volui.

Inclina cor meum in testimonia tua: et non in auariciam.

Auerte oculos meos ne videant vanitatem: in via tua viuifica me.

State sermo tuo eloquiũ tuũ: i timore tuo.

Amputa oppꝛobꝛium meũ qꝫ suspicat⁹ sũ: qꝛ iudicia tua iocunda.

Ecce concupiui mandata tua: in equitate tua viuifica me.

Et veniat sup me misericordia tua domine: salutare tuum secundũ eloquium tuũ

Et rõdebo exprobrantib⁹ mihi ꝟbũ: qꝛ speraui in sermonibus tuis.

Et ne auferas de ore meo verbum veritatis vsqquaq: qꝛ in iudicijs tuis supsperaui.

Et custodiã legẽ tuã semper: in seculum et in seculũ seculi.

Et ambulabam in latitudine: quia mandata tua exquisiui.

Et loquebar de testimonijs tuis i spectu regũ: et non confundebar.

Et meditabar in mãdatis tuis quę dilexi.

And

Et leuani manꝰ meas ad mãdata tua que dilexi: & exercebor in iustificationibus tuis.

Memor esto ſẽbi tui ſeruo tuo: in quo mihi ſpem dediſti.

Hec me ꝛconsolata eſt in humilitate mea: quia eloquiũ tuũ viuificauit me.

Impij inique agebãt vſquequaq; a lege autẽ tua non declinaui.

Memor fui iudiciorũ tuorum a ſeculo domine: et conſolatus ſum.

Defectio tenuit me: pꝛ peccatoribꝰ: derelinquẽtibus legem tuam.

Cantabiles mihi erãt iuſtificationes tue: in loco peregrinationis mee.

Memor fui nocte nominis tui domine: et cuſtodiui legẽ tuam.

Hec facta eſt mihi: quia iuſtificationes tuas exquiſiui.

Portio mea domine: dixi cuſtodire legem tuam.

Deprecatꝰ ſum faciem tuam in toto corde meo: miſerere mei ſecundũ eloquium tuum.

Cogitaui vias meas: & conuerti pedes meos in teſtimonia tua.

Paratus ſum & nõ ſum turbatus: vt cuſtodiã mandata tua.

Funes peccatorum circumplexi ſunt me: & legẽ tuã non ſum oblitus.

Media nocte ſurgebã

And I haue lyfte vppe my hãdes to thy commaundementes, whiche I haue loued: and I ſhalbe occuppyed in thy iuſtifications.

Remembre thy worde to thy ſeruaunt: in whiche thou haſt gyuen me hope.

The ſame hath cõforted me in my humilitie: for thy worde hath quickened me.

The proude men haue done wyckednes on euery ſyde: but I haue not declyned from thy lawe.

I haue ben mynd full of thy iudgemẽtes good lorde, from the begynnynge of the worlde: and haue ben conforted.

Defaute hath holden me bicauſe of ſynners: forſakynge thy lawe.

Thy iuſtifications were to me ſonges, in the place of my wayfarynge.

I haue ben myndefull in the nyghte of thy name good lorde: and I haue kepte thy lawe.

This was done to me, forbecauſe I ſercched out thy iuſtifications.

O Lorde thou art my portion: I haue promyſed to kepe thy lawe.

I haue prayed before thy face with all my herte: haue mercye on me accordyng to thy promyſe.

I haue conſydered my wayes: & I haue conuerted my fote in to thy teſtimonies.

I was redye, and I was not troubled: but that I myght kepe thy commaundementes.

The cordes of ſynners haue bewrapte me: and I haue not forgotten thy lawe.

I roſe vp in the myddes of the nyghte, that

that I might acknowledge the, vpō the iudgementes of thy iustificacyons.

I am a partetaker of all that feare the: and of them that kepe thy commaundementes.

O lorde the earthe is full of thy mercye teache me thy iustifications.

THou hāst delte gentylly with thy seruaunt good lorde, accordynge to thy worde.

Teache me goodnes, lernynge, & knowledge: for I haue beleued thy cōmaūdementes.

I haue synned before I was humble: therfore I haue kepte thy worde.

Thou arte good, and in thy goodnes teache me thy iustifications.

The iniquitie of proude men is multiplied vpon me: but I wō al my hole herte shall searche out thy cōmaundementes.

My herte is cōgyled lyke mylke: I truly haue thoughte vpon thy commaundementes.

It was good to me, that thou dyddest brynge me lowe, that I myght lerne thy iustificacyons.

The lawe of thy mouthe is good to me: and aboue a myllyon of golde or syluer.

THy handes haue made me and fourmed me: gyue me vnderstandyng that I may lerne thy commaundementes.

They that feare ꝯ shall se me, and shall be glad: for I haue trusted moche in thy wordes.

I haue knowen lorde ꝯ thy iudgementes are equite: and in thy truethe thou haste humiliate

ad cōstendū tibi: super iudicia iustificationis tue.

Pertranseat ego tū oīm timētiū te: & custodientium mandata tua.

Misericordia tua dñe plena est tra: iustificationes tuas doce me.

BOnitatē fecisti cū seruo tuo dñe: scōm verbum tuum.

Bonitatem & disciplinam & scientiam doce me: quia mādatis tuis credidi.

Priusq̄ humiliarer ego delict: propterea eloquium tuū custodiui.

Bonus es tu: & in bonitate tua doce me iustificationes tuas.

Multiplicata est super me iniquitas superbor: ego aūt in toto corde meo scrutabor mādata tua.

Coagulatum est sicut lac cor eorū: ego vero legem tuā meditat⁹ sū.

Bonū michi quia humiliasti me: vt discam iustificationes tuas.

Bonum michi lex oris tui: super milia auri et argenti.

MAnus tue fecerūt me & plasmauerūt me: da michi intellectū vt discā mandata tua.

Qui timēt te videbūt me & letabuntur: q̄z in verba tua supersperaui.

Cognoui domine q̄z equitas iudicia tua: et in veritate tua humi-

liaſti me.

Fiat mia tua vt cõſoletur me: ſecundũ eloquiũ tuum ſeruo tuo.

Veniãt mihi miſerationes tue & viuã: quia lex tua meditatio mea eſt.

Confundant ſuperbi quia iniuſte iniquitatẽ fecerũt in me: ego autẽ exercebor in mandatis tuis.

Conuertantur michi timẽtes te: & q̃ nouerunt teſtimonia tua.

Fiat cor meũ imaculatũ in iuſtificationib⁹ tuis: vt nõ confundar.

Defecit in ſalutare tuũ aia mea: & in verbum tuum ſperaui.

Defecerũt oculi mei in eloquiũ tuũ: dicentes quãdo conſolaberis me.

Quia factus ſum ſicut vter in pruina: iuſtificationes tuas non ſum oblitus.

Quot ſunt dies ſerui tui? quãdo facies de perſequentib⁹ me iudiciũ.

Narrauerũt mihi iniqui fabulationes: ſed non vt lex tua.

Omnia mandata tua veritas: iniqui perſecuti ſunt me adiuua me.

Paulominus conſummauerunt me in terra: ego autem nõ dereliqui mandata tua.

Secundũ miſam tuam viuifica me: & cuſtodiã teſtimonia oris tui.

In eternũ domine: verbũ tuum permanet in celo.

humiliate me.

Let thy mercy be ſhewed, that it may cõforte me, accordyng to thy promyſe, whiche am thy ſeruaunt.

Let thy mercyes come to me, & I ſhall lyue: for thy lawes is my meditation.

Let the proude, which wronfully haue done wyckednes vnto me, be cõfounded: and I truely ſhalbe exerciſed in thy commaundementes.

Let them be conuerted to me, whiche feare the: & they ꝑ know thy teſtimonies

Let my herte be immaculate in thy iuſtifications, that I be not confounded.

My ſoule hath fainted i thy healthe and I haue truſted moche in thy worde.

Myn yes haue fainted in thy promyſe, ſayenge: whan wylte thou conforte me?

For I am made lyke a bottell in the ſmoke: I haue not forgotten thy cõmaũdementes.

Howe many be ꝑ days of thy ſeruaũte? whan wylte thou gyue iudgemente of them that perſecute me?

Wycked mẽ haue ſhewed to me fables: but not as thy lawe.

All thy cõmaũdemẽtes is truthe: wycked men haue perſecuted me, helpe me.

Almoſte they had ꝓſumed in the earth: but I truelye haue not forſaken thy cõmaundementes.

Quicken me accordynge to thy mercye, and I ſhall kepe the teſtimonies of thy mouthe.

O Lorde thy worde doth remayne in heuen euerlaſtyngly.

Thy

Thy truthe from generacyon to generacion: ꝓ hast set the earthe, & it shall abyde
By thyn ordinaunce the days contynue for all thynges obey vnto the.
Except thy lawe had ben my meditacion: peraduenture I had perysshed in my humilitie.
I shall neuer forget thy iustifications: for in them thou hast quickened me.
I am thyne, make me safe: for I haue sought out thy iustifications.
Synners haue awayted me to distroye me: I haue vnderstāden thy testimonies.
I haue sene the consummacyon of euery ende: thy commandement is very large.
O lorde, howe moche haue I loued thy lawe: it is my meditacyon all ꝯ day longe.
Thou hast made me wyse ouer myn enemyes through thy commandement: for it is to me euerlastyng.
I haue perceued more than all ꝯ taught me for thy testimonies were my meditation.
I haue perceyued more than auncyente men: bicause I haue serched thy cōmaundementes.
I haue kepte my feete from euery euyll way: that I myght kepe thy wordes.
I haue not declined from thy iudgementes: for bicause ꝓ hast set a lawe to me.
Howe swete be thy words to my iawes: and to my mouthe swetter than hony.
I haue taken vnderstandyng of thy cōmandementes: therfore haue I hated euery way of iniquitie.
Thy worde is a lanterne vnto my feete: and a lyght vnto my pathes

In gñatione & generationē veritas tua: fūdasti terram & pmanet.
Ordinatione tua perseuerat dies: quoniam omnia seruiunt tibi.
Nisi qꝫ lex tua meditatio mea est: tūc forte perissē i humilitate mea
In eternū nō obliuiscar iustificationes tuas: qꝫ in ipsis viuificasti me.
Thus sum ego saluū me fac: qm iustificationes tuas exquisiui.
Me expectauerūt peccatores vt pderēt me: testimonia tua intellexi.
Omnis consummationis vidi finem: latum mandatū tuum nimis.
Quomodo dilexi legē tuā dñe: tota die meditatio mea est.
Super inimicos meos prudentem me fecisti mandato tuo: qꝫ in eternum michi est.
Super oēs docentes me intellexi: qꝫ testimonia tua meditatio mea est.
Super senes intellexi quia mandata tua quesiui.
Ab omni via mala prohibui pedes meos: vt custodiam verba tua.
A iudicijs tuis nō declinaui: qꝫ tu legem posuisti michi.
Quam dulcia faucibus meis eloquia tua: super mel ori meo
A mandatis tuis intellexi: propterea odiui omnem viam iniquitatis.
Lucerna pedibus meis verbū tuū: & lumen semitis meis.

Iuraui ꝙ statui custo
dire iudicia iustitie tue
Humiliatus sum vsq;
quaq; dñe:viuifica me
secundū verbum tuum
Voluntaria oris mei
bñplacita fac domine:
et iudicia tua doce me
Anima mea i manib⁹
meis semper:ꝙ legem
tuam non sum oblitus.
Posuerūt pōres la-
queum michi:ꝫ de mā
datis tuis non erraui.
Hereditate acquisiui te
stimōia tua ieternū, qz
exultatio cordis mei sūt
Inclina cor meum ad
faciendas iustificatio-
nes tuas ineternum:ꝓ
pter retributionem.
Iniquos odio ha-
bui:et legem tuā
dilexi.
Adiutor et susceptor
meus es tu:et inverbū
tuum superesperaui.
Declinate a me malig-
ni:ꝫ scrutabor manda
ta dei mei.
Suscipe me secūdum
eloquium tuum ꝫ viuā
et non confundas me
ab expectatione mea.
Adiuua me et salua
ero:ꝫ meditabor in iu-
stificationib⁹ tuis sēp.
Spreuisti oēs discedē
tes a iudicijs tuis:qz
iniusta cogitatio eorū.
Prevaricātes reputa
ui oēs pōres terre:ideo
dilexi testimonia tua.
Configi timore tuo car
nes meas:a iudicijs e-
nim tuis timui.
Feci iudicium ꝫ iu
stitiā: non tradas
me calumniātibus me

I haue swore and decreed, to kepe the iudgementes of thy iustice.

O lorde I am bronghte lowe on euery syde: quicken me accordyng to thy worde

The voluntary thynges of my mouthe, o lorde, make them acceptable to the, and teache me thy iudgementes.

My soule is euer in my handes: and I haue not forgotten thy lawe.

Synners haue set a snare for me: and I haue not erred from thy commaundementes

I haue gotten thy testimonies by inheritaunce for euer: for they be the ioye of my herte.

I nclyne my herte to do thy iustificatiōs for euer: for reward.

I Haue hated the wycked: and haue loued thy lawe.

Thou arte my helper and my defender: and I haue trusted in thy worde.

O ye wycked declyne ye from me: and I shall serche the cōmaundementes of god

Receyue me accordynge to thy promyse, and I shall lyue: nor thou shalte not confounde me otherwyse than I loket for.

Helpe me, and I shall be safe: and shalbe occupyed in thy iustifications euer.

Thou hast dispised al ꝫ go frō thy iudgemētes: for theyr thoughtes were vniust.

I haue reputed all synners of the earth for offenders: therfore I haue loued thy testimonies.

I haue afflicted my flesshe for fere of the alerde of thy iudgementes

I Haue wne iustice & ryghtwysenes thou shalte not delyuer me to them that calumpnyate me.

Receyue

Receyue thy seruaũt in to goodnes: let not proude men calumpnyate me.

Myn yes haue fayled in thy helthe: and the wozde of thy iustice.

Do to thy seruaunte accozdynge to thy mercy: and teache me thy iustificacyons.

I am thy seruaunt, gyue me vnderstandynge: ꝯ I may knowe thy testimonies.

It is tyme to do good lozde: foz they haue scatered abzode thy lawe.

Therfoze I haue loued thy cõmaundementes: aboue golde and topase.

And therfoze I was let to al thy cõmaũdemẽts: I haue hated euery wycked way

Oo lozde merueylous be thy testimonies therfoze my soule hath serched them.

The declaracyon of thy wozdes doth illumine, and gyueth vnderstandynge to the iyte ons.

I haue opened my mouthe, ꝯ haue dzawen my bzethe, foz bicause I desyzed thy commaundementes.

Loke vpon me, and haue mercye vpon me, accozdyng to the iudgement of them that loue thy name.

Directe my goynges, accozdyng to thy wozde: ꝯ let no iniquitie raigne ouer me.

Redeme me from the calumniacyon of men, ꝯ I may kepe thy cõmaũdementes.

Lyghten thy face vpon thy seruaunte and teache me thy iustifications.

Myn yes haue bzought foztha streames of water: because they haue not kepte thy lawe.

Ryghtuous art thou lozde: and iust are thy iudgementes.

Suscipe seruum tuum in bonum: non calumnientur me superbi.

Oculi mei defecerunt in salutare tuũ: ꝯ in eloquiũ tuum iustitie tue

Fac cũ seruo tuo secũdũ miam tuã: ꝯ iustificatiões tuas doce me.

Seruus tuus sũ ego: da michi intellectũ vt sciam testimonia tua.

Tẽp⁹ faciẽdi dñe dissipaverunt legem tuã.

Ideo dilexi mandata tua: super aurum ꝯ topazion.

Propterea ad oia mãdata tua dirigebar: oẽm viã iniquã odio habui

Mirabilia testimonia tua: ideo scrutata est ea anima mea.

Declaratio sermonum tuorum illuminat: ꝯ intellectum dat parvulis

Os meum aperui ꝯ attraxi spũm: quia mandata tua desiderabam.

Aspice in me et miserere mei: secundum iudicium diligentium nomen tuum.

Gressus meos dirige secũdum eloquiũ tuũ: et non dominetur mei omnis iniustitia.

Redime me a calumniis hominũ: vt custodiam mandata tua.

Faciem tuã illumina sup seruum tuũ: ꝯ doce me iustificatiões tuas

Exitus aquarũ deduxerũt oculi mei: qm non custodierunt legẽ tuã.

Iustus es domine: ꝯ rectum iudicium tuum.

Mandasti iustitiam testimonia tua: & veritatem tuam nimis.

Tabescere me fecit zelus meus: quia obliti sunt verba tua inimici mei.

Ignitum eloquium tuum vehementer: & seruus tuus dilexit illud.

Adolescentulus sum ego & contemptus: iustificationes tuas non sum oblitus

Iustitia tua iustitia in eternum: et lex tua veritas.

Tribulatio & angustia inuenerunt me: mandata tua meditatio mea est.

Equitas testimonia tua in eternum: intellectum da mihi et viuam.

Clamaui in toto cor de meo exaudi me domine: iustificationes tuas requiram.

Clamaui ad te saluum me fac: vt custodiam mandata tua.

Preueni in maturitate & clamaui: quia in verba tua superspe rani.

Preuenerunt oculi mei ad te diluculo: vt meditarer eloquia tua.

Vocem meam audi secundum misericordiam tuam domine: & secundum iudicium tuum viuifica me.

Appropinquauerunt persequentes me iniquitatem: a lege autem tua longe facti sunt.

Prope es tu domine: et omnes vie tue veritas.

Initio cognoui de testimoniis tuis: quia in eternum fundasti ea.

Thou hast commaunded iustice in thy testimonies: and truthe moste chiefely.

The loue of the caused me to consume: because myn enemyes forgat thy wordes.

Thy worde is excedyngely fyred: & thy seruaunt loued it.

I am ponge and set at nought: yet haue I not forgotten thy commaundementes

Thy iustice is euerlastyng: and thy law is truthe.

Trouble & heuynes haue intangled me thy commandementes are my studye.

Thy testimonyes be gyuen in euerlastynge equitie: gyue me vnderstandyng and I shall lyue.

I Haue called vpon the with all my herte: heare me lorde, for I shall serche thy lawes.

I haue cryed vnto the, saue me: so that I may obserue thy commaundementes.

I haue preuented the tyme & haue cryed: for I haue greately trusted in thy commaundementes.

Myn yes haue preuented the daunynge of the day, for to studye thy worde.

Worde heare my voyce, accordynge to thy mercy: and quycken me accordyng to thy iudgement.

They that pursued me, haue encreased their wyckednes: but from thy lawe they are gonne farre wyde.

Worde thou arte nere at hande: and all thy wayes are very truthe.

At the begynnyng I had knowledge of thy testimonyes: for thou haste estably shed them for euer.

Beholde

Beholde my humilitie, and delyuer me: for because I haue not forgotten thy lawe.

Iudge my iudgement, and redeme me: for thy promyse sake quycken me.

Healthe is farre from synners: for they haue not searched out thy iustifications.

Thy mercy lorde is moche: accordynge to thy ryghtuousnes quicken me.

Many there be, which persecute me and trouble me: I haue not declyned from thy testimonies.

I sawe the offenders, & I was afflicted: for they kept not thy wordes.

Beholde lorde, for I haue loued thy commaundementes: quicken me in thy mercy.

The begynnyng of thy words is veryte: all thy iudgemētes are euerlastig iustice.

The princes haue persecuted me vaynly: and my herte hath ben adred of thy wordes.

I shal be glad of thy wordes: as he that hath founde many spoyles.

I haue hated iniquitie, and haue abhorred it but thy lawe I haue loued.

Seuen tymes in the day haue I praised the, vpon the iudgementes of thy ryghtwysenes.

Greate peace is to them þ loue thy law: and there is no sclaunder in them.

I loked for thy saluacion, o lorde and I loued thy commaundementes.

My soule hath kept thy testimonies: & hath loued them greately.

I haue kepte thy commaundementes & thy testimonies: for all my wayes are in thy syghte.

Vide humilitatem meā & eripe me: q̄ legē tuā non sū oblit⁹.

Iudica iudiciū meū & redime me: ppter eloquiū tuum viuifica me.

Longe a pēccatorib⁹ salus: q̄ iustificationes tuas non exquisierunt.

Miserationes tue multe domine: secūdum iudicium tuum viuifica me.

Multi q̄ persequūt̄ me & tribulant me: a testimoniis tuis nō declinaui.

Vidi prevaricantes & tabescebam: q̄ eloquia tua non custodierunt.

Vide q̄m mandata tua dilexi domine, in misericordia tua viuifica me.

Principiū verborū tuorū veritas: in eternum oia iudicia iustitie tue.

Principes persecuti sunt me gratis: et a verbis tuis formidauit cor meum.

Letabor ego super eloquia tua: sicut qui inuenit spolia multa.

Iniquitatem odio habui: & abominat⁹ sum: legem aūt tuam dilexi.

Septies in die laudē dixi tibi: super iudicia iustitie tue.

Pax multa diligentibus legem tuam: & nō est illis scandalum.

Expectabam salutare tuum domine: & mādata tua dilexi.

Custodiuit aīa mea testimonia tua: et dilexit ea vehementer.

Seruaui mādata tua et testimonia tua: q̄ oēs vie mee in cōspectu meo.

Appropinquet deprecatio mea coram spectu tuo domine: iuxta eloquium tuum da michi intellectum.

Intret postulatio mea in conspectu tuo: secundum eloquium tuum eripe me.

Eructabit labia mea hymnum: cum docueris me iustificationes tuas.

Pronunciabit lingua mea eloquium tuum: quia omnia mandata tua equitas.

Fiat manus tua vt saluet me: quoniam mandata tua elegi.

Concupiui salutare tuum domine: et lex tua meditatio mea est.

Viuet anima mea & laudabit te: & iudicia tua adiuuabunt me.

Erraui sicut ouis que periit: quere seruum tuum domine: quia mandata tua non sum oblitus.

Requiem eternam dona eis domine: & lux perpetua luceat eis.

Kyrie eleison.

Christe eleyson.

Kyrie eleyson.

Pater noster. Aue Maria.

The psalmus. cxxxviii.

Domine probasti me et cognouisti me: tu cognouisti sessionem meam & resurrectionem meam.

Intellexisti cogitationes meas de longe: semitam meam & funiculum meum inuestigasti.

O Lorde let my prayer approche nere in thy syghte: gyue me vnderstandynge, accordynge to thy promyse.

O lorde, let my prayer entre in to thy syght: delyuer me, accordynge to thy promyse.

My lyppes shal power forth thy prayse whan thou hast taught me thy iustifications.

My tongue shall shewe forthe thy promyse: for in all thy commaundementes is equitie.

Let thy hande be redye to helpe me: for bicause I haue chosen thy commaundementes.

O lorde I haue desyred thy helthe, and thy lawe is my meditation.

My soule shall lyue, and shal prayse the and thy iudgementes shall helpe me.

I haue wandered lyke a sheepe, whiche is loste: o lorde seke out thy seruaunt, for I haue not forgotten thy commaundementes.

O lorde gyue them eternall reste: and let contynuall lyght shyne vnto them.

O lorde haue mercy on vs.

O christe haue mercy on vs.

O lorde haue mercy on vs.

Our father, whiche arte. Hayle Mary.

The. cxxxviii. Psalme.

O Lorde thou haste proued me, and knowen me: thou haste knowen my downe syttynge and vprysynge.

Thou haste perceyued my toughtes a farre of: my pathe and the strynge of my lyfe thou haste serched out.

And

And all my wayes thou haste preuen-
ted: so that there is not one worde on my
tongue.

Lo lorde thou haste knowen al thynges
bothe newe and olde: thou haste formed
me, and put thy hande vpon me.

The cunnynge that thou hast wrought
on me is meruelous: it is wroughte so
that I can not attayne in to it.

Whyther shall I go from thy spirite: &
whyther shall I flye from thy face?

If I shall ascende vp to heuen, thou ar
te there: and if I shall discende downe to
helle, thou arte also present.

If I shall take my wynges in the mor-
nyng: & shall dwelle in the farthest coost
of the see.

Yet shall thy hãde bringe me from thẽce
and thy ryghte hande shall holde me.

And I haue sayde paduenture yᵗ darke
nes shall ouerlade me vnder feete: and the
nyght is my lyght in my delytes.

For the darkenes shall not be hyd from
the, and the nyght shall be as lyght as ye
day: for as his light is so is his darkenes

For thou hast possessed my raines: thou
haste taken me from the wombe of my
mother.

I shall cõfesse to the that thou arte ter-
rible & meruelous: thy workes be won-
derous, and my soule knoweth it to well

My bones is not hyd from the, whyche
thou haste made preuelye: my substaunce
within the in warde partes of the earthe

Thyn yes haue seene myn imperfectenes
and in thy boke are wryten all dayes they
were formed, and no man was in them.

Mihi autem nimis honorificati sunt amici tui deus: nimis confortatus est principatus eorum.

Dinumerabo eos: & super arenam multiplicabuntur. Exurrexi: & adhuc sum tecum.

Si occideris deus peccatores: viri sanguinum declinate a me.

Quia dicitis in cogitatione: accipient in vanitate ciuitates tuas.

Nonne qui oderunt te domine odio perfecto oderam illos: & super inimicos tuos tabescebam?

Perfecto odio oderam illos: inimici facti sunt mihi.

Proba me deus: & scito cor meum: interroga me & cognosce semitas meas.

Et vide si via iniquitatis in me est: & deduc me in via eterna.

Quis mihi det deus ut ascendam ad montem sanctum tuum: & habitem in tabernaculo tuo?

Quis mihi det pennas sicut columbe: & volabo & requiescam?

Ecce elongavi fugiens: & mansi in solitudine.

Expectabam eum qui saluum me fecit a pusillanimitate spiritus & tempestate.

Et dixi: forsitan dicent tenebre conculcabunt me: & nox illuminatio mea in deliciis meis.

Quia tenebre non obscurabuntur a te: & nox sicut dies illuminabitur: sicut tenebre eius ita & lumen eius.

Quia tu possedisti renes meos: suscepisti me de vtero matris mee.

Confitebor tibi: quia terribiliter magnificatus es: mirabilia opera tua: & anima mea cognoscet nimis.

Non est occultatum os meum a te quod fecisti in occulto: & substantia mea in inferioribus terre.

Imperfectum meum viderunt oculi tui: & in libro tuo omnes scribentur: dies formabuntur & nemo in eis

Michi aũt nimis honorificati sũt amici tui deus: nimis cõfortatꝰ est principatus eorum

Dinumerabo eos & super arenam multiplicabuntur: exurrexi et adhuc sum tecum.

Si occideris deꝰ peccatores: viri sanguinũ declinate a me.

Qui dicitis in cogitatione: accipiant in vanitate ciuitates tuas.

Nonne qui oderunt te dñe oderam: & super inimicos tuos tabescebã.

Perfecto odio oderam illos: inimici facti sunt michi.

Proba me deus & scito cor meum: interroga me et cognosce semitas meas.

Et vide si via iniquitatis in me est: & deduc me in via eterna. Versus.

Requiem eternam dona eis domine.

Responsorium.

Et lux perpetua luceat eis.

Versus.

A porta inferi.

Responsorium.

Erue domine animas eorum.

Versus.

Credo videre bona domini.

Responsorium.

In terra viuentium.

Versus.

Dñe exaudi orationem meam.

Responsorium.

Et clamor meus ad te veniat.

Oremus.

O god, thy frendes are greately honoured of me: and the chiefe of them is ouer moche strengthed.

I shall numbre them, and they shall be multiplied aboue the graueil: & haue ryssen vp, and yet I am with the.

O god, if thou woldest slee the synners: ye bloudye men goo ye away from me.

For ye say in your thought: they take in vayne their cities.

Do not I hate them (good lorde) that hate the: & was I not angry with thyne enemyes.

I haue hated them with a feruent hate and they be myne enemyes.

Proue me good lorde, and knowe my herte: question with me, and knowe my wayes.

And loke if the way of iniqtie be in me: and bringe me in to the way euerlasting

℣. The verticle.

Lorde gyue them eternall reste.

℟. Thaunswere.

And let contynuall lyght shyne vnto thē.

℣. The verticle.

From the gates of helle.

℟. Thaunswere.

Lorde delyuer their soules.

℣. The verticle.

I truste to se the goodes of the lorde.

℟. Thaunswere.

In the lande of the lyuynge.

℣. The verticle.

Lorde heare my prayer.

℟. Thaunswere.

And let my crye ge come vnto the.

℣. The prayer.

TO the lorde we commende ꝑ soules of thy seruauntes, bothe men and women: so that they that be deade to the worlde, may lyue to the, and al the sylles that they haue committed by frayltie of wordly conuersacion, thou lorde walshe them away, by ꝑ forgiuenes of thy moste mercyfull pytye. By Chriſte our lorde. So be it. God haue mercy on all chriſten soules. So be it.

The prayer of the prophete Jonas delyuered out of the whales belly.

IN my affliction I cryed vnto the lorde, and he answered me. Euyn from the belye of helle I cryed, and thou herdeſt my voyce, for thou hadſt thrown me forthe in to the mydes of the depeſte of the see, & the waters closed me rounde aboute, all thy greate waters & floddes wēte ouer me, and I thoughte, sayenge with my selfe, I am cast out of thy syght, I shall neuer more se thy holy temple: for waters haue compaſſed euyn vppe to my soule. The darke depth closed me in, and the foule slynkynge wedes of the see couered my heade. I sanke downe vnder the hylles, so that the waters barred me out from the arthe for euer: and ꝑ dyddeſt preserue my lyfe from deſtructiō (oh lorde my god) whan my soule fayled me, yet I remēbred the lorde, and my prayer came vnto thy holy temple. They that are gyuē to vanities and lyes, haue loſte theyr mercy frō god, but I shall offer vnto the lorde prayſe, & shall ꝓfourme my vowes to the lorde, whiche is a sauyour.

The argumēt of ꝑ psalmes of ꝑ paſſiō

For

Tibi dñe cōmēdamus aiam famuli tui. N. & aias famulorū famularūq; tuarum: vt defūcti ſeclo tibi viuāt: et q̄ ꝑ fragilitatē mundane conuerſationis ꝓcāt admiſerūt: tua pia miſericordiſſime tue pietatis abſterge. Per chriſtum dominū noſtrum Amen. Requieſcant in pace amen.

Oratio Jone ꝓphete de ventre piſcis hūc erepti.

CLamauī de tribulatiōe mea ad dominū, & exaudiuit me. De vētre inferi clamauī: et exaudiſti vocem meā, & proiecīſti me i ꝓfundū i corde maris: & flumen circūdedit me. Oēs gurgites tui & fluctus tui ſup me trāſierūt, & ego dixi. Abiect⁹ ſū a cōſpectu oculorum tuorū. Verūtamē rurſus videbo templū ſanctū tuū. Circūdederūt me aque vſq; ad aiam: abyſſus vallauit me, pelagus operuit caput meū. Ad extrema montiū deſcendi: terre vectes cluſerūt me in eternū, & ſubleuabis de corruptiōe vitā meā dñe deꝰ meꝰ. Cū angustiarer in me aia mea dñe recordat⁹ ſū: vt veniat ad te oratio mea ad templū ſanctū tuū. Qui cuſtodiūt vanitates, frustra aiam ſuam vere liquēt, ego aūt in voce laudis immolabo tibi: quecūq; voui reddam ꝓ ſalute mea dño.

For so moche as in these psalmes folowynge, dyuerse pphe-cyes concernynge the passion, deathe, & resurrection of our sauyour Christe are cõteyned, therfore are they called psal-mes of the passion, wherin Dauid expressynge, and beinge the very figure of Christe, wthe fyrste, as it were in a glõge, recorde and expresse his greate dejection and downfall, and after that his lodeyne exaltacion and ryssynge agayne, the cõ falls of his aduersaries, the restorynge of his kyngwine with the encrease and dilatynge of the same, euyn to the vttermoste parte of the earthe, and fynally the contynuaunce therof vnto the worldes ende. And euyn so dyd our mediatour Christe, fyrst suffre the deathe of the crosse, whiche to the face of the worlde was fyghte shamfull and sclaunderous, and after that rose agayne with hygh glorye and tryumphe, whan he had obteyned vic-torie agaynst the deuyll, deathe, and synne, and delyuered his kyngdome (whiche is the churche) from the strayte obligation and bonde of death, in the whiche it was wrapped by the offence of Adam, and destroyed the churche maligname, the kyngdome & synagoge of Sathan with the myghe-tye spirite of his mouthe, I meane the vertue of his euerlastynge worde, wherby he shall preserue and contynue his sayde kyngedome or churche vnto the worldes ende, whiche as he dyd at the begynnynge by his apo-stles, so shall he by his true preachers dilate and extende the same in to all the coostes of the worlde, and at the latter resurrecyon, shall delyuer it vp vnto his father, pure, and vnspotted, to be immortally glorified in body and soule, euyn as verely as he hym selfe rose agayne from deathe, and ascended vnto his father in body and soule, eternally to reigne with hym in heuen.

Psalmus. xxi.

Deus deꝰ meꝰ respice ī me: quare me dereliquisti: longe a salute mea verba delictorum meorum.

Deus meus clamabo ad te & nõ exaudies: & nocte & nõ ad insipientiam mihi.

Tu aut̃ in sancto habitas, laus Israel.

In te speraueruẽt patres nostri: speraueruẽt et liberasti eos.

Ad te clamaueruẽt et salui facti sũt: in te speraueruntꝫ et non sunt

The. xxj. Psalme.

O God, my god, loke towarde me: why hast thou forsake me farre frõ my helthe be the wordes of my synnes.

O My god, I wyll crye & call to the by day, & thou wylte not here me, & euyn so by nyght, & thou wylte not impute it to myn ignorauunce.

Thou truely dwellest in the holy place: the prayse of Israel.

Our fathers haue trusted in the, they haue trusted, and thou hast delyuered them.

They haue cryed to the, & they be made safe, they haue trusted i the, & they were

not

not confounded.

I truely am but a worme, and no man: the oppробrye of men, and am out caste of all the people.

All they that saw me laughed me to skorn they spake with theyr lyppes, and nodded theyr heades.

He hath trusted in the lorde: now let hym take hym, let hym make hym hole, for he loueth hym.

For thou arte he that haste drawen me from the wombe, and waste myn hope from the brestes of my mother: I was cast out from my mothers wombe vnto the.

Thou arte my god from my mothers wombe, departe not from me.

For tribulation is nere: and there is none to helpe me.

Many calues haue compassed me: fatte bulles haue beset me aboute.

They haue set theyr mouthes wyde ope vpon me: lyke a lyon ramping and rorying.

I was powred forthe lyke water: and all my bones were dispersed a sondre,

My herte was made lyke melting waxe within the myddes of my bellye.

My strength was dryed vp lyke a shelle my tongue cleued faste to my lawes: and thou haste brought me to deade dust.

For dogges compassed me aboute: the counsell of cuyll men haue beset me.

They haue bored my handes and my feete: they haue numbred all my bones.

They truely haue consydered and loked vpon me: and haue deuyded amonge them my garmentes: and vpon my coote they haue caste lottes.

Prolonge

tentus sum.

Ego autem sum vermis et nō homo opprobrium hominū, et abiectio plebis.

Omnes videntes me deriserunt me: locuti sunt labijs et mouerūt caput

Speravit in domino eripiat eum: saluum faciat eum, quoniam vult eum.

Quoniam tu es qui extraxisti me de vtero: spes mea ab vberibus matris meæ in te proiectus sum ex vtero.

De vtero matris mee deus meus es tu, ne discesseris a me.

Quoniam tribulatio proxima est: quoniam nō est qui adiuuet.

Circūdederūt me vituli multi: tauri pingues obsederunt me.

Aperuerūt super me os suum: sicut leo rapiens et rugiens.

Sicut aqua effusus sum et dispersa sunt ossa mea

Factum est cor meum tanquam cera liquescens: in medio ventris mei.

Aruit tanquam testa fortis mea et lingua mea adhesit faucibus meis: et in puluere mortis deduxisti me

Quoniam circūdederūt me canes multi: concilium malignantium obsedit me

Foderūt manus meas et pedes meos: dinumerauerunt omnia ossa mea.

Ipsi vero considerauerunt et inspexerunt me: diuiserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

Tu aũt dñe ne elõgaueris auxiliũ tuũ a me: ad defẽsionẽ meã respice

Erue a framea deus animã meã: & de manu canis unicam meam.

Salua me ex ore leonis & a cornibꝰ unicornium humilitatẽ meã.

Narrabo nomen tuũ fratribus meis: in medio ecclesie laudabo te

Qui timetis dñm laudate eũ: universũ semẽ Jacob glorificate eum

Timeat eũ oẽ semen Israel: quoniã nõ spreuit, neq; despexit deprecationem pauperis.

Nec auertit faciẽ suã a me: & cum clamarem ad eum exaudiuit me.

Apud te laus mea in ecclesia magna: vota mea reddã in cõspectu timentium eum.

Edẽt pauperes & saturabũtur, & laudabũt dominũ: qui requirũt eum viuãt corda eorũ in seculum seculi.

Reminiscentur & convertentur ad dominũ: universi fines terre.

Et adorabunt in conspectu eius: universe familie gentium.

Quia dñi est regnũ: et ipse dominabitur gentiũ.

Manducauerũt & adorauerunt oẽs pingues terre: in cõspectu eius cadent omnes qui descendunt in terram.

Et anima mea illi viuet: & semen meum seruiet ipsi.

Prolonge not good lorde thy helpe from me: but loke vnto my defence.

Delyuer my soule from the sworde: and myn onely soule from ỹ hãde of ỹ dogge

Saue me from the mouthe of the lyon: and my humilitie from the hornes of vnycornes.

I shal shewe thy name to my bretherne: and I shall prayse the in the myddest of the congregation.

Ye that feare the lorde prayse ye hym: all the hole seede of Jacob glorifie ye hym.

Let all the sede of Israel feare hym: for he despyseth not, nor turneth his face frõ the prayer of the poore.

Neither turneth he his face awaye frõ me: and whan I cryed vnto hym he hath herde me.

At the shall my prayse be, in the greate congregation: I shall yelde vp my vowes in the syghte of them that feare hym.

Let poore men eate, and they shalbe satisfied, and they shal prayse the lorde: ỹ seke after hym, theyr hertes moughte lyue worlde without ende.

All the coostes of ỹ earth shal remẽbre them selues: & shalbe converted to ỹ lorde.

And all the kamplyes of ỹ gẽtyles shall do worshyp in his presence.

For to the lorde appertayneth kyngdome and he shall rule the people.

All the ryche mẽ of the earthe haue eaten and worshypped hym: all that shall dissẽde in to the earthe, shal bowe downe in his syght.

And my soule shall lyue to hym: and my seede shall serue hym.

The

The generacyon to come shalbe shewed to the lorde: and the heuens shall shewe the iustice that he hath done to the people that shall be borne.

The .xxij. Psalme.

THe lord ruleth me, & nothynge shal fayle me: in a place of pasture there hath he set me.

He hath brought me vpō a freshe water: he hath conuerted my soule.

He hath led me vpō ꝙ pathes of iustice: for his names sake.

For although I walke in the mydd̄ of the shadowe of deathe, I shall feare no harme, for thou arte with me.

Thy staffe and thy rodde: they haue cōforted me.

Thou hast prepared a table i my sight: agaynst them that trouble me.

Thou haste soupled myn heed in oyle: and my cup beinge full, is ryght goodly.

And thy mercye shall folowe me all the dayes of my lyfe.

And that I may inhabite in the house of the lorde: all the length of my dayes.

The .xxiij. Psalme.

THe earthe is the lordes, & the habundaūce therof: the rouūde worlde, and all that inhabite it.

For he hath set hym vpon the sees: and hath prepared hym vpon the floudes.

Who shall ascēde in to the hylle of the lorde: or who shal stāde i his holy place?

An inocēt i hādes & of pure herte: which hath not taken his soule in vayne, nor hath sworne to deceiue his neyghbour.

He shall receyue blessynge of the lorde: and

Annunciabitur dño generatio uentura: et annūciabunt cęli iustitiā ei⁹ populo q̄ nascetur, quē fecit dominus

Ps̄alm⁹ .xxiij.

Dom⁹ regit me & nihil mihi deerit: in loco pascue ibi me collocauit.

Super aquā refectionis eduxit me: animā meam conuertit.

Deduxit me super semitas iustitie: propter nomen suum.

Nam & si ambulauero i medio umbre mortis: nō timebo mala, quoniam tu mecum es.

Uirga tua & baculus tu⁹: ipsa me consolata sūt

Parasti in conspectu meo mensā: aduersus eos qui tribulant me.

Impinguasti i oleo caput meū: et calix meus inebrians quā preclar⁹ est.

Et mia tua subsequet me: oib⁹ dieb⁹ vite mee

Et vt inhabitē in domo dñi: in longitudinē dierū. Ps̄alm⁹ .xxiiij.

Domini est terra & plenitudo ei⁹ orbis terrarū: et uniuersi qui habitant in eo.

Quia ipse sup̄ maria fundauit eum: et super flumina preparauit eū

Quis ascēdet in montem dñi? aut quis stabit in loco sancto eius.

Innocēs manib⁹ & mūdo corde: q̄ nō accepit i uano aiam suā, nec iurauit i dolo proximo suo.

Hic accipiet benedictionem a domino:

et mlam a deo salutari suo.

Hec est generatio q̄rentiū eum: querentiū faciem dei Jacob.

Attollite portas p̄ncipes vestras, & eleuamini portę eternales: et introibit rex glorie.

Quis est iste rex glorie: dominus fortis et potens, dominus potens in prelio.

Attollite portas p̄ncipes vestras, & eleuamini portę eternales: et introibit rex glorie.

Quis est iste rex glorie? dominus virtutū ipse est rex glorie.

¶ Psalmus .xxiiij.

Ad te domie leuaui aiam meā, deꝰ meus in te cōfido: non erubescam.

Neq̄ irrideāt me inimici mei: etenī vniuersi, qui sustinent te, non confundentur.

Confundātur oēs iniqua agētes: supuacue.

Vias tuas domine demonstra mihi: & semitas tuas edoce me.

Dirige me i veritate tua, & doce me: quia tu es deus saluator meꝰ: et te sustinui tota die.

Reminiscere miserationū tuarū domie: et misericordiarū tuarū, que a seculo sunt.

Delicta iuuentutis mee: & ignorātias meas ne memineris.

Secūm mlam tuā memento mei tu: propter bonitatem tuā dñe.

Dulcis & rectus dñs:

and mercy of god his sauyour.

This is the generacyon of them ꝯ seeke hym: of them that seke the face of ꝯ god of Jacob.

Ye prynces heaue vp your gates, and ye eternall gates opē your selues, & a kyng of glorye shall entre in.

Who is this same kyng of glory? a strōg lorde and a myghtye, a lorde myghtye in battayle.

Ye prynces heaue vp your gates, and ye eternall gates open your selues, and a kynge of glorye shall entre in.

Who is this same kynge of glorye? the lorde of powers: he is the kynge of glory

¶ The .xxiiij. psalme.

Vnto the (lorde) haue I lyft vp my soule, my god in the I truste, let me not be ashamed.

Nor let not myn enemyes mocke me: for truelye all that euer truste i the shall not be confounded.

Let all them be confoūded, that worke wyckednes in vayne.

Good lorde shewe me thy wayes: and teache me thy pathes.

Directe me and teache me in thy truthe for thou arte my god, my sauyour: and I haue sustayned the all the hole day.

Haue mynde good lorde of thy mercyfulnes: and of thy mercyes, whiche euer haue ben.

The offences of my youthe: nor myn ignoraunces do thou not remembre.

Thou for thy goodnes good lord, haue mynde of me, accordyng vnto thy mercy

The lorde is swete and ryghtuous: for

this

this he giueth a lawe to them that go out of the waye.

He shall directe the mylde i iudgement: he shall teache the meke his wayes.

All the wayes of the lorde are mercy & verytę, to thē that require his testament and his promyses.

For thy names sake good lorde ꝑ shalte haue mercy on my synne: for truelye it is greate.

Who is ꝑ man that feareth the lorde: he hath ordeyned a lawe to hym i the way, whom he hath cholen.

His soule shall dwelle in goodnes: and his seede shall enherite the earthe.

The lorde is a sure grounde to them that feare hym: and the testamēt of hym selfe that he may be manifested to them.

Myn yes be euer to the lorde: for he shal pulle my foote out of the snare.

Loke vpon me, and haue mercye vpon me: for I am alone and poore.

The tribulations of my herte be multyplyed: delyuer me from my necessyties.

Behold my humilitie and my labour: & forgyue all my fautes.

Behold myn enemyes: for they be multiplied: and they haue hated me with a wycked hate.

Kepe my soule, & delyuer me: I shal not be ashamed, for that that I trusted i the

Innocentes and good men haue cleued vnto me: forbycause that I haue suffered the.

O god delyuer Israell from all tribulations.

¶ The .xxv. Psalme.

Judge

ꝓpter hoc legē dabit delinquētibus in via.

Dirriget māsuetos in iudicio: docebit mites vias suas.

Vniuerse vie dñi misericordia & veritas requirentib⁹ testamētū eius, & testimonia ei⁹.

Propter nomē tuum dñe ꝓpitiaberis peccato meo: multum est enim.

Quis est homo: q timet dñm: legē statuit ei in via quē elegit.

Anima eius in bonis demorabitur: & semen eius hereditabit terrā

Firmamentū est dominus timētibus eū: & testamentum ipsius, ꝺe manifestetur illis.

Oculi mei semper ad dñm: qm ipse euellet de laqueo pedes meos

Respice in me, & miserere mei: quia vnicus et pauper sū ego.

Tribulationes cordis mei multiplicate sunt: de necessitatibus meis erue me.

Vide humilitatē meā & laborē meū: & dimitte vniuersa delicta mea.

Respice inimicos meos qm multiplicati sūt et odio iniq odierūt me.

Custodi aiam meā, et erue me: nō erubescā, quoniā speraui in te.

Innocētes & recti adhesrunt michi: q sustinui te.

Libera deꝰ Israel: ex oīb⁹ tribulatiōib⁹ suis

¶ Psalmus .xxv.

Iudica me dñe qñ
ego i nocẽtia mea
ingressus sũ: et in dño
sperãs nõ infirmabor.
Proba me dñe, & tẽta
me, vre renes meos, &
cor meum.
Qñ mia tua ante ocu
los meos est & complacui
in veritate tua.
Non sedi cum cõsilio
vanitatis: & cũ iniqua
gerẽtibus nõ introibo
Odiui ecclesiam malig
nantium: et cum impijs
non sedebo.

Lauabo inter innocẽ
tes manꝰ meas: & cir
cũdabo altare tuum
domine.
Vt audiã vocem lau
dis tue: et enarrẽ vni
uersa mirabilia tua.
Domine dilexi decorẽ
domus tue: & locum ha
bitationis glorie tue.
Ne perdas cũ impijs
deus animam meam: &
cum viris sanguinum
vitam meam.
In quoꝝ manibꝰ iniq
tates sũt: dextera eorũ
repleta est muneribꝰ.
Ego autẽ i innocẽtia
mea ingressus sũ redi
me me, & miserere mei
Deus meꝰ stetit in di
recto: in ecclesijs bene
dicam te domine,

Ep̃s Psalmus. xxvj.

Dominꝰ illumina
tio mea: & salus
mea quem timebo?
Dominꝰ protector vite
mee: a quo trepidabo.
Dum appropiant sup
me nocentes: vt edant
carnes meas.

Iudge me good lord, for I haue en
tred in myn innocency: & trustyng
in the lorde, I shall not be made weyke.
Proue me good lorde & tempte me, both
my raynes and myn herte.
For thy mercy is before myn yes: and
I haue delyted in thy trouthe.
I haue not sytten with a vayne counsell
neyther shall I medle with thẽ that do
vnlaufully.
I haue hated the congregation of the
malignãt: and with the vngodly I shall
not sytte.
I shall washe my hãdes amõge the in
nocẽtes: & I shall compasse aboute thyn
altare, o lorde.
That I may here ỹ voyce of thy laud:
and that I may shewe forthe al thy wõ
derous workes.
Lorde I haue loued the beautie of thy
house: and the dwellynge place of thy
glory.
O god destroye not my soule with the
wycked: nor my lyfe with bloudthyrsters.
In whose hãdes is wyckednes: & their
ryght hande is fylled with brybys.
I truely haue entered in myn innocen
cye, redeme me, and haue mercye vpõ me
My god hath stande ryght vp, o lorde: in
the congregacyons I shall prayse the.

¶ The. xxvj. Psalme.

The lorde is my lyght & my helthe:
whom shall I feare?
The lorde is the defender of my lyfe: at
whom shall I quake.
Whylst euyl doers approche vnto me,
for to deuoure my flesshe.

Myn

Myn enemyes whiche trouble me, were made weyke and fell downe.

If they pytche paupyons agaynst me: myn herte shall not feare.

If an hoost ryse agaynst me, I shall trust in it.

One thynge haue I asked of the lorde: that I shall require, that I maye dwelle in the house of the lorde: all the dayes of my lyfe.

That I may se the wyll of the lorde: and may visite his temple.

For he hath hyd me in his tabernacle: in the euyll daye he hath defended me in the secrete place of his tabernacle.

He hath exalted me vpon a roke: and now he hath exalted my heed aboue myn enemyes.

I haue gone aboute and haue offered in his tabernacle: I shall synge the sacrifice of inuocacyon, and shal say a psalme vnto the lorde.

Here my voyce lorde, wherwith I haue cryed vnto the: haue mercye on me, and heare me.

Myn herte hath sayde vnto the, my face hath soughte the: thy face o lorde I shall desyre.

Tourne not thy face away from me: do not swarue frō thy seruaūt i thy wrathe.

Be myn helper, forsake me not, neyther despyse thou me, o god my sauyour.

For my father and my mother haue forsakē me, but the lorde hath receyued me.

Lorde set me a lawe in thy way, & leade me in a strayghte pathe, in spyte of myn enemyes.

Qui tribulant me inimici mei: ipsi infirmati sunt, et ceciderunt.

Si consistant aduersū me castra: non timebit cor meum.

Si exurgat aduersum me prelium in hoc ego spabo

Vnā petij a dño: hāc requiram, vt habitē in domo domini: omnib⁹ diebus vite mee.

Vt videā voluptatem dñi: & visitē templū ei⁹.

Quoniam abscōdit me i tabernaculo suo, i die malox pterit me: i abscōdito tabernaculi sui.

In petra exaltauit me & nunc exaltauit caput meum super inimicos meos.

Circuiui et immolaui in tabernaculo ei⁹ hostiam vociferationis cantabo: & psalmum dicam domino.

Exaudi domine vocem meam, qua clamaui ad te: miserere mei, et exaudi me.

Tibi dixit cor meum: exquisiuit te facies mea, faciem tuam domine requiram.

Ne auertas faciem tuam a me: ne declines in ira a seruo tuo.

Adiutor meus esto, ne derelinquas me: neq; despicias me deus salutaris meus.

Quoniam pr̄ meus et mat̄ mea dereliquerūt me: dñs aūt assumpsit me.

Legem pone michi domine in via tua: & dirige me in semita recta propter inimicos meos

De tradideris me in
aias tribulantium me
qñ insurrexerũt in me
testes iniqui: & mentita
est iniquitas sibi.

Credo videre bona do
mini: in terra viuẽtiũ.

Expecta dñm, viriliter
age: et confortetur cor
tuum, & sustine dñm.

Psalmus. xxvij.

Ad te domine clamabo deus meus
ne sileas a me: nequã
taceas a me, & assimila
bor descendentibus in
lacum.

Exaudi dñe vocẽ deprẽ
cationis mee, dum oro
ad te: dũ extollo manꝰ
meas ad templum san
ctum tuum.

De simul tradas me
cum peccatoribus: et
cum operantibus in
quitatem ne pdas me.

Qui loquuntur pacẽ
cum proximo suo: mala
autẽ in cordibus eorũ.

Da illis secundũ ope
ra eorum: et secundum
nequitiam adinventio
num ipsorum.

Secundum opera ma
nuum eorũ tribue illis
redde retributionẽ eo
rum ipsis.

Quoniam non intelle
xerunt opera domini & in opera manuum eius
destrues illos, et non
edificabis eos.

Benedictus dominꝰ,
quoniam exaudiuit vo
cem deprecatiõis mee.

Dominꝰ adiutor meus et protector meus:
et in ipso speravit cor
meum, et adiutus sũ.

Let me not go after the myndes of the
that trouble me: for vniuste wytnesses
haue risen agaynst me: and theyr wyc-
kednes hath deceyued them.

I beleue to se the goodnes of the lorde,
in the lande of the lyuynge.

Loke after the lorde, do manly: and let
thyn herte be cõforted and abyde ỹ lorde.

¶ The. xxvij. psalme.

O Lorde, I shal crye to the, o god, my
god, be not sylent towarde me, leste
that whan thou shalte holde thy peace to
me, I shall be lykened to thẽ that desce-
de downe in to the lake.

O good lorde heare the voyce of my pra-
yer, whyle I praye to the: whyle I lyfte
vp my handes vnto thy holy temple.

That thou do not delyuer me amonge
the synners: and that thou do not lose me
amonge them that worke iniquitie.

Whiche speake peace to their neigh-
bour: and theyr hertes is full of euyll.

Gyue vnto them accordynge to theyr
workes: and accordynge to the wyckedn-
nes of theyr inuentions rewarde them.

Gyue vnto them accordyng to the wor-
kes of theyr handes: so gyue them theyr
rewarde.

For because they haue not vnderstande
the workes of the lorde, & in the worke
of theyr hande, thou shalte destroy, them
and thou shalte not edifie them.

The lorde is blessed, for he hath herd the
voyce of my complaynt.

The lorde is my helper and my defẽder:
and in hym hath my herte trusted, and I
haue ben holpen.

And

And my fleshe hath reflorysshed: ℣ I shal be confessed to hym with all my wyll.

The lorde is the strength of his people, and he is the defender of the helthe of his anoynted.

O good lorde make safe thy people, and blesse thym enheritaunce, ℣ gouerne thē and extolle them for euer.

¶ The.xxviij. Psalme.

Bringe to the lorde, o ye sonnes of god, bringe to the lorde the sonnes of rammes.

Bringe ye to the lorde glorye ℣ honour, bringe ye to the lorde the glorye of his name: prayse ye ℣ lorde in his holy court

The voyce of the lord, vpon the watrs: the god of maiestie hath thondered: the lorde ouer many waters.

The voyce of ℣ lorde in virtute: the voyce of the lorde in excellency.

The voyce of the lorde breakynge the cedre trees: and the lorde shall breake cuyn the cedre trees of Lybany.

And he shall destroye them lyke a calfe of Lybany: and he his loued lyke as the sonnes of Unicornes.

The voyce of the lorde cuttynge the flamys of fyre: the voyce of the lorde beatyng the deserte: and the lorde shal meue the deserte Cades.

The voyce of the lorde preparyng hartis: and he shall open the thycke places; and in his temple all men shall gyue glorye.

The lorde maketh the great flood to inhabite: and he shall reigne kyng for euer.

The lorde shall gyue vrute vnto his people: the lord shall blesse his people i pace.

℣ Confitebor tibi domine in nationibus: et psallam nomini tuo.

℣ Magnificans salutes regis eius: et faciens misericordiam christo suo.

℣ Et refloruit caro mea ℣ ex voluntate mea confitebor ei.

℣ Dominus fortitudo plebis sue: ℣ protector salvationum christi sui est.

℣ Salvum fac populum tuum dñe, ℣ benedic hereditati tue: et rege eos ℣ extolle illos usq; in eternum.

¶ Psalmus. xxviij.

℣ Afferte domino ℣ filii dei: afferte dño filios arietum.

℣ Afferte dño gloriā et honorē afferte dño gloriā noi eius: adorate dñm in atrio sancto eius.

℣ Vox dñi super aquas deus maiestatis intonuit: dominus super aquas multas.

℣ Vox domini in virtute: vox domini in magnificentia.

℣ Vox domini confringentis cedros: et confringet dominus cedros libani.

℣ Et cōminuet eos tanquam vitulum libani: et dilectus quēadmodū filius vnicornium.

℣ Vox dñi intercidentis flāmam ignis: vox dñi concutientis desertum: et cōmouebit dominus desertum Cades.

℣ Vox domini preparantis cervos ℣ revelabit condensa: ℣ in tēplo eius omnes dicent gloriam

℣ Dominus diluvium habitare facit: et sedebit dñs rex in eternū.

℣ Dñs fortitudinē pplo suo dabit: dñs benedicet populo suo in pace.

C Psalmus xxix.

Exaltabo domine quoniã suscepisti me: nec delectasti inimicos meos super me.

Domine deꝰ meꝰ clamaui ad te & sanasti me

Domine eduxisti ab inferno animam meam: saluasti me a descendẽtibus in lacum.

Psallite domino sancti eius: & confitemini memorie sanctitatis eius.

Quoniã ira in indignatione eius: et vita in voluntate eius.

Ad vesperũ demorabitur fletus: et ad matutinum letitia.

Ego autem dixi in abundantia mea: non mouebor in eternum

Domine in voluntate tua: prestitisti decori meo virtutem.

Auertisti faciem tuã a me: et factus sum conturbatus.

Ad te domine clamabo: et ad deum meum deprecabor.

Que utilitas in sãguine meo: dum descendo in corruptionem.

Si quid confitebitur tibi pulvis? aut annunciabit veritatem tuã.

Audiuit dominꝰ & misertus est mei: dominꝰ factus est adiutor meus.

Conuertisti planctum meum in gaudiũ michi: conscidisti saccum meum, et circũdedisti me letitia

Ut cantet tibi gloria mea et non cõpungar: domine deus meus in eternũ confitebor tibi.

C The .xxix. psalme.

I shall exalte the (o lorde) for thou hast defended me: neyther hast thou suffered myn enemyes to haue theyr pleasure vpon me.

O lorde my god, I haue cryed vnto the: and thou hast healed me.

Lorde thou hast brought my soule out of the lowe place: thou hast preserued me from them that discende in to the pyte.

Synge vnto the lorde ye ꝙ be his saynctes: and confesse ye the memorye of his holynes.

For there is vengeaunce in his displeasure: and lyfe in his pleasure.

At the euenynge, mournynge shall contynue: and in the mornyng gladnes.

Verely I sayd in my welthynes: I shall neuermore be moued.

Lorde thorough thy good wyll, thou hast geuen strength vnto my beawtie.

Thou turnest thy face from me: and I was all astonyed.

Vnto the (lorde) shall I crye: and shall make prayer vnto my god.

What profyte is there in my blonde, whã I shall discende in to corruption?

Shal dust make knowledge vnto the? or shall it publyshe thy trouthe?

The lorde hath herde, and hath had mercy on me: & the lorde is made myn helper.

Thou hast turned my sorowe into ioye: thou hast cutte my sacke, and hast compassed me with gladnes.

To thende that my glorye myght synge to the, & myght not be pricked: o my lorde god, I shall euermore confesse the.

The

¶ The.xxx.Psalme.

IN the(lorde)haue I trusted, let me not be confounded for euer:delyuer me in thy ryghtuousnes.

Inclyne thyn eare vnto me: make haste to delyuer me.

Be thou to me a god, & a protectour: and a place of refuge, þ þ mayst make me safe.

For thou arte my strength & my refuge: and for thy names sake thou shalte conduyte me and shalte norysshe me.

Thou shalte brynge me out of þ snare, whyche they haue layde pryuely for me: for thou arte my protectour.

Into thy handes, o lorde, do I cõmende my spyryte: o lorde god, of truthe thou hast redemed me.

¶ Chryste was made obedient for vs vnto deathe, euyn vnto the deathe of the crosse. ¶ The versycle.

Holy mother of god, praye to thy sonne.

¶ The answere.

That we may be enabled to hys promysses.

¶ The versicle.

Worthy to be praysed is Johñ the euangelyst. ¶ The answere.

Whyche lened on the brest of Jesu Chryst.

BEgarde (we beseche the lorde) this thy house holde, for the whyche our lorde Jesu Chryste hath not wubted to be delyuered in to the handes of cuyl wers, and to suffre the payne of the crosse.

Lorde Jesu Chryste, we beseche the of thy goodnes, to accepte the intercessyon of the glorryous virgyn Mary, thy moste holy mother, for vs, bothe nowe, and at the houre of deathe, whose moste blessed

¶ Psalmus. xxx.

IN te dñe sperauí nõ cõfundar in eternũ í iustitia tua libera me.

Inclina ad me aurem tuã: accelera vt eruas me.

Esto michi in deũ protectorẽ, & in domũ refugij: vt saluũ me facias

& ñ fortitudo mea: & refugium meũ es tu: & ppter nomẽ tuũ deduces me, & enutries me

& duces me de laqueo quẽ absconderũt michi: quia tu es protector meus.

In manꝰ tuas dñe cõmẽdo spũ meũ redemisti me dñe deus veritatis.

Christꝰ factus est pro nobis obediẽs vsq; ad mortem: mortẽ aũt crucis. Versus.

Ora pro nobis sancta dei genitrix.

Responsum.

Vt digni efficiamur pmissionibus Christi.

Versus.

Valde honorandus est beatus Johannes.

Responsum.

Qui supra pectus dñi in cena recubuit.

RЕspice quesumus dñe super hanc familiã tuã: pro qua dñs noster Jesus Christus nõ dubitauit manibus tradi nocentium: et crucis subire tormentum.

Interueniat pro nobis dñe Jesu chryste apud tuã clemẽtiã nunc & in horis nre, gloriosa virgo maria sanctissima mater tua: cuꝰ sacratissimã aiam in hora

passionis tue doloris gladius pertransiuit.

Beati Johannis apostoli tui et euangeliste quesumus domine deus noster nunc & in hora mortis nostre nos tuis piis commendet oratio: qui in cruce moriens matrem tuā virginem virgini commendasti. Qui viuis & regnas deus: per oia secula seculorum. Amen.

Horiosa passio domini nostri Jesu christi eruat nos a morte triste: et perducat nos ad gaudia paradisi. Amen

Sancte et individue trinitati, Jesu xpi crucifixi humanitati, gloriose virgini Marie sit sempiterna gloria ab oi creatura per infinita seculorum secula. Amē.

Ave benigne Jesu gratia plenus mi sericordia tecum. Benedicta passio mors et vulnera tua, et benedictus sanguis vulnerū tuorum: domine miserere michi pctōri. Dulcissime dñe da mihi cor mundū et rectū et certū, patiens, & humile: castum cor & obediēs & stabile semp in tuis obsequijs mancipatū. Qui viuis et regnas deus: per oia secula seculorū Amen.

herte the swerde of sorowe dyd pearce at the houre of thy passion.

Lorde god we beseche the, that the prayer of blessed saynt Johan thy Apostle and Euāgelyst may be euer auayable to vs bothe nowe and at the houre of deathe: to whom whan thou wast dyenge on the crosse, dydest commende the virgyn thy mother. Whiche lyuest and reignest, o god, worlde without ende. So be it.

The glorypus passion of our lorde Jesu Christe, delyuer vs from sorowe and heuynes, and brynge vs to the ioyes of paradyse. So be it.

To the holy and indyuisible Trinite, to the humanite of Jesu Christ crucified & to the glorypous virgyn Mary, glorye infinite be gyuen of euery creature worlde without ende. So be it.

Hayle moste benigne Jesu, full of mercye and greace. Blessed be thy passion, deathe, & woundes, and blessed be the bloude of thy bodye. Lorde haue mercye on me wretched synner. Moost swete lorde gyue vnto me a cleane and a contrite herte, quiete and pacyent: a bodye chaste hūble obedient: and stable: and alway redy to thy seruyce. whiche lyuest and reignest, god worlde without ende. So be it.

The Psalter of saynt Hieroms.

The argument of saynt Hieroms psalter.

Lorde

Beause it is vnknowen who first gathered all these verses together, that we call saynt Hieroms Psalter, therfore of the begynnyng and purpose of the seruice, I can declare nothynge for certayne: for though it go forthe vnder the name of saynt Hierome, yet it is vncertayne whether euer he were author therof or not, seinge it dothe not so appere by any of his workes, nor by any other approued historie, but onely in a rubryne that is set before it in latyn, whiche maketh mention that the aungell of god shulde teache it hym, with suche other pretye persuasions. But who soeuer were the maker therof, true it is, that the redyng therof is not vnfrutefull.

Herde geeue my wordes with thyn eares: vnderstãde thou my complaynt. O my kynge my god, intẽde to the voyce of my prayer.

O good lorde reproue me not i thyn ire: nor in thy furour do not chastice me.

Haue mercy on me good lorde, for I am syke: heale me good lorde, for all my bones are troubled.

And my soule is greatly troubled: but o lorde, howe longe.

Tourne the good lorde and delyuer my soule: make me safe for thy mercye.

Loke vpon me and heare me, o lorde, my god.

Illumine myn eyes: that I slepe not in deathe.

Perfourme my goynges in thy pathes: that my steppes may not be remoued.

I haue cryed out, for thou hast harde me: o god inclyne thyne eare to me, and heare my wordes.

Make thy mercy meruelous: ye whiche sauest them that truste in the.

Kepe me good lorde lyke ye balle of thyn eye: defende me vnder the shadowe of thy wynges, from the face of ye wycked, whiche haue troubled me.

Cense me good lorde from my secretes:

Verba mea auribꝰ percipe domine: intellige clamorem meũ

Intende voci oronis mee: rex meꝰ & deꝰ meꝰ

Domine in ira tua arguas me: neq; in furore tuo corripias me.

Miserere mei dñe quoniã infirmus sum: sana me domine quoniã conturbata sunt ossa mea.

Et aia mea turbata ẽ valde: sed tu dñe vsquequo

Conuertere dñe et eripe aiam meã: saluũ me fac ppter miam tuam.

Respice in me & exaudi me: domine deus meꝰ.

Illumina oculos meos: ne vnq; obdormiã in morte.

Perfice gressus meos in semitis tuis: vt non moueant vestigia mea

Ego clamaui quoniã exaudisti me: deꝰ inclina aurem tuam michi, et exaudi verba mea.

Mirifica misericordias tuas: qui saluos facis sperantes in te.

Custodi me domine vt pupillã oculi: sub vmbra alarum tuarum pro tege me, a facie impioꝝ qui me afflixerunt.

Ab occultis meis munda me domine:

& ab alienis parce seruo tuo.

Tu ausit dñe ne longe facias auxilium tuū a me: ad defensionē meā conspice.

Erue a framea deus animā meā: & de manu canis unicam meam.

Salua me ex ore leonis: et a cornibꝰ unicoꝝ humilitatē meam.

Narrabo nomē tuum fratribus meis: in medio ecclesie laudabo te.

Vias tuas domie notas fac mihi & semitas tuas edoce me: & dirige me in veritate tua.

Memēto miserationū tuarū dñe: et mie tue que a seculo sunt.

Delicta iuuētutis mee et ignorantias meas: ne memineris deus.

Ꝝm miam tuā memor esto mei: propter bonitatē tuā domine.

Propter nomē tuum dñe ppitiaberis pctō meo: multum est enim.

Vide humilitatē meā et laborem meum: et dimitte oīa pcta mea.

Respice cū impijs & rus a me: & cūbiris sanguinū vitā meam.

Exaudi dñe vocē meā qua clamaui ad te: miserere mei, & exaudi me.

Dic apertas faciē tuā a me: ne declines in ira a seruo tuo.

Adiutor meus esto domine ne derelinquas me: neq; despicias me deus salutaris meus.

Legem pone michi domine in via tua: & dirige me in semita recta

and from straunge thynge, spare thy seruaunt.

But thou good lorde let not thy helpe be farre from me: loke vnto my defence.

O god delyuer my soule from the swerde & my onely soule frō ꝯ hāde of the dogge.

Saue me from the mouthe of the lyon: and my humylitie frome the hornes of vnycornes.

I shal shewe thy name to my brotherne in the myddes of the cōgregacion I shal prayse the.

O lorde make thy wayes knowen vnto me: & teache me thy pathes, and directe me in thy truthe.

Haue mynde good lorde of thy mercyes: and of thy mercifulnes, whiche haue ben from the begynnynge of the worlde.

The offēces of my youthe, and myn ignorauncs do not remembre good lorde.

Accordynge to thy mercy haue remembraunce of me: for thy truthe good lorde.

For thy names sake thou shalt take pytie of my synne: for why it is greate.

Beholde my humilitie and my labour: and forgyue all myn offences.

Destroye not my soule (o god) with the wycked: nor my lyfe wt the bloudsheders.

Lorde heare my voyce, with the whiche I haue cryed to the: haue mercye on me and heare me.

Turne not thy face from me: nor in thy wrathe do not swarue from thy seruaūt.

O god lorde be thou my helper, do not forsake me: nor despise me, o god, my helthe.

O good lorde set me a lawe in thy waye: and dyrecte me in thy ryghte pathe, for

feare

feare of myn enemyes.

Delyuer not me at the pleasure of them that trouble me: for they haue ryſen a-gaynſt me.

To the(o lorde) I crye, o my god, be not ſylent towarde me: nor do ꝓ not at any tyme go away from me: for than I ſhall be lyke to them that diſcēde to the lake.

O good lorde heare the voyce of my pray-er, whyle I pray to the, whyle I lyft vp my handes to thy holy temple.

Delyuer not me amōge the ſynners: nor do not deſtroye me with thē that worke iniquitie.

O lorde make ſafe thy people: and bleſſe thyn inheritaunce.

And gouerne them, and extolle thē vp for euer.

In the lorde haue I truſted, let me ne-uer be confounded: in thy ryghtuouſnes delyuer me.

Inclyne to me thyn eare: make haſte to delyuer me.

Be thou to me a god, a defender: & in the houſe of refuge, ꝓ ꝙ maiſt make me ſafe.

In to thy handes (good lorde) do I com-mende my ſpirite.

Delyuer me, and take me from the han-des of myn enemyes.

Enlyghten thy face vpon thy ſeruaunt: make me ſafe in thy mercy good lorde: let me not be confounded, for bicauſe I ha-ue truſted in the.

Let thy mercye lorde be done vpon vs: lyke as we haue truſted in the.

I ſhal bleſſe the lorde in euery tyme: his prayſe ſhalbe euer in my mouthe.

My

propter inimicos meos.

Ne tradideris me i ani mas tribulātiū me: qm̄ inſurrexerunt in me.

Ad te domine clama-bo deus meus ne ſileas a me: ne dnō diſcedas a me, et ero ſimilis deſ-cēdentibus in lacum.

Exaudi domine vocē deprecationis mee: dū oro ad te: dum extollo manus meas ad tem-plum ſanctum tuum.

Ne ſimul tradas me cum peccatoribus: et cum operantib⁹ iniqui-tatem ne perdas me.

Saluum fac populum tuū domine: et benedic hereditati tue.

Et rege eos ꝫ extolle illos vſq; in eternum.

In te dñe ſperaui non cōfundar in eternum: i iuſtitia tua libera me

Inclina ad me aurem tuā: accelera vt eruas me.

Eſto michi in deū pro tectorem, et in domum refugij: vt ſaluum me facias.

In manꝰ tuas dñe cō mendo ſpiritum meū.

Libera me ꝫ eripe me de manibus inimicorū meorum.

Illumina faciē tuā ſu per ſeruum tuū: ſaluū me fac in mia tua dñe: non confundar quoniā inuocaui te.

Erubeſcat mia tua dñe ſup nos: quemadmodū ſpe rauimus in te.

Benedicam dominum in omni tempore: ſemp laus eius in ore meo.

In domino laudituꝛ anima mea: audiãt mã ſueti et letentur.

Magnificate dominũ mecum: et exaltem⁹ nomen eius in idipſum.

Iudica domine nocentes me: expugna impugnantes me.

Apprehende arma et ſcutum: & exurge in adiutoꝛium michi.

Effunde framꝑam, ne diſcedas a me: & exurge & occurre in iudiciũ meum: deus meus & dñs me⁹ in cauſam meam.

Iudica me domine ſecundum iuſtitiam meã domine deus meus.

Non letẽtur inimici mei ſuꝑbie: & manus peccatoꝛis nõ moueat me.

Claudi oꝛationẽ meã domine & deprecationẽ meam: auribus percipe lachꝛymas meas.

Ne ſileas quoniã aduena ego ſum apud te: & peregrinus ſicut omnes patꝛes mei.

Remitte michi vt refrigerer: ꝓuſq; abeam & amplius non ero.

Tu autẽ dñe ne lõge facias auxiliũ tuũ a me: ad ſuſceptionẽ tuã aꝛende.

Gloꝛia tua et deꝛitas tua ſemper ſuſceperãt me.

Quoniã circũdederũt me mala quoꝛũ non eſt numerus: cõꝓhenderũt me iniquitates mee, et nõ potui vt vꝺiderem.

Multiplicate ſunt ſuꝑ capillos capitis mei: & coꝛ meũ deꝛeliquit me.

My ſoule ſhalbe ꝓayſed in the loꝛde: the meke ſhal heare, and they ſhalbe gladde.

Magnifie ye the loꝛde with me: and let vs exalte his name in to it ſelfe.

O loꝛde iudge them that hurte me, and ouercome them that be agaynſt me.

Take vppe weapons and a ſhelde: and ryſe vnto my helpe.

Be not ſylent, o loꝛde, noꝛ do not departe from me, and aryſe and intende in to my iudgement: my god and my loꝛde intẽde to my cauſe.

Iudge me good loꝛde, and my god, accoꝛdynge to my ryghtuouſnes.

Stretche foꝛthe, good loꝛde, thy mercye to thẽ that knowe the, and thy ryghtuouſnes to thẽ, whiche be of good mynde.

Let not the foote of pꝛyde come to me: noꝛ let not the hãde of a ſynner moue me

Heare myn oꝛation good loꝛde and my pꝛayer: receyue them in thyn eares, whyles I wepe.

Be not ſylent, bicauſe I am but a ſtraũger with the, and a pylgryme, lyke as all my foꝛefathers.

Spare me, that I myght bꝛethe a lytle: before I go, and ſhal neuer be here moꝛe.

But ye good loꝛde, let not thy helpe be longe from me: thy mercy and thy truthe haue euer defended me.

For ſo many myſcheues haue cõpaſſed me, that they can not be nũbꝛed: myn iniquities haue cõpꝛehended me, and I had no power to ſe them.

They haue ben multiplied moꝛe thã the heares of myn heed: & my herte hath foꝛſaken me.

May it please the good lorde to delyuer me: good lorde loke to my helpe.

For I truely am nedy and poore: good lorde take cure of me.

Thou arte my helper and my defender, (o my god) be not slowe.

I haue sayde (o lorde) haue mercy vpon me: heale my soule, for I haue synned agaynst the.

Aryse vp lorde, why dost thou slombre? aryse and do not repelle me to the ende.

Why turnest thou away thy face, & forgettest our nedines, and our tribulacions?

Aryse vp lorde helpe vs: and delyuer vs for thy names sake.

Haue mercy on me god: accordynge to thy greate mercy.

And accordynge to ꝯ multitude of thy mercyes: put away my wyckednes.

And washe me cleane from myn vnrighteousnes: and clense me from my faultes.

For I do knowe myn iniquitie: and my synne is euer agaynst me.

I haue synned to the alonelye, & I haue done euyll before ꝯ, that thou myghtest be iustified in all thy wordes: and that thou mayst ouercome whan thou shalte be iudged.

Lo surelye I am cõceyued in iniquitie: & my mother hath conceyued me in synnes.

Lo truely thou haste loued truthe: the vncertaine and ꝯ secrete thynges of thy wysedome thou haste magnified to me.

Thou shalte sprynkle me good lorde wt hyssope, and I shall be made cleane: thou shalte washe me, and I shalbe made whyter than snowe.

O my

Cõplaceat tibi domine vt eruas me: dñe in auxilium meũ respice.

Ego vero egen⁹ & pauper sum: dñe cura de me.

Adiutor meus & protector meus es tu: deus meus ne tardaueris.

Ego dixi domine miserere mei: sana animam meam qz peccaui tibi.

Exurge quare obdormis dñe? exurge et ne repellas in finem.

Quare faciẽ tuã auertis: obliuisceris iopie nr̃e & tribulatiõis nr̃e?

Exurge dñe adiuua nos: & libera nos ꝓpter nomen tuum.

Miserere mei deus: secundum magnam misericordiam tuam.

Et scõm multitudinẽ miserationũ tuarũ: dele iniquitatem meam.

Et multũ lava me ab iniustitia mea: et a delicto meo munda me.

Quoniã iniquitatẽ meã ego cognosco: & pctm meum contra me est semper.

Tibi soli peccaui & malũ coram te feci, vt iustificeris in sermonib⁹ tuis, et vincas cũ iudicaris.

Ecce enim in iniquitatibus conceptus sum: et in peccatis cõcepit me mater mea.

Ecce enim veritatem dilexisti: incerta et occulta sapientie tue manifestasti michi.

Asperges me dñe yssopo et mundabor: lauabis me, & super niuẽ dealbabor.

Audiam meo dabis gaudiū et letitiā: ⁊ exultabūt ossa humiliata
Auerte facie tuam a peccatis meis: ⁊ omnes iniquitates meas dele.
Cor mūdū crea in me deus: et spūm rectū innoua in visceribus meis.
Ne proijcias me a facie tua: et spūm sanctum tuum ne auferas a me.
Redde mihi leticiam salutaris tui: et spiritu principali cōfirma me.
Domine labia mea aperies: ⁊ os meum annunciabit laudē tuam.
Deus in nomine tuo saluum me fac: ⁊ in virtute tua iudica me.
Deus exaudi orationem meam: auribus percipe verba oris mei.
Quia alieni insurrexerūt in me: ⁊ fortes quesierūt animā meā: ⁊ non proposuerunt deū ante conspectum suum.
Exaudi deus orationē meam: ⁊ nō despexeris deprecationē meam: intende in me ⁊ exaudi me.
In deo laudabo sermōē: in deo laudabo sermonē: in deo speraui nō timebo quid faciat michi hō.
In me sūt vota tua deus quā reddā laudationes tibi
Quia eripuisti animā meā de morte ⁊ pedes meos a lapsu: vt cōplaceā coram deo in terra viuentiū.
Miserere mei deus misericordiā tuā: et secundū multitudinē miserationū tuarū dele iniquitatē meā.
Amplius lauā me ab iniquitate mea: et a peccato meo mūda me.
Quoniam iniquitatē meā ego cognosco: et peccatum meum contra me est semper.
Tibi soli peccaui et malum coram te feci: vt iustificeris in sermonibus tuis: et vincas cum iudicaris.
Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.
Ecce enim veritatem dilexisti: incerta et occulta sapientie tue manifestasti michi.
Aspergis me hyssopo et mundabor: lauabis me et super nyuem dealbabor.
Auditui meo dabis gaudium et leticiam: et exultabunt ossa humiliata
Auerte faciem tuam a peccatis meis: ⁊ omnes iniquitates meas dele.
Cor mundum crea in me deus: et spiritum rectum innoua in visceribus meis.
Ne proijcias me a facie tua: et spiritum sanctum tuum ne auferas a me.
Redde mihi leticiam salutaris tui: et spiritu principali confirma me.
Domine labia mea aperies: et os meum annunciabit laudem tuam.
Deus in nomine tuo saluum me fac: et in virtute tua iudica me.
Deus exaudi oracionem meam: auribus percipe verba oris mei.
Quia alieni insurrexerunt in me: et fortes quesierunt animam meam: et non proposuerunt deum ante conspectum suum.
Exaudi deus oracionem meam: et ne despexeris deprecationem meam: intende in me et exaudi me.
In deo laudabo sermonem: in deo laudabo sermonem: in deo speraui non timebo quid faciat michi homo.
In me sunt vota tua deus quam reddam laudaciones tibi
Quia eripuisti animam meam de morte et pedes meos a lapsu: vt complaceam coram deo in terra viuentium.
Miserere mei deus miserere mei: quoniam in te confidit anima mea.
Et in umbra alarum tuarum sperabo: donec transeat iniquitas.

O my hearyng thou shalte gyue ioye & gladnes: and the humbled bones shall sprynge for ioye.

Turne thy face away from my synnes: and put away all myn iniquitie.

O god create in me a clene herte: and renue a vpght spirite in my bowels.

Put me not away frō thy face: nor take not away thy holy spirite from me.

Gyue vnto me the gladnes of thy healthe: and cōfyrme me with thy principall spirite.

O lorde thou shalt open my lyppes: and my mouthe shall shewe thy prayse.

O god make me safe in thy name: and in thy vertue iudge me.

O god heare my prayer: and with thyne eares receyue the wordes of my mouthe.

For straungers haue ryssen agaynst me: and stronge men haue soughte my soule, and they haue not sette god before theyr syghte.

O god here my requeste, & do not despyse my prayer: intende to me and heare me.

In god I prayse the worde, in the lorde I shall prayse the spethe: I haue trusted in god, I shall not feare any thynge that man can do to me.

O god in me ben thy vowes: whiche I shall yelde vnto the prayse of the.

For thou hast delyuered my soule from deathe, my feete from fallyng, þ I may please before god in þ lande of þ lyuynge.

Haue merry on me good lorde, haue mercy on me: for my soule trusteth in the.

And I shall truste in the shadowe of thy wynges: vntyll iniquitie ouer passe.

Take

Take me from them that worke iniquitie: and saue me from bloudsheders.

For loo they haue taken my soule: the stronge haue fallen vpon me.

I truely haue made my prayer to the, o god, in tyme acceptable.

In the multitude of thy mercyes heare me: in the verytie of thy healthe.

Helpe me out of the claye, that I sticke not fast: delyuer me from them that hate me: and from the depenes of waters.

Let not ꝑ tempest of water drowne me: nor let not the depenes swalowe me vp: nor let not the pytte open his mouthe vpon me.

Heare me good lorde, for thy mercye is bounteous: loke vpon me, accordynge to the multytude of thy mercyes.

Intende to my soule and delyuer it, take me away for feare of myn enemyes.

O god intende to my healthe: lorde make haste to helpe me.

For I truely am nedy and poore, o god helpe me.

O lorde be thou my helper and my delyuerer, do not tarye.

In the o lorde haue I trusted, let me not be confounded for euer: in thy ryghtuousnes delyuer me.

Incline thyn eare to me, and heale me.

Be ꝑ to me a god ꝙ a defender: ꝙ in stede of a bulwerke, ꝑ ꝑ mayst make me safe.

O ꝑ god delyuer me from the handes of a synner: ꝙ from the handes of a wycked man, that worketh agaynst the lawe.

Let my mouthe be fulfylled with prayse that I may synge thy glorye all the daye

longe,

Eripe me de operãtibus iniquitatẽ: et de viris sanguinũ salua me:

Quia ecce ceperũt animã meam: irruerunt in me fortes.

Ego vero orationem meam ad te dñe: tẽpus beneplaciti deus.

In multitudine misericordie tue exaudi me: in veritate salutis tue.

Eripe me a luto vt nõ inheream: libera me ex odientibus me, et de profundo aquarum.

Nõ me demergat tẽpestas aq̃, neq; absorbeat me profũdũ: neq; vrgeat sup me puteus os suũ.

Exaudi me dñe qm̃ benigna est mia tua: secũm multitudinẽ miserationũ tuarũ respice in me

Intende anime mee et libera eam: propter inimicos meos eripe me.

Deus in adiutoriũ meũ intende: domine ad adiuuãdum me festina.

Ego vero egen⁹ ꝙ pauper sum: de⁹ adiuua me

Adiutor meus et liberator meus: es tu domine ne tardaueris.

In te dñe speraui non confundar in eternũ: in iustitia tua libera me.

Inclina ad me aurem tuam: et salua me.

Esto mihi in deũ protectorẽ: ꝙ in locũ munitũ vt saluum me faciaꝫ.

Deus meus eripe me de manu peccatoris: et de manu contra legẽ agentis et iniqui.

Replent os meũ laude: vt possim cantare gloriam tuam, tota die

magnitudinem tuam.
Ne proijcias me i tẽpore senectutis mee: cũ defecerit virtꝰ mea, ne derelinquas me.
Dixerunt enim inimici mei mihi: et qui custodiebant animam meam consilium fecerunt in unum.
Deus deus meus i auxilium meum respice.
Quia autem i te sperabo: et adiciam super omnem laudem tuam.
Ne tradas bestijs animas confitentiũ tibi: et animas pauperũ tuorũ ne obliuiscaris in finẽ.
Respice i testamentũ tuũ: qꝛ repleti sunt qui obscurati sunt terre domibus iniquitatum.
Non auertatur humilis factus confusus: pauper et inopes laudabunt nomen tuum.
Exurge deus iudica causam tuam: memor esto improperiorum tuorum eorum que ab insipiente sunt tota die.
Ne obliuiscaris uocem petitionum tuarum: superbia eorum qui te oderunt ascendit semper.
Confitebimur tibi deus confitebimur: et inuocabimus nomen tuum.
Narrabo omnia mirabilia tua: cum accepero tempus ego iustificationes iudicabo.
Liquefacta est terra et omnes habitatores eius: ego confirmaui columpnas eius.
Dixi iniquis nolite inique agere: et delinquentibus nolite exaltare cornu.
Nolite extollere in excelsum cornu uestrum: nolite loqui aduersus deum iniquitatem.
Quia neque ab oriente neque ab occidente neque a montibus desertis.
Quoniam deus iudex est: hunc humiliat et hunc exaltat.
Quia calix in manu domini uini meri plenus mixto: et inclinauit ex hoc in hoc.
Verumtamen fex eius non est exinanita: bibent omnes peccatores terre.
Ego autem annunciabo in seculum: cantabo deo iacob.
Et omnia cornua peccatorum confringam: et exaltabuntur cornua iusti.
Notus in iudea deus: in israel magnum nomen eius.
Et factus est in pace locus eius: et habitatio eius in sion.
Ibi confregit potentias arcuum: scutum gladium et bellum.
Illuminans tu mirabiliter a montibus eternis: turbati sunt omnes insipientes corde.
Dormierunt somnum suum: et nichil inuenerunt omnes uiri diuitiarum in manibus suis.
Ab increpatione tua deus iacob: dormitauerunt qui ascendunt equos.
Tu terribilis es et quis resistet tibi: ex tunc ira tua.
De celo auditum fecisti iudicium: terra tremuit et quieuit.
Cum exurgeret in iudicium deus: ut saluos faceret omnes mansuetos terre.
Quoniam cogitatio hominis confitebitur tibi: et reliquie cogitationis diem festum agent tibi.
Vouete et reddite domino deo uestro omnes qui in circuitu eius affertis munera.
Terribili et ei qui auferet spiritum principum: terribili apud reges terre.

Psalm. lxxvi.

Voce mea ad dominum clamaui: voce mea ad deum et intendit mihi.
In die tribulationis mee deum exquisiui manibus meis nocte contra eum: et non sum deceptus.
Renuit consolari anima mea: memor fui deo et delectatus sum et exercitatus sum et defecit spiritus meus.
Anticipauerunt uigilie oculi mei: turbatus sum et non sum locutus.
Cogitaui dies antiquos: et annos eternos in mente habui.
Et meditatus sum nocte cum corde meo: et exercitabar et scopebam spiritum meum.
Numquid in eternum proiciet dominus: aut non apponet ut complacitior sit adhuc.
Aut in finem misericordiam suam abscindet a generatione in generationem: aut non claudet misericordias suas a longitudine.
Aut obliuiscetur misereri deus: aut continebit in ira sua misericordias suas.
Et dixi nunc cepi hec mutatio dextere excelsi: memor fui operum domini quia memor ero ab initio mirabilis tui.
Et meditabor in omnibus operibus tuis: et in adinuentionibus tuis exercebor.
Deus in sancto uia tua: quis deus magnus sicut deus noster.
Tu es deus qui facis mirabilia: notam fecisti in populis uirtutem tuam.
Redemisti in brachio populum tuum: filios iacob et ioseph.
Viderunt te aque deus: viderunt te aque et timuerunt et turbate sunt abyssi.
Multitudo sonitus aquarum: uocem dederunt nubes.
Etenim sagitte tue transeunt: uox tonitrui tui in rota.
Illuxerunt coruscationes tue orbi terre: commota est et contremuit terra.
In mari uie tue et semite tue in aquis multis: et uestigia tua non cognoscentur.
Deduxisti sicut oues populum tuum: in manu moysi et aaron.

Psalm. lxxvii.

Attendite popule meus legem meam: inclinate aurem uestram in uerba oris mei.
Aperiam in parabolis os meum: loquar propositiones ab initio.
Quas audiuimus et cognouimus eas: et patres nostri narrauerunt nobis.
Non sunt occultate a filijs eorum in generatione altera: narrantes laudes domini et uirtutes eius et mirabilia eius que fecit.
Et suscitauit testimonium in iacob et legem posuit in israel: quecunque mandauit patribus nostris notas facere filijs suis.
Vt cognoscat generatio altera filij qui nascentur et exurgent et narrabunt filijs suis.
Et ponant in deo confidentiam suam: et non obliuiscantur operum dei et mandata eius exquirant.
Et non sint sicut patres eorum generatio prauorum et exasperans: generatio que non direxit cor suum et non creditum est cum deo spiritus eius.
Et infidelis inuentus est cum deo: sicut patres eorum inuentus est pessimus filius.
Et non credidit in mirabilibus eius: et non est locutus contra deum.
Et dixit non poterit deus parare mensam in deserto: quoniam percussit petram et fluxerunt aque et torrentes inundauerunt.
Numquid et panem poterit dare aut parare mensam populo suo: ideo audiuit dominus et distulit.
Et ignis accensus est in iacob et ira ascendit in israel: quia non credidit in deo et non speranit in salutari eius.
Et mandauit nubibus desuper: et ianuas celi aperuit.
Et pluit illis manna ad manducandum et panem celi dedit eis.
Panem angelorum manducauit homo: cibaria misit eis in abundantia.
Transtulit austrum de celo: et induxit in uirtute sua affricum.
Et pluit super eos sicut puluerem carnes: et sicut arenam maris uolatilia pennata.
Et ceciderunt in medio castrorum eius: circa habitacula eorum.
Et manducauerunt et saturati sunt nimis: et desiderium eorum attulit eis.
Non sunt fraudati a desiderio suo: adhuc escha eorum in ore ipsorum.
Et ira dei ascendit super eos: et occidit pinguissimos eorum et electos israel impedijt.
In omnibus his peccauerunt adhuc: et non credidit in mirabilibus eius.
Et defecerunt in uanitate dies eorum: et anni eorum cum festinatione.
Cum occideret eos quærebant eum: et reuertebantur et diluculo ueniebant ad eum.
Et memorati sunt quia deus adiutor est eorum: et deus excelsus redemptor eorum est.
Et dilexerunt eum in ore suo: et lingua sua mentita est ei.
Cor autem eius non erat rectum cum eo: nec fideles habiti sunt in testamento eius.
Ipse autem est misericors et propitius fiet peccatis eorum: et non disperdet.
Et multas auertit iram suam: et non accendit omnem iracundiam suam.
Et recordatus est quia caro sunt: spiritus uadens et non rediens.
Quam sepe exacerbauerunt eum in deserto: et irritauerunt eum in inaquoso.
Et conuersi sunt et tentauerunt deum: et sanctum israel exacerbauerunt.
Non sunt recordati manus eius: die qua redemit eos de manu tribulantis.
Quomodo posuit in egypto signa sua: et prodigia sua in campo tanis.
Et conuertit in sanguinem flumina eorum: et imbres eorum ne bibant.
Misit in eos canem et comedit eos: et ranam et disperdidit eos.
Et dedit erugini fructus eorum: et labores eorum locuste.
Occidit in grandine uineas eorum: et moreas eorum in pruina.
Et tradidit grandini iumenta eorum: et possessiones eorum igni.
Misit in eos iram indignationis sue: indignationem et tribulationem et immissiones per angelos malos.
Viam fecit semite ire sue: non pepercit a morte animabus eorum et iumenta eorum in mortalitate conclusit.
Et percussit omne primogenitum in terra egypti: primitias omnis laboris in tabernaculis cham.
Et abstulit sicut oues populum suum: et deduxit eos tanquam gregem in deserto.
Et duxit eos in spe et non timuerunt: et inimicos eorum operuit mare.
Et introduxit eos in montem sanctificationis sue: montem quem acquisiuit dextera eius.
Et eiecit a facie eorum gentes: et sorte diuisit eos in funiculo distributionis.
Et habitare fecit in tabernaculis eorum tribus israel: et tentauerunt et exacerbauerunt deum excelsum et testimonia eius non custodierunt.
Et auersi sunt et non seruauerunt sicut patres eorum: conuersi sunt in arcum prauum.
In iracundia enim suis ad iracundiauerunt eum: et in sculptilibus suis ad emulationem concitauerunt.
Audiuit deus et sprenit: et ad nichilum redegit nimis israel.
Et repulit tabernaculum silo tabernaculum suum: ubi habitauit in hominibus.
Et tradidit in captiuitatem fortitudinem eorum: et pulchritudinem eorum in manus inimici.
Et conclusit in gladio populum suum: et hereditatem suam sprenit.
Adolescentes eorum deuorauit ignis: et uirgines eorum non sunt lamentate.
Sacerdotes eorum in gladio cadent: et uidue eorum non plorabunt.
Et exurrexit tanquam dormiens dominus: tanquam potens crapulatus a uino.
Et percussit inimicos suos in posteriora: opprobrium sempiternum dedit illis.
Et reprobauit tabernaculum ioseph: et tribum ephraim non elegit.
Sed elegit tribum iuda mons sion quem dilexit.
Et edificauit sicut unicornium sanctificium suum: in terra quam fundauit in seculum.
Et elegit dauid puerum suum: et sustulit eum de gregibus ouium.
De post fetantes accepit eum: pascere iacob puerum suum et israel hereditatem suam.
Et pauit eos in innocentia cordis sui: et in intellectibus manuum suarum deduxit eos.

Psalm. lxxviii.

Deus uenerunt gentes in hereditatem tuam: polluerunt templum sanctum tuum posuerunt hierusalem in pomorum custodiam.
Posuerunt morticina seruorum tuorum escas uolatilibus celi: carnes sanctorum tuorum bestijs terre.
Effuderunt sanguinem eorum tanquam aquam in circuitu hierusalem: et non erat qui sepeliret.
Facti sumus opprobrium uicinis nostris: subsannatio et derisus his qui in circuitu nostro sunt.
Vsquequo domine irasceris in finem: accendetur sicut ignis zelus tuus.
Effunde iram tuam in gentes que te non nouerunt: et in regna que nomen tuum non inuocauerunt.
Quia deuorauerunt iacob: et locum eius desolauerunt.
Ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordie tue quia pauperes facti sumus nimis.
Adiuua nos deus salutaris noster: propter gloriam nominis tui domine libera nos et propitius esto peccatis nostris propter nomen tuum.
Ne forte dicant gentes ubi est deus eorum: et innotescat in nationibus coram oculis nostris.
Vindicta sanguinis seruorum tuorum qui effusus est: introeat in conspectu tuo gemitus compeditorum.
Secundum magnitudinem brachii tui posside filios mortificatorum.
Et redde uicinis nostris septuplum in sinum eorum: improperium eorum quod exprobrauerunt tibi domine.
Nos autem populus tuus et oues pascue tue: confitebimur tibi in seculum in generationem et generationem narrabimus laudem tuam.

Psalm. lxxix.

Qui regis israel intende: qui deducis tanquam ouem ioseph.
Qui sedes super cherubin manifestare: coram ephraim et beniamin et manasse.
Excita potentiam tuam et ueni: ut saluos facias nos.
Deus conuerte nos: et ostende faciem tuam et salui erimus.
Deus uirtutum conuerte nos: et ostende faciem tuam et salui erimus.
Deus uirtutum quis irascitur orationi populi tui: quare cibabis nos pane lacrimarum et potum dabis nobis in lacrimis in mensura.
Quia posuisti nos in contradictionem uicinis nostris: et inimici nostri deridebant nos.
Deus uirtutum conuerte nos: et ostende faciem tuam et salui erimus.
Vineam de egypto transtulisti: eiecisti gentes et plantasti eam.
Dux itinere fecisti in conspectu eius: plantasti radices eius et implenit terram.
Operuit montes umbra eius: et arbusta eius cedros dei.
Extendit palmites suos usque ad mare: et usque ad flumen propagines eius.
Ut quid destruxisti maceriam eius: et uindemiant eam omnes qui pertranseunt uiam.
Exterminauit eam aper de silua: et singularis ferus deuastauit eam.
Deus uirtutum conuertere: respice de celo et uide et uisita uineam istam.
Et perfice eam quam plantauit dextera tua: et super filium hominis quem confirmasti tibi.
Incensa igni et suffossa: ab increpatione uultus tui perdent.
Fiat manus tua super uirum dextere tue: et super filium hominis quem confirmasti tibi.
Et non discedimus a te: uiuificabis nos et nomen tuum inuocabimus.
Domine deus uirtutum conuerte nos: et ostende faciem tuam et salui erimus.

Psalm. lxxx.

Exultate deo adiutori nostro: iubilate deo iacob.
Sumite psalmum et date tympanum: psalterium iocundum cum cithara.
Buccinate in neomenia tuba: in insigni die solemnitatis uestre.
Quia precepta israel sunt: et iudicia deo iacob.
Testimonium in ioseph posuit illud: in exitu suo de terra egypti.
Linguam quam non nouerat audiuit: separauit humerum eius ab onere.
Manus eius in cophino seruierunt: in tribulatione inuocasti me et liberaui te.
Exaudiui te in abscondito tempestatis: probaui te apud aquam contradictionis.
Audi populus meus et contestabor te: israel si audieris me.
Non erit in te deus recens: neque adorabis deum alienum.
Ego enim sum dominus deus tuus: qui eduxi te de terra egypti.
Dilata os tuum et adimplebo illud: et non audiuit populus meus uocem meam et israel non intendit mihi.
Et dimisi eos secundum desideria cordis eorum: ibunt in adinuentionibus suis.
Si populus meus audisset me: israel in uijs meis ambulasset.
Paulominus inimicos eorum humiliassem: et super tribulantes eos misissem manum meam.
Inimici domini mentiti sunt ei: et erit tempus eorum in seculum.
Et cibauit eos ex adipe frumenti: et de petra mel saturauit eos.

Psalm. lxxxi.

Deus stetit in synagoga deorum: in medio autem deos discernit.
Vsquequo iudicatis iniquitatem: et facies peccatorum sumitis.
Iudicate egenum et pupillum: humilem et pauperem iustificate.
Eripite pauperem et egenum: de manu peccatoris liberate.
Nescierunt neque intellexerunt in tenebris ambulant: mouebuntur omnia fundamenta terre.
Ego dixi dij estis: et filij excelsi omnes.
Vos autem sicut homines moriemini: et sicut unus de principibus cadetis.
Exurge deus iudica terram: quoniam tu hereditabis in omnibus gentibus.

Psalm. lxxxii.

Deus quis similis erit tibi: ne taceas neque compescaris deus.
Quoniam ecce inimici tui sonuerunt: et qui te oderunt extulerunt caput.
Super populum tuum malignauerunt consilium: et cogitauerunt aduersus sanctos tuos.
Dixerunt uenite et disperdamus eos: ne sit populus et non memoretur nomen israel amplius.
Quoniam cogitauerunt unanimiter: simul contra te testamentum disposuerunt.
Tabernacula idumeorum et ismaelite: moab et agareni.
Gebal et ammon et amalech: alienigene cum habitantibus tyrum.
Etenim assur uenit cum illis: factus est brachium filijs loth.
Fac illis sicut madian et sisare: sicut iabin in torrente cison.
Disperierunt in endor: facti sunt ut stercus terre.
Pone principes eorum sicut oreb et zeb: et sicut zebee et salmana omnes principes eorum.
Qui dixerunt hereditate possideamus: nobis speluncas dei.
Deus meus ponam illos ut rotam: et sicut stipulam ante faciem uenti.
Sicut ignis qui combussit siluam: et sicut flamma comburens montes.
Ita persequeris illos in tempestate tua: et in ira tua conturbabis eos.
Impple facies eorum ignominia: et quærent nomen tuum domine.
Confundantur et conturbentur in seculum seculi: et erubescant et pereant.
Et cognoscant quia nomen tibi dominus: tu solus altissimus in omni terra.

Psalm. lxxxiii.

Quam dilecta tabernacula tua: domine uirtutum.
Concupiscit et deficit anima mea in atria domini: cor meum et caro mea exultauerunt in deum uiuum.
Etenim passer inuenit sibi domum: et turtur nidum sibi ubi reponat pullos suos.
Altaria tua domine uirtutum: rex meus et deus meus.
Beati qui habitant in domo tua domine: in seculum seculi laudabunt te.
Beatus uir cuius est auxilium abs te: ascensiones in corde suo disposuit.
In conualle lacrimarum in loco quem posuit: etenim benedictionem dabit legislator.
Ibunt de uirtute in uirtutem: uidebitur deus deorum in sion.
Domine deus uirtutum exaudi orationem meam: auribus percipe deus iacob.
Protector noster aspice deus: et respice in faciem christi tui.
Quia melior est dies una in atriis tuis: super milia.
Elegi abiectus esse in domo dei mei: magis quam habitare in tabernaculis peccatorum.
Quia misericordiam et ueritatem diligit deus: gratiam et gloriam dabit dominus.
Non priuabit bonis eos qui ambulant in innocentia: domine deus uirtutum beatus homo qui sperat in te.

Psalm. lxxxiiii.

Benedixisti domine terram tuam: auertisti captiuitatem iacob.
Remisisti iniquitatem plebi tue: operuisti omnia peccata eorum.
Mitigasti omnem iram tuam: auertisti ab ira indignationis tue.
Conuerte nos deus salutaris noster: et auerte iram tuam a nobis.
Numquid in eternum irasceris nobis: aut extendes iram tuam a generatione et progenie.
Deus tu conuersus uiuificabis nos: et plebs tua letabitur in te.
Ostende nobis domine misericordiam tuam: et salutare tuum da nobis.
Audiam quid loquatur in me dominus deus: quoniam loquetur pacem super plebem suam et super sanctos suos.
Et super eos qui conuertunt ad eum cor suum: uerumtamen prope timentes eum salutare ipsius.
Vt habitet gloria in terra nostra: misericordia et ueritas obuiauerunt sibi.
Iustitia et pax osculate sunt: ueritas de terra orta est.
Et iustitia de celo prospexit: etenim dominus dabit benignitatem.
Et terra nostra dabit fructum suum: iustitia ante eum ponet.
Et ponet in uia gressus suos: beati qui habitant in domo tua domine.
In seculum seculi laudabunt te.

Psalm. lxxxv.

Inclina domine aurem tuam et exaudi me: quia egenus et pauper sum ego.
Custodi animam meam quia sanctus sum: saluum fac seruum tuum deus meus sperantem in te.
Miserere mei domine quoniam ad te clamaui tota die: lætifica animam serui tui quia ad te domine animam meam leuaui.
Quia tu domine suauis et mitis: et multe misericordie omnibus inuocantibus te.
Auribus percipe domine orationem meam: et intende uocem deprecationis mee.
In die tribulationis mee clamaui ad te: quia exaudisti me domine.
Non est similis tui in diis domine: et non est secundum opera tua.
Omnes gentes quascunque fecisti uenient: et adorabunt coram te domine et glorificabunt nomen tuum.
Quia magnificatus es tu: et faciens mirabilia tu es deus solus.
Deduc me domine in uia tua: et ingrediar in ueritate tua.
Lætetur cor meum ut timeat nomen tuum: confitebor tibi domine deus meus in toto corde meo.
Et glorificabo nomen tuum in eternum: quia misericordia tua magna est super me.
Et eripuisti animam meam ex inferno inferiori: deus iniqui insurrexerunt super me.
Et congregatio potentium quesierunt animam meam: et non proposuerunt te in conspectu suo.
Et tu domine deus miserator et misericors: patiens et multe misericordie et uerax.
Respice in me et miserere mei: da imperium tuum puero tuo et saluum fac filium ancille tue.
Fac mecum signum in bonum: ut uideant qui oderunt me et confundantur quoniam tu domine adiuuisti me et consolatus es me.

Psalm. lxxxvi.

Fundamenta eius in montibus sanctis: diligit dominus portas sion super omnia tabernacula iacob.
Gloriosa dicta sunt de te: ciuitas dei.
Memor ero rahab et babilonis: scientium me.
Ecce alienigene et tyrus et populus ethiopum: hi fuerunt illic.
Numquid sion dicet homo et homo natus est in ea: et ipse fundauit eam altissimus.
Dominus narrabit in scripturis populorum et principum: horum qui fuerunt in ea.
Sicut lætantium omnium habitatio est in te: principium.

Psalm. lxxxvii.

Domine deus salutis mee: in die clamaui et nocte coram te.
Intret in conspectu tuo oratio mea: inclina aurem tuam ad precem meam.
Quia repleta est malis anima mea: et uita mea infernum appropiauit.
Estimatus sum cum descendentibus in lacum: factus sum sicut homo sine adiutorio inter mortuos liber.
Sicut uulnerati dormientes in sepulchris quorum non es memor amplius: et ipsi de manu tua repulsi sunt.
Posuerunt me in lacu inferiori: in tenebrosis et in umbra mortis.
Super me confirmatus est furor tuus: et omnes fluctus tuos induxisti super me.
Longe fecisti notos meos a me: posuerunt me abominationem sibi.
Traditus sum et non egrediebar: oculi mei languerunt prae inopia.
Clamaui ad te domine tota die: expandi ad te manus meas.
Numquid mortuis facies mirabilia: aut medici suscitabunt et confitebuntur tibi.
Numquid narrabit aliquis in sepulchro misericordiam tuam: et ueritatem tuam in perditione.
Numquid cognoscentur in tenebris mirabilia tua: et iustitia tua in terra obliuionis.
Et ego ad te domine clamaui: et mane oratio mea preueniet te.
Vt quid domine repellis orationem meam: auertis faciem tuam a me.
Inops sum ego et in laboribus a iuuentute mea: exaltatus autem humiliatus sum et conturbatus.
In me transierunt ire tue: et terrores tui conturbauerunt me.
Circumdederunt me sicut aqua tota die: circuierunt me simul.
Elongasti a me amicum et proximum: et notos meos a miseria.

Psalm. lxxxviii.

Misericordias domini in eternum cantabo: in generationem et generationem.
Annunciabo ueritatem tuam in ore meo: quoniam dixisti in seculum misericordia edificabitur in celis.
Preparabitur ueritas tua in eis: disposui testamentum electis meis.
Iuraui dauid seruo meo: usque in seculum seculi preparabo semen tuum.
Et edificabo in generationem et generationem sedem tuam: confitebuntur celi mirabilia tua domine.
Etenim ueritatem tuam in ecclesia sanctorum: quoniam quis in nubibus equabitur domino.
Similis erit deo in filijs dei: deus glorificatus in consilio sanctorum.
Magnus et horribilis super omnes qui in circuitu eius sunt: domine deus uirtutum quis similis tibi.
Potens es domine et ueritas tua in circuitu tuo: tu dominaris potestati maris.
Motum autem fluctuum eius tu mitigas: tu humiliasti sicut uulneratum superbum.
In brachio uirtutis tue dispersisti inimicos tuos: tui sunt celi et tua est terra.
Orbem terre et plenitudinem eius tu fundasti: aquilonem et mare tu creasti.
Thabor et hermon in nomine tuo exultabunt: tua est cum brachio potentia.
Firmetur manus tua et exaltetur dextera tua: iustitia et iudicium preparatio sedis tue.
Misericordia et ueritas precedent faciem tuam: beatus populus qui scit iubilationem.
Domine in lumine uultus tui ambulabunt: et in nomine tuo exultabunt tota die.
Et in iustitia tua exaltabuntur: quoniam gloria uirtutis eorum tu es.
Et in beneplacito tuo exaltabitur cornu nostrum: quia domini est assumptio nostra.
Et sancti israel regis nostri: tunc locutus es in uisione sanctis tuis.
Et dixisti posui adiutorium in potente: exaltaui electum de plebe mea.
Inueni dauid seruum meum: oleo sancto meo unxi eum.
Manus enim mea auxiliabitur ei: et brachium meum confortabit eum.
Nichil proficiet inimicus in eo: et filius iniquitatis non apponet nocere ei.
Et concidam a facie ipsius inimicos eius: et odientes eum in fugam conuertam.
Et ueritas mea et misericordia mea cum ipso: et in nomine meo exaltabitur cornu eius.
Et ponam in mari manum eius: et in fluminibus dexteram eius.
Ipse inuocabit me pater meus es tu: deus meus et susceptor salutis mee.
Et ego primogenitum ponam illum: excelsum prae regibus terre.
In eternum seruabo illi misericordiam meam: et testamentum meum fidele ipsi.
Et ponam in seculum seculi semen eius: et thronum eius sicut dies celi.
Si autem dereliquerint filij eius legem meam: et in iudicijs meis non ambulauerint.
Si iustificationes meas profanauerint: et mandata mea non custodierint.
Visitabo in uirga iniquitates eorum: et in uerberibus peccata eorum.
Misericordiam autem meam non dispergam ab eo: neque nocebo in ueritate mea.
Neque profanabo testamentum meum: et que procedunt de labijs meis non faciam irrita.
Semel iuraui in sancto meo: si dauid mentiar.
Semen eius in eternum manebit: et thronus eius sicut sol in conspectu meo.
Et sicut luna perfecta in eternum: et testis in celo fidelis.
Tu autem repulisti et despexisti: distulisti christum tuum.
Euacuasti testamentum seruo tuo: polluisti in terra sanctificium eius.
Destruxisti omnes sepes eius: posuisti firmamentum eius formidinem.
Diripuerunt eum omnes qui transeunt uiam: factus est opprobrium uicinis suis.
Exaltasti dextram deprimentium eum: letificasti omnes inimicos eius.
Auertisti auxilium gladij eius: et non es auxiliatus ei in bello.
Destruxisti eum ab emundatione: et sedem eius in terram collisisti.
Minorasti dies temporis eius: perfudisti eum confusione.
Vsquequo domine auertis in finem: accendetur sicut ignis ira tua.
Memorare quam mihi substantiæ: numquid enim uane constituisti omnes filios hominum.
Quis est homo qui uiuit et non uidebit mortem: eruet animam suam de manu inferi.
Vbi sunt misericordie tue antique domine: sicut iurasti dauid in ueritate tua.
Memor esto domine obprobrij seruorum tuorum: quod continui in sinu meo multarum gentium.
Obprobrium hoc inimici tui domine: obprobrium commutationis christi tui.
Benedictus dominus in eternum: fiat fiat.

Psalm. lxxxix.

Domine refugium factus es nobis: a generatione et generationem.
Antequam montes fierent aut formaretur terra et orbis: a seculo et usque in seculum tu es deus.
Ne auertas hominem in humilitatem: et dixisti conuertimini filij hominum.
Quoniam mille anni ante oculos tuos: tanquam dies hesterna que pertransijt.
Et custodia in nocte: quibus nichil eis succedet mane sicut herba transeat.
Mane floreat et transeat: uespere decidat indurescat et arescat.
Quoniam defecimus in ira tua: et in furore tuo turbati sumus.
Posuisti iniquitates nostras in conspectu tuo: seculum nostrum in illuminatione uultus tui.
Quoniam omnes dies nostri transierunt: et in ira tua defecimus.
Anni nostri sicut aranea meditabuntur: dies annorum nostrorum in ipsis septuaginta anni.
Si autem in potentatibus octoginta anni: et amplius eorum labor et dolor.
Quoniam supervenit mansuetudo: et corripiemur.
Quis nouit potestatem ire tue: et prae timore tuo iram tuam dinumerare.
Dextram tuam sic notam fac: et eruditos corde in sapientia.
Conuertere domine usquequo: et deprecabilis esto super seruos tuos.
Repleti sumus mane misericordia tua: exultauimus et delectati sumus.
Pro diebus quibus nos humiliasti: annis quibus uidimus mala.
Respice in seruos tuos et in opera tua: et dirige filios eorum.
Et sit splendor dei nostri super nos: et opera manuum nostrarum dirige super nos.
Et opus manuum nostrarum dirige: qui habitat in adiutorio altissimi.
In protectione dei celi commorabitur: dicet domino susceptor meus es tu.
Et refugium meum deus meus: sperabo in eum.
Quoniam ipse liberauit me de laqueo uenantium: et a uerbo aspero.
Scapulis suis obumbrabit tibi: et sub pennis eius sperabis.
Scuto circumdabit te ueritas eius: non timebis a timore nocturno.
A sagitta uolante in die: a negotio perambulante in tenebris.
Ab incursu et demonio meridiano: cadent a latere tuo mille et decem milia a dextris tuis.
Ad te autem non appropiabit: uerumtamen oculis tuis considerabis.
Et retributionem peccatorum uidebis: quoniam tu es domine spes mea.
Altissimum posuisti refugium tuum: non accedet ad te malum.
Et flagellum non appropiabit tabernaculo tuo: quia angelis suis mandauit de te.
Vt custodiant te in omnibus uijs tuis: in manibus portabunt te.
Ne forte offendas ad lapidem pedem tuum: super aspidem et basiliscum ambulabis.
Et conculcabis leonem et draconem: quoniam in me sperauit liberabo eum.
Protegam eum quoniam cognouit nomen meum: clamabit ad me et ego exaudiam eum.
Cum ipso sum in tribulatione eripiam eum: et glorificabo eum.
Longitudine dierum adimplebo eum: et ostendam illi salutare meum.

Psalm. xc.

Bonum est confiteri domino: et psallere nomini tuo altissime.
Ad annunciandum mane misericordiam tuam: et ueritatem tuam per noctem.
In decacordo psalterio cum cantico: in cithara.
Quia delectasti me domine in factura tua: et in operibus manuum tuarum exultabo.
Quam magnificata sunt opera tua domine: nimis profunde facte sunt cogitationes tue.
Vir insipiens non cognoscet: et stultus non intelleget hec.
Cum exorti fuerint peccatores sicut fenum: et apparuerint omnes qui operantur iniquitatem.
Vt intereant in seculum seculi: tu autem altissimus in eternum domine.
Quoniam ecce inimici tui domine: quoniam ecce inimici tui peribunt et dispergentur omnes qui operantur iniquitatem.
Et exaltabitur sicut unicornis cornu meum: et senectus mea in misericordia uberi.
Et despexit oculus meus inimicos meos: et in insurgentibus in me malignantibus audiet auris mea.
Iustus ut palma florebit: sicut cedrus libani multiplicabitur.
Plantati in domo domini: in atriis domus dei nostri.
Adhuc multiplicabuntur in senectute uberi: et bene patientes erunt.
Vt annunciem quoniam rectus dominus deus meus: et non est iniquitas in eo.

Psalm. xci.

Dominus regnauit decorem: indutus est dominus fortitudinem et precinxit se.
Etenim firmauit orbem terre: qui non commouebitur.
Parata sedes tua ex tunc: a seculo tu es.
Eleuauerunt flumina domine: eleuauerunt flumina uocem suam.
Eleuauerunt flumina fluctus suos: a uocibus aquarum multarum.
Mirabiles elationes maris: mirabilis in altis dominus.
Testimonia tua credibilia facta sunt nimis: domum tuam decet sanctitudo domine in longitudinem dierum.

Psalm. xcii.

Deus ultionum dominus: deus ultionum libere egit.
Exaltare qui iudicas terram: redde retributionem superbis.
Vsquequo peccatores domine: quousque peccatores gloriabuntur.
Effabuntur et loquentur iniquitatem: loquentur omnes qui operantur iniquitatem.
Populum tuum domine humiliauerunt: et hereditatem tuam uexauerunt.
Viduam et aduenam interfecerunt: et pupillos occiderunt.
Et dixerunt non uidebit dominus: neque intelleget deus iacob.
Intelligite qui insipientes estis in populo: et stulti aliquando sapite.
Qui plantauit aurem non audiet: aut qui finxit oculum non considerat.
Qui corripit gentes non arguet: qui docet hominem scientiam.
Dominus scit cogitationes hominum: quoniam uane sunt.
Beatus homo quem tu erudieris domine: et de lege tua docueris eum.
Vt mitiges ei a diebus malis: donec fodiatur peccatori fouea.
Quoniam non repellet dominus plebem suam: et hereditatem suam non derelinquet.
Quoadusque iustitia conuertatur in iudicium: et qui iuxta illam omnes qui recto sunt corde.
Quis consurget mihi aduersus malignantes: aut quis stabit mecum aduersus operantes iniquitatem.
Nisi quia dominus adiutor meus fuit: paulominus habitasset in inferno anima mea.
Si dicebam motus est pes meus: misericordia tua domine adiuuabit me.
Secundum multitudinem dolorum meorum in corde meo: consolationes tue letificauerunt animam meam.
Numquid adicit ad te sedes iniquitatis: que fingit laborem in precepto.
Captabunt in animam iusti: et sanguinem innocentem condemnabunt.
Et factus est dominus refugium meum: et deus meus adiutor spei mee.
Et reddet illis iniquitatem ipsorum: et in malitia eorum disperdet eos.
Disperdet eos dominus deus noster.

Psalm. xciii.

Venite exultemus domino: iubilemus deo salutari nostro.
Preoccupemus faciem eius in confessione: et in psalmis iubilemus ei.
Quoniam deus magnus dominus: et rex magnus super omnem terram.
Quia in manu eius sunt omnes fines terre: et altitudines montium ipse conspicit.
Quoniam ipsius est mare et ipse fecit illud: et aridam fundauerunt manus eius.
Venite adoremus et procidamus ante deum: ploremus coram domino qui fecit nos.
Quia ipse est dominus deus noster: nos autem populus eius et oues pascue eius.
Hodie si uocem eius audieritis: nolite obdurare corda uestra.
Sicut in exacerbatione secundum diem temptationis in deserto: ubi temptauerunt patres uestri ubi probauerunt me.
Et uiderunt opera mea: quadraginta annis proximus fui generationi huic.
Et dixi semper hi errant corde: ipsi autem non cognouerunt uias meas.
Quibus iuraui in ira mea: si introibunt in requiem meam.

Psalm. xciiii.

Cantate domino canticum nouum: cantate domino omnis terra.
Cantate domino et benedicite nomini eius: annunciate de die in diem salutare eius.
Narrate inter gentes gloriam eius: in omnibus populis mirabilia eius.
Quoniam magnus dominus et laudabilis nimis: terribilis est super omnes deos.
Quoniam omnes dij gentium demonia: dominus autem celos fecit.
Confessio et pulchritudo in conspectu eius: sanctimonia et magnificentia in sanctificatione eius.
Afferte domino patrie gentium: afferte domino gloriam et honorem.
Afferte domino gloriam nomini eius: tollite hostias et introite in atria eius.
Adorate dominum in aula sancta eius: commoueatur a facie eius omnis terra.
Dicite in gentibus quia dominus regnauit: etenim corrigit orbem qui non commouebitur.
Iudicabit populos in equitate: letentur celi et exultet terra.
Commoueatur mare et plenitudo eius: gaudebunt campi et omnia que in eis sunt.
Tunc exultabunt omnia ligna siluarum: a facie domini quia uenit.
Quoniam uenit iudicare terram: iudicabit orbem terre in iustitia et populos in ueritate sua.

Psalm. xciiii.

Dominus regnauit exultet terra: letentur insule multe.
Nubes et caligo in circuitu eius: iustitia et iudicium correctio sedis eius.
Ignis ante ipsum precedet: et inflammabit in circuitu inimicos eius.
Illuxerunt coruscationes eius orbi terre: uidit et commota est terra.
Montes sicut cera fluxerunt a facie domini: a facie domini omnis terre.
Annunciauerunt celi iustitiam eius: et uiderunt omnes populi gloriam eius.
Confundantur omnes qui adorant sculptilia: et qui gloriantur in simulacris suis.
Adorate eum omnes angeli eius: audiuit et letata est sion.
Et exultauerunt filie iudee: propter iudicia tua domine.
Quoniam tu dominus altissimus super omnem terram: nimis exaltatus es super omnes deos.
Qui diligitis dominum odite malum: custodit dominus animas sanctorum suorum.
De manu peccatoris liberabit eos: lux orta est iusto.
Et rectis corde letitia: confitemini domino memoria sanctificationis eius.

Psalm. xcv.

Cantate domino canticum nouum: quia mirabilia fecit dominus.
Salutare fecit dominus in conspectu gentium: reuelauit iustitiam suam.
Recordatus misericordie sue: et ueritatis sue domui israel.
Viderunt omnes termini terre: salutare dei nostri.
Iubilate deo omnis terra: cantate et exultate et psallite.
Psallite domino in cithara: in cithara et uoce psalmi.
In tubis ductilibus et uoce tube: corne iubilate in conspectu regis domini.
Moueatur mare et plenitudo eius: orbis terrarum et qui habitant in eo.
Flumina plaudent manu: simul montes exultabunt.
A conspectu domini quia uenit: iudicare terram.
Iudicabit orbem terre in iustitia: et populos in equitate.

Psalm. xcvi.

Dominus regnauit exultet terra: letentur insule multe.
Nubes et caligo in circuitu eius: iustitia et iudicium correctio sedis eius.
Ignis ante ipsum precedet: et inflammabit in circuitu inimicos eius.
Illuxerunt coruscationes eius orbi terre: uidit et commota est terra.
Montes sicut cera fluxerunt a facie domini: a facie domini omnis terre.
Annunciauerunt celi iustitiam eius: et uiderunt omnes populi gloriam eius.
Confundantur omnes qui adorant sculptilia: et qui gloriantur in simulacris suis.
Adorate eum omnes angeli eius: audiuit et letata est sion.
Et exultauerunt filie iudee: propter iudicia tua domine.
Quoniam tu dominus altissimus super omnem terram: nimis exaltatus es super omnes deos.
Qui diligitis dominum odite malum: custodit dominus animas sanctorum suorum.
De manu peccatoris liberabit eos: lux orta est iusto.
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Psalm. xcvii.

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Recordatus misericordie sue: et ueritatis sue domui israel.
Viderunt omnes termini terre

haue cryed to the all ꝯ day: engladde the soule of thy seruaunt, for because, o lorde, I haue lyfte vp my soule vnto the.

And thou lorde god arte a mynyster of mercye: and arte mercyfull, pytyfull, patyent, and of moche mercy, and also trwe.

Loke vpon me, and haue mercy on me: gyue thyn empere to thy chylde, & make safe the seruaunt of thyn hande mayde.

Make me a sygne in goodnes, that they that haue hated me may se me, and be confounded: for thou good lorde haste holpē me, and haste conforted me.

O lorde god of my healthe. I haue cryed to the in the day, and in the nyght before the.

Let my prayer entre in to thy syght: inclyne thyn eare vnto my prayer.

O lord where be thyn olde mercies: lyke as ꝯ hast swore to Dauid in the truthe.

O lorde haue in mynde the oppробrie of thy seruaunt, whiche I haue conteyned in my bosome of many people.

Turne agayne lorde yet hytherto: and bouchsaufe that thy seruaunte myghte pray to the.

And let the glory of the lorde our god be vpon vs, and vpon the worke of our hands directe vs, and directe the workes of our handes.

O lorde heare my prayer: and let my cry come vnto the.

Turne not awaye thy face from me: in what day soeuer I am troubled: inclyne thyn eare vnto me.

In what daye soeuer I shall call vpon the: here me with spede.

ad te clamaui tota die letifica animam serui tui: quoniā ad te domine animā meā leuaui.

Tu dñe dē miserator & misericors patiēs et multe mie et verax.

Respice in me et miserere mei: da imperium puero tuo et saluum fac filium ancille tue.

Fac mecū signū in bonū vt videant q̄ oderūt me & cōfundantur: quia tu domine adiuuisti me et consolatus es me.

Domine deus saluatis mee in die clamaui ad te: & nocte coram te.

Intret oro mea in cōspectu tuo: inclina aurē tuā ad precem meam.

Vbi sunt misericordie tue antique domine: sicut iurasti Dauid in veritate tua.

Memor esto dñe oppробrii seruorū tuorū: q̄ sustinui in sinu meo multarum gentium.

Conuertere dñe & quo & exprecabilis esto super seruos tuos.

Et sit splēdor domini dei nostri super nos: et opera manuum nostrarum dirige super nos: & opus manuum nostrarum dirige.

Domine exaudi oratiōnē meam: et clamor meus ad te veniat.

Non auertas faciē tuā a me: in quacūq; die tribulor inclina ad me aurem tuam.

In quacunq; die inuocauero te: velociter exaudi me.

And

Ne eduças me in di midio dieꝝ meoꝝ i gñatiõe ꝙ ghatiõꝫ ãni tui

Et tu dñe fac mecum ꝓpter nomẽ tuũ: qñ suauis est mia tua.

Dñe libera me q̃ ege nꝰ ꝙ paup sũ ego: ꝙ cor meũ cõturbatũ ẽ intra me

Sicut umbra cũ declinãt ablatꝰ sum: ꝙ excuss sũ sum sicut locusta.

Adiuua me dñe deus meꝰ: ꝙ salua me ꝓpter misericordiam tuam.

Neretribue seruo tuo ut uiuifica me: et custodiam sermones tuos.

Reuela oculos meos et considerabo: mirabilia de lege tua.

Incola ego sum i terra: non abscõdas a me mandata tua.

Cõcupiuit aia mea desiderare: iustificatiões tuas in omni tempore.

Increpasti superbos sedicti, qui declinant a mandatis tuis.

Auer a me opprobriũ ꝙ cteptũ: q̃ testimonia tua exquisiui.

Etei sedẽt ꝓncipes: ꝙ aduersus me loq̃bant.

Uam iustificatis amone a me: et de lege tua miserere mei.

Uiã ueritatis elegi: iudicia tua nõ sui obliꝰ.

Deduc me in semita mandatoꝝ tuoꝝ: q̃ ipsam uolui.

Inclina cor meũ in testimonia tua: et non in auariciam.

Auerte oculos meos ne uideant uanitatem: in uia tua uiuifica me.

And leade me not forthe in the myddest of my dayes, from generacyon in to the generacyon of thy yere.

And thou lorde do good vnto me for thy names sake, for thy mercy is swete.

O lorde deliuer me, for I am nedye and poore: and my herte is troubled wtin me

I am vanyshed awaye lyke a shadowe, whan it declyneth: and I am crushed to: gether lyke a Locuste.

Helpe me, o lorde my god, and saue me for thy mercye.

Rewarde thy seruaunt, quicken me: and obserue thy wordes.

Open myn yes, and I shal consydre the meruayles of thy lawe.

I am but a straunger in the earthe: hyde not thy commaundementes from me.

My soule hath always desyred to knowe thy ryghtuousnes.

Thou haste blamed the proude: they be cursed that declyne from thy commaun: dementes.

Take awaye from me rebuke ꝙ contem: pte: for I haue sought after thy lawes.

For princes haue sytten and spoken a: gaynst me.

The way of iniquitie remeue from me: and of thy lawe haue mercy on me.

I haue chosen the way of trouth: I haue not forgotten thy iudgementes.

Leade me in to the pathe of thy cõmaũ: dementes: for that is it that I wolde.

Inclyne my herte vnto thy lawes: and not to couetyse.

Turne awaye myn yes that they se not vanyte: and quycken me in thy way.

Make

Make sure thy seruaunt in thy worde, in the fear of the.

Teache me goodnes, lernynge, and scie: ce: for I haue beleued thy commaunde: mentes.

Thou art good, & in thy goodnes teache me thy iustifications.

Let thy mercy be that it may erhort me accordyng to thy promyse to thy seruaut

Let thy mercyes come to me: and I shal lyue, for thy lawe is my medication.

Let my herte be immaculate in thy iusti fications, that I be not confounded.

O lorde I am brought lowe on all ptes quycken me accordynge to thy worde.

O lorde let the volutary thynges of my mouth be acceptable vnto the: & teache me thy iudgementes.

My soule is euer in my handes: and I haue not forgotten thy lawe.

Take me accordynge to thy promyse, & I shall lyue: and thou shalte not cofoun de me, otherwyse than I loked for.

Helpe me, and I shalbe safe: and I shall be occupyed in thy medicacions.

Do to thy seruaunte, accordyng to thy mercy: and teache me thy iustificatiõs.

I am thy seruaunt, gyue me vnderstan: dynge, that I may knowe thy wyll.

Loke vpon me, and haue mercye vpon me, accordyng to the iudgementes of the that loue thy name.

Directe my steppes accordynge to thy promyse: and no iniquitie shal ouercome me.

Bleese me from the iniuries of men: that I may kepe thy commaundementes.

Statue seruo tuo elo quiũ tuũ in timore tuo

Bonitatẽ, disciplinã, et scientiã doce me: qz mandatis tuis credidi

Bonus es tu, & in bo nitate tua doce me iu stificationes tuas

Fiat mia tuadi echor tetur me: secundũ elo quium tuum seruo tuo

Veniãt michi misera tiões tue & viuã: qz lex tua meditatio mea est.

Fiat cor meũ imaculo tũ in iustificationibus tuis, vt non cõfundar.

Humiliatus sum vsq quaq dñe: viuifica me secundum verbũ tuum

Voluntaria oris mei beneplacita fac dñe, et iudicia tua doce me.

Anima mea in manib⁹ meis semper: & legem tuam non sum oblitus.

Circũdederunt me peccatores: & legem tuam non sum oblitus.

Circũspice me secũdum eloquium tuum & viuã et non cõfundas me ab exspectatione mea.

Animaduerti cogitatiões iniquas odio habui: legem tuam dilexi.

Adiutor meus & susceptor meus es tu: & in verbum tuum supersperaui.

Declinate a me maligni: & scrutabor mandata dei mei.

Suscipe me secundum eloquium tuum & viuam: & non confundas me ab exspectatione mea.

Adiuua me & saluus ero: & meditabor in iustificationib⁹ tuis semp.

Spreuisti omnes discedentes a iudiciis tuis: quia iniusta cogitatio eorum.

Prevaricantes existimaui omnes peccatores terre: ideo dilexi testimonia tua.

Confige timore tuo carnes meas: a iudiciis enim tuis timui.

Feci iudicium & iustitiam: non tradas me calumniantibus meis.

Suscipe seruum tuum in bonum: non calumnientur me superbi.

Oculi mei defecerunt in salutare tuum: & in eloquium iustitie tue.

Fac cũ seruo tuo sc̃dm misericordiam tuam: & iustificationes tuas doce me.

Seruus tuus sum ego da michi intellectum: vt sciam testimonia tua.

Tempus faciendi dñe: dissipauerunt legem tuam.

Ideo dilexi mandata tua super aurum & topazion.

Ideo ad omnia mandata tua dirigebar: omnem viam iniquam odio habui.

Mirabilia testimonia tua: ideo scrutata est ea anima mea.

Declaratio sermonum tuorum illuminat: & intellectum dat parvulis.

Os meum aperui & attraxi spiritum: quia mandata tua desiderabam.

Aspice in me & miserere mei: secundum iudicium diligentium nomen tuum.

Gressus meos dirige secundum eloquium tuum: et non dominetur mei omnis iniustitia.

Redime me a calum: nijs hominum: vt custo diam mandata tua.

Facie tuã illumina
super seruum tuum: doce
me iustificatiões tuas
Viæ humilitatẽ meã
& eripe me: quia legem
tuam non sum oblitus.
Iudica iudiciũ meũ
& redime me, ppter elo-
quiũ tuũ vivifica me.
Appropinquet depre
catio mea i cõspectu tuo
dñe: iuxta eloquiũ tuũ
da mihi intellectum.
Intret postulatio mea
in cõspectu tuo: secundũ
eloquiũ tuũ eripe me.
Eructabũt labia mea
hymnũ: cũ docueris me
iustificationes tuas.
Annunciabit lingua
mea eloquiũ tuũ: quia
oia mãdata tua equa.
Fiat manus tua vt sal
num me faciat: quũ mã
data tua elegi.
Concupiui salutare tu
um domine: et lex tua
meditatio mea est.
Viuet aia mea & lau-
dabit te: & iudicia tua
adiuuabunt me.
Erraui sicut ouis que
perijt: quere seruũ tuũ
domine: quia mandata
tua non sum oblitus.
Miserere nobis dñe mi
serere nobis: qz multũ
repleti sumꝰ cõtẽtione.
Benefac domine bo-
nis & rectis corde.
Conuerte dñe captiui-
tatem nostram: sicut
torrens in austro.
Qui seminant in lacrimis
in exultatione metent.
Euntes ibant & flebant
mittentes semina sua.
Venientes autẽ venient
cum exultatione portãtes
manipulos suos.

Lyghten thy face vpon thy seruaunte,
teache me thy iustifications.
Beholde my humilitie, and delyuer me:
for I haue not forgotten thy lawe.
Iudge my iudgement and redeme me:
quycken me for thy promyse.
O lorde let my prayer approche nere in
thy syghte: delyuer me accordynge to thy
promyse.
Let my prayer entre in to thy syght:
delyuer me, accordynge to thy promyse.
My lyppes shal powre forthe thy pray-
se whan thou hast taught me thy iustifi-
cations.
My tongue shall shewe forthe thy word:
for all thy commaundrementes is
equitie.
Let thy hande be redy to helpe me: for
bicause I haue chosen thy commaunde
mentes.
O lorde I haue desyred thy helthe, and
thy lawe is my meditation.
My soule shall lyue, and shal prayse the
and thy iudgementes shall helpe me.
I haue wãdered lyke a shepe, that was
lost: o lorde seke out thy seruaunt, for I
haue not forgotten thy cõmaundemẽtes.
Haue mercy on me lorde, haue mercy on
me, for we be replete full of contempte.
Good lorde do well to them that be good
and of vpright mynde.
O lorde turne away our captiuitie, as a
ryuer in the southe wynde.
They that sowe in teares shall reape in
ioye.
They went forthe and wepte, castynge
forthe their seede.
But they shall come ageyne with ioye,
bringynge their sheues with them.

In

In what daye soeuer I shall call vpō ꝯ, here thou me, thou shalte encrease ſtrēg-the in my soule.

O lorde set a keper ouer my mouthe: & a doze ouer my lyppes.

Decline not myn herte in to wozdes of malyce, to make excuses in synne.

Intende to my prayer: foz I am humbled very mochē.

Delyuer me from them that persecute me foz they haue preuayled agaynſt me.

Bynge my soule fozthe of pryson, that it may confesse thy name.

O lorde here my prayer, receyue my requeste in to thyne eares, heare me in thy ryghtuousnes.

And thou shalte not entre with thy seruaunt in iudgement, foz there is none lyuynge, that can be iuſtefied in the syght of the.

Foz myne enemye hath persecuted my soule: and hath humbled my lyfe in the earthe.

He hath set me in darkenes lyke ꝯ dead men of the wozld: and my soule is greued within me, in me my herte is troubled.

I haue in mynde myn olde days, I haue thought vpon all thy wozkes: and vpon all the wozkes of thy handes I mused.

I haue caste myn handes abzode to the (o my soule) lyke the earthe without water.

Heare me quyckely good lozde, foz my spirite kayleth.

Thou shalte not tourne awaye thy face from me: and I shalbe lyke them that go downe in to a lake.

In quacunq; die inuocauero te exaudi me; multiplicabis in anima mea virtutem.

Pone dñe custodiam ori meo; ostium circūstantie labijs meis.

Non declines cor meū in verba malicie, ad excusandas excusationes in peccatis.

Intende ad deprecationem meam: quia humiliatus sum nimis.

Eripe me de persequentibus me: quoniam prevaluerunt super me.

Educ de custodia animam meam: ad confitendum nomini tuo.

Me exaudi oronem meam auribus percipe obsecrationem meam in veritate tua: exaudi me in tua iusticia.

Et non intres in iudicium cum seruo tuo; quia non iusticabitur in conspectu tuo oīs viuens.

Quia persecutus est inimicus aiam meā humiliauit in terra vitā meam

Collocauit me in obscuris sicut mortuos seculi: & anxiatus est super me spiritus meus: in me turbatū est cor meum.

Memor fui dierū antiquoꝝ meditatus sū i oibus opibus tuis: i factis manuū tuaꝝ meditabar

Expādi manus meas ad te: anima mea sicut terra sine aqua tibi.

Velociter exaudi me dñe: defecit spūs meus

Ne auertas faciē tuā a me: & ero similis descendentibus in lacum.

Notam fac michi mane misericordiam tuã: quia in te speraui.
Notam fac michi viã in qua ambulẽ: quia ad te leuaui animam meam.
Eripe me de inimicis meis dñe ad te cõfugi, doce me facere voluntatẽ tuã: quia deus meus es tu
Spiritus tuus bonus deducet me in terrã rectam: propter nomen tuum domine viuificabis me in equitate tua
Educes de tribulatione animam meam: & in misericordia tua disperdes oẽs inimicos meos
Et perdes oẽs qui tribulant aiam meã: quia ego seruus tuus sũ. Oremus.

Dona michi queso dñe deus: vt per hanc sacrosanctã psalterii celestis melodiam, aia mea lagineturDona vt leo rugiens ab infirma oue superetur.
Dona vt per tuam gratiam violentissimus spiritus a debilissima carne vincatur. Dona vt ille qui de celo cecidit hic me pugnãte subdat
Dona vt ũ potestatem eius ad tẽpus tua permissione patimur: nequaq̃ eius insatiabilib⁹ faucib⁹ sorbeamur. Fac illum tristem de humana salute: qui de offensione nostra semper exultat.
Fac me tuis semp laudib⁹ vacare: & ad tuam q̃q̃ dulcedinẽ misereri citer quemire. Qui viuis & regnas deus.
Per oia secula seculoꝝ. Amẽ

Et thy mercy be knowen to me betyme for I haue trusted in the.
Et me knowe ye way, in which I shall walke: for I haue lyfte vp my soule to the
Delyuer me lorde from myn enemyes: I haue fled vnto the, teache me to do thy wyll, for thou arte my god.
Thy good spirite shall bryng me in to the right lande: for thy name thou shalte quicken me in thy ryghtuousnes.
Thou shalte bryng my soule out of tribulacyon: and in thy mercy, thou shalte destroye all myn enemyes.
And thou shalte destroye al that trouble my soule: for I am thy seruaunt.

The prayer.

Graunte I beseche the lorde god, that by the holy melodye of this heuenly Psalter, my soule maye be refreshed. Graunte that the rorynge lyon maye be ouercome of the feble sheepe. Graunte that by thy grace, the most violent spirite may be subdued of the weyke fleshe. Graũte that he, whiche fell from heuen may be vãquyshed here thrroughe my tyghtynge. Graũte that though we abyde his tyrranny, thrrough thy sufferãce for a seasõ, that yet we be not swalowed vp wt his vnsacyable iawes. Cause hym to be sorye for mannes saluacyon, which alwaye reioyseth at our falle. Cause me alwayes to applye my selfe to thy prayenge, and at length thoyfully to come to thy blessednes. Whiche lyuest and reygnest god, worlde without ende.
So be it.

A prayer

¶ A prayer to sayne Hierome.

O God, the louer of mākynde whiche by thyn electe seruaunt and byshop sayne Hierome, hast renued i the worlde the gyfte of tōgues wherwith in tyme passed thou dydest heuēly instructe thyn apostles for the preachyng of thy gospell by thyn holy spirite: graunte that in all tongues and in all places, all men maye preache the glorye of thyn onely begotten sonne Jesu, for to confounde the tongues of false apostles, whiche conspyrynge to gether, do buyld the cursed towre of Babylon, laborynge to darken thy glorye, whylst they procure to exalte theyr owne wheras all glorye is due onely to the wō our lorde Jesu thy sonne, worlde without ende. So be it.

¶ When thou shalte receyue the sacrament.

O Mercyfull lorde I am not worthy that thou shuldest entre into my synfull house: yet not wōstādynge thou haste sayde. who that eateth my flesshe, and drynketh my bloud, he dwelleth in me, and I in hym. Wherfore lorde haue thou mercy vpon me synner, by the receyuynge of this thy body, flesshe, and bloud. And that I receyue it not to my dampnacion, but through thy mercy, to the helthe of my soule: and in the remissiō of my synnes, though thy paynfull passion. So be it.

¶ When thou hast receyued it.

¶ Oratio ad diuum Hieronymum.

AMator hūani generis dei, qui wrnū linguarū, quo quōrdam apostolos tuos ad euangelij p̄dicationē p̄ spiritum tuum sanctum celitus instruxeras, p̄ electum famulum tuum episcopum tuum Hieronymum, mundo renouasti: da vt omnibus linguis omnes vbiq; p̄dicent gloriam vnigeniti filij tui Jesu, vt confundas pseudoapostolorū linguas qui coniurati substruunt impiam turrim Babel, tuam gloriam obscurare conantes: dum suam student attollere quum vni tibi debeatur omnis gloria cum Jesu filio tuo Domino nostro, & spiritu sancto in eterna secula. Amen.

¶ In sumptione corporis Christi.

DOmine nō sum dignus vt intres sub tectum meum: sed tu wmine dixisti: Qui mā ducat meam carnem, & bibit meum sanguinē, in me mānet, & ego in eo: propitius esto michi peccatori per sumptionem corporis & sanguinis tui. Et presta vt nō ad iudicium dāpnationis illud sumā: sed intuitus preueniente in salutem, et remissionē peccatorum meorum. Amen.

¶ Post sumptionē corporis Christi.

Dene ꝓceptio corporis ⁊ sanguinis tui omnipotens deus non veniat michi ad iudicium neꝯ ad condẽpnationẽ, sed sit omnium peccatorũ meorũ optata remissio: sit ⁊ corporis pia gubernatio, et potens ad vitam ꝓsentem et eternam introductio. Amen.

¶ Sequitur oratio sancti Bernardini.

O Bone Jesu, o dulcis Jesu, O Jesu fili Marie virginis plenus misericordia ⁊ veritate. O dulcis Jesu miserere mei secundũ magnam miam tuã. O benigne Jesu te deprecor per illum sanguinem pretiosum quem ꝓ nobis peccatoribus effundere dignatus es in ara crucis, vt abijcias oẽs iniquitates meas ⁊ ne despicias humiliter te petentem, ⁊ hoc nomẽ tuũ sacratissimũ Jesũ invocãtẽ. Hoc nomẽ ie ſ nomẽ dulce est. Hoc nomen Jesus nomen salvare est. Quid enim est Jesus nisi saluator? O bone Jesu q̃ me creasti ⁊ redemisti tuo pretioso sanguine: ne permittas me dãnari quẽ tu ex nichilo creasti. O bone Jesu Christe ne ꝓdat me iniquitas mea quam fecit et creauit omnipotens bonitas tua. O bone Jesu recognosce quod tuum est in me: ⁊ absterge quod alienum est a me.

THe very true receyuynge of thy glorious body of flesshe ⁊ bloude, my soueraigne lorde omnipotent is, ꝯ I aske the not for the agayne to my dampnacion and iudgement, but that I may obteyne therby remission of my synnes: and ꝯ I may lyue in charitable lyke whyles I am here lyuyng. so that I may here after come to eternall lyfe, by thy vertue and grace. So be it.

¶ Hereafter foloweth a deuoute prayer of sayne Bernardyne.



O Bountefull Jesu, o swete Jesu, O Jesu the sonne of the pure virgin mary, full of mercye and truthe O swete Jesu, after thy greate mercye haue pite vpon me. O benigne Jesu, I praye the by the same precyous bloude, which for vs miserable synners, ꝯ vaste ȝtete to the vpon the aultrare of ꝯ croſſe, ꝯ thou vouchsauſe cleane to auoyde all my wyckednes and not to despise me, humbly this requiryng, ⁊ vpõ thy moſt holy name Jesu calling. This name iesu, is ꝯ name of helthe What is iesu, but a sauyour? O good Jesus that hast me created, and with thy precyous bloude redemed, suffre me not to be dampned: whom of nought thou hast made. O good Jesu, let not my wyckednes destroye me, that thy almyghty goodnes made and fourmed. O good Jesu reknowledge that is thyn in me: and wype cleane awaye, that cloyneth me from the

O good

O good Jesu, whan tyme of mercye is haue mercye vpon me: nor destroye me not in tyme of thy terryble iudgement. O good Jesu, if I wretched synner, for my moste greuous offences, haue by thy very iustice, deserued eternall payne: yet I appell from thy verye ryghtuousnes, and stedfastly truste in thyn ineffable mercye: so as a mylde father, and mercyfull lorde ought, take pyty vpon me. O good Jesu what profyte is in my blonde, syns that I must descende in to eternall corruption? Certeynly, they that be deade shall not magnifie the, nor lykewyse all they that go to helle. O moste mercyfull Jesu, haue mercy vpon me. O moste swete Jesu delyuer me. O moste meke Jesu, be vnto me fauourable. O Iesu, accepte me a wretched synner, in to the numbre of them that shalbe saued. O Jesu the healthe of them that beleue in the, haue mercye vpon me. O Jesu, the swete forgyuenes of all my synnes. O Jesu the sonne of the pure virgin Mary, endewe me with thy grace, wysedome, charitie, chastite, and humilitie: yea, and in all myn aduersities, stedfaste pacyens: so that I may verfytly loue the, and in the to be glorified, and haue my only delyte in the, world without ende. So be it.

O Glorious kynge, whiche amongest thy sayntes arte laudable, and neuer theles incomparable. Thou arte in vs, lorde, and thy holy name hath ben called vpon by vs. Therfore do not forsake vs lorde god, and in the daye of iudgement

O bone Jesu miserere mei dum tẽpus est misserendi: ne pdas me in tẽpore tui tremendi iudicij. O bone Iesu si me tui miser peccatoꝛ deberas tua iustitia penã eternam p pcis meis grauissimis, adhuc appello ẓ filius de tua bera iustitia ad tuã miaz ineffabilẽ vtiq; misereberis mei, vt pa⁹ pẽ & misericoꝛs dñs. O bone Jesu q̃ vtilitas in sãguine meo dũ descendero in coꝛruptionẽ eternã? Nõ em̃ mortui laudabũt te, neq; oẽs q̃ descendũt in ifernũ. O mi sericoꝛdissime Jesu miserere mei. O dulcissime Jesu libera me. O pijssime Iesu ppitiꝰ esto michi pcoꝛi. O Iesu admitte me miseꝛ pcoꝛis in nũerũ electoꝛ tuoꝛũ. O Jesu salꝰ i te sperantiũ. O Jesu salꝰ i te credẽtiũ miserere mei. O Iesu dulcis remitto oiz pcoꝛ meoꝛ. O filii virginis marie: imitandi in me gram tuam, sapientiam, charitatem, castitatẽ, ac humilitatẽ, ac eriã i oibꝰ aduersitatibus meis patiẽtiã sanctã, vt possim te yfecte diligere i ista seculo. ã.

O Rex gloriose inter sanctos tuos q̃ sẽper es laudabilis & tamẽ incomparabilis tu in nobis es dñe: & nomen sanctum tuum inuocatũ est sup nos ne derelinquas nos dñe deꝰ nr: vt in die iudicij

nos collocare digneris inter sanctos & electos tuos rex benedicte.

Oratio ad imaginem corporis Christi.

OConditor celi & terre rex regum & dominus dominantium qui me de nichilo fecisti ad imaginem & similitudinem tuam: & me de pretio tuo sanguine redemisti: quem ego peccator non sum dignus nominare, nec invocare, nec corde cogitare: te supplici ter deprecor et humiliter exoro vt clementer respicias me servum tuum nequam. Et miserere mei, qui misertus fuisti mulieri cananee, & Marie magdalene: & peperciſti publicano, & latroni in cruce pendenti, Tibi confiteor pater piissime peccata mea: quia ea volo abscondere non possum tibi dñe. Parce michi Christe: quia ego pauper multum offendi, in superbia, in auaritia in gula, in luxuria, in vana gloria, in odio, in accidia, in adulteriis, in furto, in mendacio, in blasphemia. in loco, in risu, in verbis otiosis, in auditu, in gustu, in tactu, cogitando, loquendo, operando, & in ꝓ ꝓ modis in quib⁹ ego fragilis homo & peccator peccare potui. Mea culpa: mea culpa: mea maxima culpa. Ideo exoro tuam clementiam, qui de celo pro mea salute vouchsauke to bestowe vs amonge thy sayntes and electe. O blessed kynge.

A prayer vnto the ymage of the body of Christe.



O maker of heuē and earthe kynge of kynges, & lorde of lordes, which of nothyng diddest make me to thy ymage & lykenes, & dyddest remede me w̄ thyne owne blode, whō I a synner am not worthy to name, neyther to call vpon, neyther with my herte to thynke vpō, hūbly I desyre ꝑ, & mekely pray the that gētly, ꝑ beholde me, thy wycked seruaūte, & haue mercye on me, whiche haddest mercy on ꝑ womā of canane, & of Mary magdalene, which dyddest forgyue ꝑ publycane, & ꝑ theefe hāgynge on the crosse. Vnto ꝑ I confesse oh moste holyfather, my synnes, which if I wolde, I can not hyde from the. Haue mercy on me Christ, for I a wretche haue sore offended ꝑ, in pryde, in couetousnes, in glotony, in lecherye, in vayn glorye, I hatered, I enuie, I adulterie in tefte, I lyenge, in bakebytynge, in sportyng in dissolute & wāron laughynge, in ydell wordes, in hearynge, in taſtynge, in touchynge, in thynkynge, in sleppynge, in worckynge, and in all wayes, I which I a frayle man, and moste wretched synner mygh̄t synne. My defaulte, my moofte greuous defaulte. Therfore I moſt humblie pray, & beſeche thy gentlenes, which for

(for my helth) descēded frō heuē, which dyd hold vp Dauyd, that he shuld nat fall into synne. Haue mercy on vs. Oh Christe, the which dydest forgyue Peter, that dyd forsake the. Thou art my creātor, and my helper, my maker, and my redemer, my gouernour, and my father, my Lord, my God, my kyng. Thou art my hope, my trust, my gouernour, my helpe, my cōforte, my strengthe, my defēce, my redēptyon, my lyfe, my helth, my resurrection. Thou art my stedfastnes, my refuge or succour, my lygyt, & my helpe. I moste humbly and hertely desyer, and praye, the helpe me, defēde me, make me strong, and comforte me, make me stedfast, make me mery, gyue me light, & vysite me, reuyue me agayne, whiche am deed. For I am thy makynge, & thy worke, Oh Lorde, despyse me nat. I am thy seruaunt, thy bonde man, although I euyll, although vnworthy, and a synner But what soeuer I am, whether I be good or bad, I am euer thyn. Therfore to whom shall I flye, excepte I flye vnto the? If ꝓ caste me of, who shal or wyl receyue me, If ꝓ despise me, and turne thy face from me, who shall loke vpō me? And recognyse & knowlege me (although vnworthy) commynge to the, although I be vyle, & vnclene. For if I be vile and vnclene thou cāst make me clene. If I be sycke, thou canst heale me. If I be deade & buryed, thou canst reuyue me. For thy mercy is much more thā myne iniquitie Thou canst forgiue me more than I cā offende.

descendit: q̄ Dauid a pcc̄ti lapsu erexit. Parce michi Dñe: parce michi Christe: qui petro te negāti pepercisti. Tu es creator meus & adiutor meus: plasmator meus et redēptor meus: gubernator meus et pē meus: dñs meus & ds meus: & rex me⁹, tu es spes mea et ducia mea: gubernatio mea & auxiliatio mea solatio mea & fortitudo mea, defensio mea et liberatio mea: vita mea: salus mea, et resurrectio mea. Tu es firmamentū meū & refugiū meum: lumē meū & defensorū meū aduntoriū meū & patrocinū meū. Te deprecor et rogo adiuua me & saluo: guberna me & defende me: confortа me & consola me: confirma me et letifica me: illumina me et vīfita me. Suscita me mortuū quia factura et opus tuum sum ego, indignus et peccator. Sed qualiscūq; sim siue bonus siue malus: sēper tuus sū. Ad quē ego fugiā: nisi ad te vadam? Si tu me ejicis: quis me recipiet? Si tu me despicis q̄s me aspiciet? Et recognoste me indignum ad te refugiētē Quis sum vilis & immund⁹. Si vilis et immundus sū potes me mūdare. Si cecus sū potes me illuminare. Si infirm⁹ sū potes me sanare. Si mortu⁹ & sepult⁹ sū potes me resuscitare q̄ maior est pietas tua ꝙ impietas mea: pl⁹ potes dimittere ꝙ ego

committere: ꝙ plus parcere ꝙ ego peccator peccare. Nō ergo respicias dñe nec attendas multitudinem iniquitatū meaꝝ sed secundū multitudinē miserationū tuarū miserere mei: ꝙ ppicius esto mihi miserrimo ptōri. Dic ale me: salꝰ tua ego sū. Qui dixisti: nolo mortē ptōris sed magis vt viuat ꝙ conuertat: converte me dñe ad te ꝙ non irascaris vltra me. Deprecor te clementissime pē ppiā miaz tuā: supplico ꝙ exoro vt pducas me ad gaudiū tuū nūc inchoatuz.

¶ Oratio ꝙ impetranda sapientia. Sapientie. ix.

DEus patrum nostrorū, et dñe mie, ꝙ fecisti oia ṽbo tuo, ꝙ sapientia tua constituisti hominem, vt dominaret creature ꝙ a te facta est, vt disponat orbē terrarū in equitate ꝙ iustitia, ꝙ in directione cordis iudicū iudicet, da michi sedis tuarum assistricem sapiētiam, ꝙ noli me reprobare a pueris tuis Quoniā seruꝰ tuꝰ sū ego, ꝙ filius ancille tue, hō infirmꝰ ꝙ exigui tēporis, ꝙ minor ad intellectū iudicij tui et legū, ꝙ si quis erit cōsummatus inter filios hominū (si fugerit ab illo sapiētia tua) in nichil cōputabitur, Mitte illā de celis sanctis tuis, et a sede magnitudinis tue vt mecū sit, et mecum laboret, et sciam quid acceptum

ofte de. Therfore (oh Lorde) do nat consyder, nor haue respecte to the nomber of my synnes, but according to ꝯ greatnes of thy mercy forgyue me, and haue mercy on me moste wretched synner. / Say vnto my soule, I am thy helth which saydest, I wyl nat the death of a synner, but rather that he lyue, ꝙ be conuerted. Turne me (oh Lorde) to ꝯ, ꝙ be nat angry wt me. I pray ꝯ mou meke father, ꝙ for thy great mercy, I most hūbly beseche the, that ꝯ bringe me to the blysse, that neuer shal cease. So be it.

¶ A prayer to obtayne wysdome. Sapience the. ix. Chap.

O The God of our fathers, God of mercy whiche hast made all with thy worde, and with thy wysdome hast constytute man, to haue dominiō vpō ꝯ creature which was made of the, to order ꝯ world with equitie and iustyce, and with a dyrecte harte for to iudge iudgementes, gyue me the assystēt wysedome of thy seates and reproue me nat from thy chyldren For thy seruaunt am I and the son of thy handemayde, a man weake and of lytle tyme ꝙ vnsufficient to ꝯ vnderstāding of thy iudgement and lawes. And if any shalbe of moste perfyte wysedome amongest the sōnes of men, yf thy wysedome ons flye from hym, he shalbe counted ꝙ regarded at nought. Sende thy wysedome from thy holy heuens, ꝙ from the see of thy myghtynes that it may be with me, and labour with me, ꝙ that I may knowe what is acceptable

before

before the. For she knoweth al & vnderstandeth all and shal conduyte me soberly in my workes, and shal keape me in her power, And my workes shalbe acceptable. So be it.

¶ The prayer of Salomõ for wysdome for to gouerne the people rightly to be dayly pronounced of all princes which be set in authoryte. iij. Reg. iij. Chap.

THou hast done (Lord) with thy seruaunt Dauid my father great mercy so that he walked in thy sight i truth, & iustice & vpright harte with the. Thou sauedest vnto hym thy greate mercy, and gauist hym a son sytting vpon his throne, as it is at thys day. And nowe lord God, thou hast made thy seruaunt to reygne in the roume of Dauyd my father. I am a very babe and knowe nat myne entringe nor my cominge out, and thy seruaunt is i the myddes of an infynite people whiche thou hast chosen whiche can nat be nombred nor counted for y multytude. Wherfore thou shalt gyue to thy seruaunt an harte apt to be taught, to thentent he may iudge thy people, and dysceme betwyxte good, & euyll. For who can iudge thys people? this thy people so many?

Oratio p sapientia ad populum recte gubernãdum, omnibus quotidie Principibus in Pontificate constitutis pronunciãda. iij. Regnõ. iij.

TV fecisti Domine, cum seruo tuo Dauid patre meo miam magnam, sicut ambulauit in cõspectu tuo in veritate et iustitia, & recto corde tecum. Custodisti ei misericordiã tuã grandẽ, et dedisti ei filiũ sedentẽ super thronum ei⁹, sicut est hodie. Et nũc Domine deus, tu regnare fecisti seruum tuum pro Dauid patre meo. Ego autẽ sũ puer parulꝰ, & ignorãs egressum & introitũ meum, & seruus tuꝰ in medio est populi, quem elegisti, infinitꝰ, qui numerari & supputari non potest pre multitudine. Dabis ergo seruo tuo cor docile, vt populum tuũ iudicare possit, & discernere inter bonum & malum, quis enim iudicare potest populũ istum, populum hunc tuũ multũ?

¶ For a competency of lyuinge the prayer of Salomõ Prouer. xxx. Chap.

Two

¶ Pro vite competentia oratio Salomonis. Prouer. xxx.

Duo rogaui te ne deneges mihi ãtequã moriar. Vanitatem & ꝓba mendacij longe fac a me Mendicitatẽ ec diuitias ne dederis mihi. Tribue tantum victui meo necessaria. Ne forte satiatus illiciar ad negandũ te, & dicam quis est dominus Aut egestate cõpulsus, furer, & periurem nomẽ Dei mei. Amen.

Oratio Ecclesie fidelium ad verbum Dei cum fiducia loquendum. Actuum. xiiij.

Domine, tu fecisti celum et terrã mare & oĩa que in eis sunt, qui spiritu sancto per os patris nostri Dauid pueri tui, dixisti. Quare fremuerũt gentes, & populi meditati sunt inania? Astiterunt Reges terre, & Principes cõuenerunt in vnũ, aduersus Dominũ & aduersus Christũ eius. Cõuenerunt enim vere in ciuitate ista aduersus sanctum puerum tuũ Jesũ, quem vnxisti, Herodes, et Pontius Pilatus, cũ gentibus et populis Jsrael facere que manus tua et consilium tuum prius decreuerunt fieri. Et nunc Domine respice in minas eorũ, et da seruis tuis oi fiducia loqui

TWo thynges (Lorde) haue I requyred the, ꝓ thou woldest nat denye me vntyl I dye. Vanytie & wordes of lesynge make farre from me. Powerte or riches gyue me nat. Only gyue that is necessary for my lyuinge, lest perchaũce beyng in full abundance I myght be prouoked to deny the, and saye, who is Lorde? Or compelled by necessytie, I myght steale, and forswere the name of my God. So be it.

A prayer of the churche of the faythful, for the worde of god to be spoken with boldnes of hert. Actes the. xiiij. Chap.

LOrde thou hast made heuen and erth see and al that be in them, whiche with thy holy spirite by ꝓ mouth of our father Dauyd thy seruaũt, saydest. Why do the gentles fume like wylde boȝes, and why do the people attempt thinges I vayne. The kynges of the erth be assembled and the princes be gathered togyther againſt ꝓ Lorde and agaynſt his Christe, for with out faile ther assẽbled in this cetye againſt thy holy childe Jesu (whom thou didest anoynt,) Herode and põce Pilate with the gentles and people of Jsraell to do the thynges with thy power and thy counsell did determine before to be done And nowe Lorde caste thy ye vpõ theyr manasses, and giue to thy seruauntes with al boldnes power to speake thy

worde

worde extending thy hande to healynges, & lygnes, & wonders to be wrought in the name of thy holy son Jesu.

¶ A prayer of Christ before his passiō for his Churche in this worlde Joh. xvij. Chap.

FAther the houre is come, glorifye thy sonne, ꝑ thy sonne may glorifye the, As thou gauest hym power of euery flesshe, to the entent that all ꝑ thou gauest hym, he might gyue ꝑ euerlastinge lyfe, And this is euerlasting lyfe ꝑ they knowe only the for the true God, and whon thou sendest Jesu christ. I haue glorifyed the i erth. I haue performed ꝑ worke which ꝑ gauest me to do. And nowe glorifie ꝑ me father w̄ thy selfe w̄ the glorie which I had before thys worlde was made of the. I haue publyshed thy name to the men whon thou gauest me of the worlde. They were thi and thou gauest them to me, and they kept my worde Nowe they knowe that all that thou gauest me come from the. For the wordes which thou gauest me I gaue them, and they toke them, and knewe verely that they came from the, and they beleued that thou sentest me. For them I aske, for the worlde I aske nat / but for them whiche thou gauest me because they be thyn, and all myne be thyn, and thyn myne, and I am glorifyed in them. And I am nowe no longer in ꝑ worlde, but they be in ꝑ worlde styl, For I come to ꝑ Holy father saue them

verbum tuū, in eo quod manū tuam extendas ad sanitates, & signa, & prodigia fieri ꝑ nomen sancti filij tui Jesu. Amen.

Oratio Christi ante passionem pro ecclesia sua in terris Joh. xvij.

PAter venit hora, clarifica filiū tuum, vt filius tuus clarificet te. Sicut dedisti ei potestatem omis carnis, & oē qō dedisti ei, det eis vitam eternā. Hec est aūt vita eterna, vt cognoscant te solū verū Deū, & quem misisti Jesum Christum. Ego te clarificaui super terram, opus cōsūmaui quod dedisti mihi vt faciam. Et nunc clarifica me tu Pater apū temetipsum, claritate quā habui ꝑius quam mūdus fieret apū te. Manifestaui nomen tuum hominibus, quos dedisti michi de mundo. Tui erant et michi eos dedisti, et sermonem meum seruauerunt. Nunc cognouerūt, quia omnia que dedisti michi abū te sunt. Quia verba que dedisti michi, dedi eis, & ipsi acceperunt, et cognouerunt vere, quia a te exiui, & crediderunt, quia tu me misisti. Ego pro eis rogo. Non pro mundo rogo, sed pro his, quos dedisti michi, quia mei sūt, & clarificatus sum in eis. Et iam non sum in mundo, et hi in mundo sunt, et ego ad te venio.

Pater sancte serua

eos in nomine tuo, quos dedisti mihi, vt sint vnũ sicut & nos. Cũ essem cũ eis, ego seruabã eos in nõie meo. Quos dedisti mihi, ego custodiui & nemo ex eis perijt, nisi filius ꝑditionis, vt scriptura impleret. Nunc autẽ ad te venio, & hec loquor in mũdo, vt habeãt gaudiũ meũ ipletũ i semetipsis. Ego dedi eis sermonem tuũ, & mundus eos odio habuit, qz nõ sunt de mũdo, sicut & ego non sũ de mundo. Nõ rogo vt tollas eos de mundo, sed vt serues eos a malo. De mundo nõ sũt, sicut & ego nõ sũ de mundo. Sãctifica eos in veritate. Sermo tuus veritas est. Sicut tu me misisti in mundum, ita & ego misi eos in mundũ. Et ꝓ eis ego sãctifico meipsũ, vt sint et ipsi sãctificati in ꝟitate. Non ꝓ eis autẽ rogo tantũ, sed et ꝓ iis q̃ creditur sũt ꝑ verbũ eorũ in me vt oẽs vnũ sint, sicut tu pater in me, & ego in te, vt & i nobis vnũ sint, vt credat mundus, quia tu me misisti. Et ego claritatẽ, quam tu dedisti mihi, dedi eis, vt sint vnum, sicut & nos vnum sumus. Ego in eis, & tu in me, vt sint consũmati in vnum, et cognoscat mundus qz tu me misisti, & dilexisti eos, sicut & me dilexisti. Pater, quos dedisti mihi, volo, vt vbi sum ego & illi sint mecũ, vt videãt claritatẽ meam quã dedisti mihi qz dilexisti me

them for thy names sake whom thou hast giuen me, that they may be one as we be one. whan I was with them in the worlde I dyd kepe them in thy name. whom thou gauest me I kept and none of them perished, but only the son of perdicio ꝯ the scripture might be fulfylled. But nowe I come to the & these I speke in ꝯ world that they may haue my ioye repleniſhed in thẽ. I gaue thẽ thy worde, & the world hated them because they be nat of ꝯ world lyke as I am nat of the world. I aske nat ꝯ thou shuldest take thẽ away out of the world but that thou kepe thẽ frõ the wycked. They be nat of ꝯ worlde lyke as I am nat of the world. Make thẽ holy in thy truth. Lyke as ꝯ hast sent me into the world, so haue I sẽt thẽ into the world, & for thẽ I do sanctifie my selfe, ꝯ they also may be sãctifyed i the truthe. And I pray nat only for thẽ, but also for thẽ ꝯ shal beleue in me through theyr preachinges, so ꝯ al they may be one, Lyke as thou (father) art in me & I in the, ꝯ they also may be one i vs, ꝯ the worlde may beleue ꝯ thou hast sẽt me. And the glorie whiche ꝯ hast giuen me I gaue it them ꝯ they might be one, like as we be one, I in thẽ & thou in me, that they may be made parfyte in one, & that the worlde may knowe ꝯ thou hast sẽt me and loued thẽ as thou haste loued me.

Father, they whõ thou hast geuẽ me I wyl that wher I be they may also be with me that they may se my glorie which ꝯ gauest me, for ꝯ hast loued me before

the

the makynge of ꝯ world. Iuste father, the world knowett ꝯ nat, but I knowe the, ꝯ these knowe that thou hast sente me, ꝯ I haue made knowē vnto thē thy name, ꝯ I wyll make it knowē, to then tent ꝯ ꝯ loue where wt thou louest me myght be in thē, ꝯ I in thē. So be it.

¶ The prayer of the churche for synes.

Sapi. the. xv. Chapter.

THou our God art gentell ꝯ true, pacient ꝯ with merry ordering al thynges. For yf we syn, we be thyne knowynge thy greatnes, ꝯ if we synne nat we know that with the we be rekened. For to knowe the, is perfite and consummate righteousnes, ꝯ to knowe thy iustice ꝯ vertue is the rote of immortalitie.

¶ The prayer ꝯ blissinge of Job in hys most tribulation ꝯ takinge away of his goodes. Job. i. chap.

IOb (his heed clipped) fallynge flat on the grounde worshyped God sayenge. Naked I entred out of my mothers wombe, and naked I shal returne The Lord hathe gyuen the goodes, and the Lorde hath taken them away. As it pleased ꝯ Lorde so it is done. Blissed be the name of the lorde. So be it.

¶ Oh hā be we skorged of God eyther for our synnes or ꝯ we may be pued by hym, the prayer of Tobie the. iii. Chap.

Thou

ante constitutionē mūdi Pater iuste, mundus te non cognouit. Ego autē te cognoui, et hi cognouerunt, quia tu me misisti. Et notum feci eis nomen tuum, ꝯ notum faciam, vt dilectio qua dilexisti me, i eis sit, ꝯ ego in ipsis.

¶ Oratio Ecclesie pro peccatis. Sap. xv.

TU deus noster suauis ꝯ verꝰ es, patiens, et in misericordia disponens omnia. Etenim ſ peccauerimꝰ, tui sumus scientes magnitudinem tuā, ſ ſ non peccauerimꝰ, scimꝰ qm̄ apud te sumus cōputati. Nosse enim te, consummata iustitia est, ꝯ scire iustitiam ꝯ virtutem tuā, radix est immortalitatis

¶ Oratio et benedictio Job in maxima sua tribulatione ꝯ honoris ereptione. Job. i.

IOB tonso capite corruēs in terrā, adorauit, ꝯ dixit. Nudus egressus sum de vtero matris et nudus reuertar illuc. Dominus dedit, Dominus abstulit. Sicut dño placuit, sic factū est. Sit nomen domini benedictum. Amen.

¶ Cum afligimur a deo vel propter peccata, vel vt ad eo probemur, ofa. Tobie. iii.

IVstus es dñe & oia iudicia tua vera sūt & oēs vie tue mia, et veritas, & iudicium. Et nūc dñe memor esto mei et ne vindictā sumas de peccatis meis, neq; remiscaris vel icta mea, vel parentū meorū. Quoniā non obediuimus preceptis tuis, sed tradidisti nos in vet maia in direptionē & ipzoperiū, et in fabulā oibus gentibus. Et nunc dñe magna iudicia tua, qz non egimus secundū precepta tua, & non ambulauimus sincere coram te. Et nūc dñe secundū voluntatē tuā fac mecū, & precipue in pace recipe spīm meum. Expedit enim mihi magis mozi quā viuere.

Alia Hierremie Octo. Viere. xdij.

SANA me dñe et sanabor, saluum me fac & salu⁹ ero quoniā laus mea tu es. Nōne tu michi formidini spes mea tu in die afflictionis. Confundantur ergo, & paueant illi & non paueam ego. Induc super eos dies afflictionis, & duplici contritione cōtere eos.

THou art iuste lozde, and al thy iudgemētes are true, and all thy wayes mercy truth & iustyce. And nowe lozde remember me and take nat vēgeance of my synnes, noz thynke nat on my offences, noz the synnes of my parētes. Bycause we haue nat obeyed thy p̄ceptes therfoze thou hast deliuered vs vp into these euyls into confusyon and repzoche & to be a fabull to al people and & gētles And nowe lozde great be thy iugementes, foz we haue nat done accozdyng to that preceptes, & we haue nat walked purely before the. And nowe lozde, accozdinge to thy pleasure do with me, & chiefly receyue my spirite i peace, foz it is better foz me to dye, than to lyue.

An other prayer of Hierremie the prophete. Dle. xvij. Chap.

HEle me lozde & I shalbe heled, saue me & I shalbe saued, foz my prayse art thou. Be nat ỹ a feare vnto me my hope art ỹ in the day of affliccyon, let them be cōfounded that persue me, and let nat me be confounded, let them feare, & let nat me feare/put on the & day of affliccyon and with double trouble/trouble the.

¶ An exposycyon after the maner of a cõtemplacyon vpon the .li. Psalme/ called Miserere mei Deꝰ/ Whiche Hierom of Ferrarye made at the latter ende of hys dayes.

¶ Expositio ac meditatio in Psalmũ Miserere mei, fratris Hieronymi de Ferraria, quam l virtimis vite sue edidit.

ALas wretche that I am, cõforteles and forsaken of alle, which haue offended bo the heuen and erthe. whether shall I go? or whether shall I turne me? To whom shall I flye for socour? who shall haue pe: tye or cõpassion on me? vnto heuẽ dare I nat lifte vp myne eyes, for I haue greuously synned againſt it, and in the erthe can I fynd no place of defence: for I haue bene noysome vnto it. what shall I nowe do? what shall I dispayre? God forbyde, ful mercyful is God: & my sauiour is meke & louynge therfore God onely is my refuge he wyll nat despyce hys creature neyther forsake his owne ymage. Vnto ꝯ therfore moſt meke & mercyfull God come I all sade & sorowfull for ꝯ only art my hope, and thou art only the toure of my defence But what shall I saye vnto ꝯ, sythe I dare nat lifte vp myne eyes, I wyl poure out the wordes of sorowe, I wyl hertely beseche the for mercy and wyl saye.

IAcelix ego, omniũ auxilio destitutꝰ & celum terrãq; offendi. Quo ibo? Quo me vertam? Ad quẽ confugiã? Quis mei miserebit? Ad celũ oculos leuare non audeo, quia ei grauiter peccaui. In terrã refugium nõ inuenio, quia ei scandalum fui. Quid igitur faciã? Desperabo? Absit. Miserator est Deus, pius est saluator meus. Solus igitur Deus refugium meum, ipse non despiciet opus suum, non respiciet imaginem suam Ad te igit̃ piissime deus confugio ac misereberis, quoniam tu solus refugium meum. Quid aũt dicam tibi, cum oculos leuare non audeã. Verba doloris effundã, mi sericordiã tuam implorabo, et dicam.

Miſerere mei dñe ſecundum magnam miſericordiam tuam.

¶ Deus, qui lucem habitas inacceſſibilē deus abſcōditus, qui oculis corporeis videri nō potes, neq; intellectu ereato cōprehendi, nec lingua hominū ſeu angelorum explicari. Deus meus, te incomprehenſibilem quero, te ineffabilem inuoco, quicquid es, qui vbiq; es. Scio enim te ſummā eſſe rē ſi tamen es res et non potius omnium rerum cauſa, ſi tamē es cauſa. Non enim inuenio nomen, quomodo tuam ineffabilem maieſtatē nominare queā. Deus, tu quam, q̄ es quicquid in te eſt. Tu es enī ipſa ſapiētia tua potētia tua, & ſumma felicitas tua. Cū itaq; ſis miſericors quid es, niſi ipſa miſericordia? Quid aūt ſum ego niſi ipſa miſeriaꝫ? Ecce ſi deus miſericordia, ecce miſeria coram te eſt, quid facies miſericordia? certe op⁹ tuū. Nunquid poteris recedere a nat̄a tua? q̄ eſt opus tuum? Miſeriam tollere, homines miſeros ſublleuare. Ergo miſerere mei deus. Deus ſquā mia, tolle miſeriam meā, tolle pcā mea, etenim ſunt ſumma miſeria mea. Subleua me miſer, oſtēde in me op⁹ tuū, exerce i me vbiq; tuā. Abyſſus abyſſū inuocat. Abyſſus miſe-

Haue mercy vpon me (oh God) accordyng to thy great mercy.

¶ God whiche dwelleſt in lyghte that no man can attayne, God whiche arte hyde and canſte nat be ſene with bodely eyes, nor comprehended with any vnderſtandinge ☞ euer was made, nether expreſſed with the tonges of men or aungels. Thy God, the which art incomprehenſible do I ſeke: the whiche canſt not be expreſſed do I call vpon what thynge ſo euer thou art. whiche arte in euery place. I knowe that thou art the moſte hye and excellēt thynge. yf thou be a thynge, and nat rather the cauſe of all thynge, yf I maye ſo cal the, for I fynde no name by the which I maye name or expreſſe thyne in enarrable maieſtye. God (I ſaye) whiche arte all thynges that are in the, for thou arte euen thyne owne wyſedome, thy power and thy moſte glorious felicite. Seinge therfore that thou art mercyful, what art thou but euen the very mercy it ſelfe? And what am I, but very myſery? Behold therfore o god which art mercy, beholde myſery is before the, what ſhalte thou do mercy? truely thy worke, canſte thou do otherwyſe than thy nature is? And what is thy worke verely to take awaye myſerye, and to lyfte vp them that are in wretched condicyon, therfore haue mercy on me oh God. God I ſay whiche art mercy take away my myſery, take awaye my ſinnes, for they are mine extreme miſerye. Lyfte vp me which am ſo myſerable, ſhewe thy worke in me & exercyſe thy power vpon me. One depth requyred an

other,

ether, the depthe of mysery requyred
ꝑ depthe of mercy. The depthe of synne
aseth the depth of grace & fauour. Grea-
ter is the depthe of mercy than ꝑ depthe
of mysery. Let therfore ꝑ one depthe swa-
lowe vp the other. Lette the botomeles depth of mercy swalowe vp the profounde depthe of mysery.

Haue mercy on me (oh god) accordynge to thy great mercy.

That after the mercy of men whiche is but smal, but after thyn one mercy which is vnmesurable, which is incomprehensyble, whiche passeth all synnes without cõparyson. Accordige to that thy greate mercy with the which thou hast so loued the worlde, that thou wouldest gyue thyne onely sonne. what mercy can be greater? what loue cã be more. who can despayre? who shulde nat haue good confydence? God was made man & crucyfyed for mẽ. Therfore haue mercy on me (oh God) accordynge to this thy greate mercy by the which ꝑ haste giuen thy sonne for vs, by which (through hym) ꝑ hast taken away ꝑ synne of ꝑ worlde, by whiche (through his crosse) ꝑ haste lyghtened al men, by which (through him) ꝑ hast redressed all thynges in heuẽ & erthe. washe me (oh lorde) in his bloude, lyghtẽ me in his humilite, redresse me i his resurrecyon Haue mercy on me (oh God) nat after thy smal mercy (in ꝓparison) whan ꝑ helpeste men of theyr bodely euylles, but it is greate whan ꝑ forgyuest synnes, & doste cleuate men by thy fauour, aboue the treppe of the erthe. Euen so Lorde haue mercy

rie, miserationis. Abyssꝰ pcãt inuocat abyssum gratie. Maior est abyssꝰ miserie: quã abyssꝰ misericordie absorbeat ergo abyssꝰ abyssum. Absorbeat abyssus misericordie abyssum miserie.

Miserere mei deꝰ secundũ magnam misericordiam tuam.

Non secundum misericordiã hominum que parua est, sed secũdum tuam, que magna est, & immensa est, qua incõprehẽsibiliter est que oĩa pcãta in immensum excedit. Secundũ tuã magnã miaz tuam, qua sic dilexisti mũdũ, vt filiũ tuum vnigenitũ dares Que maior miseria esse potest? Que maior charitas? & chꝰ desperare potest? Quis nõ gãdere? Deꝰ factus est hõ, et ꝑ hoibus crucifixꝰ est Miserere ergo mei deꝰ hãc magnã miaz tuã qua fecisti tuã pro nobis tradidisti, qua ꝑ ipsã pcãta mũdi abstulisti, qua ꝑ ceteras cãs eiꝰ oẽs homines illuminasti quacũq; ãi celitꝰ & terrig sunt ꝑ chꝰ instauraste. Laua me dñe i sanguine eiꝰ, illumĩa me i humilitate eiꝰ instaura me i resurrectione eiꝰ. Miserere mei deꝰ nõ secũdũ paruã miam tuã, parua em mia tua est, cũ hoies corporalitꝰ miserig fuerint, magna adhuc qã pcãta dimittis, & hoies ꝑ gtam tuã sup altitudinẽ tre fuerint. Ita dñe miserẽ

met secundū hanc mag-
nā miam tuā, vt me
ad te cōuertas, vt pcā
mea deleas, vt per gra
tiam tuā me iustifices.
Et secundum multitu
dinē miserationū tua-
rū: dele iniquitatē meā
¶ Misericordia tua do
mine est abūdantia pie
tatis tue, qua miseros
pie respicis. Miseratio
nes aūt tue sunt opera
& pcessus mie tue. Ve
nit Maria Magdalena
ad pedes tuos bone Je
su, lachrymis eos lauit
capillis abstersit, sdul
sūti ei, in pace eā remi
sisti, hec tua miseratio
tua dīe. Petr⁹ negauit
et cū iuramēto detesta
t⁹ est te, respexisti eū,
amare fecisti indulsisti
ei, & principē apl̄orum
eū cōfirmasti: hec ite
miseratio tua dīe. La
tro in cruce vnico ꝫbo
saluat⁹ est. Paulus in
psecutionis feruore vo
catus, statim spū sācto
replet⁹ est. Ve sunt mi
serationes tue Domine.
Quis queret ociē tempus
si omnes miserationes
tuas numerare velit.
Quot eū inuenti, tot mi
serationes. Nullus glo
riari potest i semetipso
veniant oēs inuenti, sine
in terra sive in celo, et
interrogem⁹ eos coā
te an sua virtute salui
facti sint. Certe omnes
vno ore, vno ore re-
spondebunt: Non nobis
domine non nobis, sed
nomini tuo da gloriā.
Sēy misericordia tua

on me accordynge to thys thy great mer-
cy, that thou turne me vnto ꝑ: that thou
put out my synnes, & that thou iustefye
me by thy grace and fauoure.

And accordinge to the multytude of thy
cōpassions wipe away myne iniquite.

¶ Thy mercy lorde is the habundaunce
of thy pitie, by the which thou lokest gen
tely on the poore and wretched. Thy com
passyons are the workes, and processes
of thy mercy. Marye Magdalene came
vnto thy fete (good Jesu) she washed the
with her here, thou forgauest her & sen-
test her away in peace, thys was (Lorde)
one of thy compassions. Peter denied the
and forsoke ꝑ with an othe / thou lokest
vpon hym & he wept bytterly / thou for-
gauest hym & madest hym one of the chief
amonge thyne Apostles this was (lorde)
a nother of thy compassyons. The theefe
on the crosse was saued with one worde.
Paule in the furious wodnes of his per-
secucyon was called and by and by fulfyl
led with the holy ghoostе, these are lorde
thy compassyons. The tyme shulde fayle
me yf I shulde number al thy mercyable
cōpassions, for loke howe many ryghtwy-
se men there be, & so many are thy godly
cōpassions. There is none that can glory
in hym selfe. Let thē all come ꝑ are ryght-
wyse eyther in erthe, or in heuen and let
vs are them before the whether they be
saued by their owne power and vertue.
And surely all they wyll answere w̄ one
herte and one mouth saynge. Not vnto
vs (lord) nat vnto vs, but vnto thy name
gyue all ꝑ prayse for thy mercy & for thy
truthes

truthes sake. For they in their owne swerde possessed not the land and theyr owne arme or power saued thē nat, but thy right hande and thyne arme, and the lyghtynge of thy countenaūce for thou delitest in them (that is) they are nat saued for their owne deseruinges lest any man shuld bost hym selfe / but because it pleased the so to be. whiche thinge the prophet with also more expressely witnes of the whan he saith: he saued me because he wolde haue me. Sithe therfore that thou art the same God with whom is no alteracion or variablenes, nether art vȳ chaūged vnto darknes: and we thy creatures as well as our fachers which were borne vnder cōcupiscence sinners as wel as we / and sithe there is but one mediatour and atonement betwene God and man that is Christe Jesu whiche endureth for euer / why dostе thou nat poure on thy plentuous compassyons vpon vs as wel as thou dydest vpon our fathers? hast thou forgoten vs? or are we onely synners? dyd not Christe dye for vs? Are all thy merytes spent and none lefte.

¶ Lorde our God I desyre and hertely beseech the / to put out myne iniquite accordynge vnto the multytude of thy compassions. For many ye and infinite are thy compassyons / that accordynge (I say) to the multytude of thy compassions thou vouchesaufe to quenche my synne: that as thou hast drawen and receyued innumerable synners and hast made thē ryghtuous / euen so that thou wilt drawe and take me and make me ryghtwyse

per veritatē tuā. Nec enīm in gladio suo possidebit terrā, & brachium eorum non saluabit eos, sed dextera tua et brachium tuum illuminatio vultus tui quia placuisti in eis. i. non ex meritis eorū, non operibus saluati sūt, ne quis gloriari possit: sed quia ita placitum est coram te: quod & expressius de te propheta dixit, cū ait: Saluum me fecit, quia voluit. Cuius itaq; tu es idem deus apud quem non est transmutatio, nec vicissitudinis obumbratio: et nos creature tue sicut & patres nri, q̄ ex cōcupiscentia nati sunt peccatores sicut & nos, dum sit mediator dei & hominū, Christus Jesus qui manet in eternum. Cur miserationes tuas non effundis super nos, quādmodum & effundisti super patres nostros? An obliuisceris nostri? an nos soli peccatores? an nō pro nobis mortuus est Christus? an nulle amplius super sunt mie?

¶ Mone deus nostер, te rogo, te obsecro dele iniquitatē meā, scōm multitudinē miserationum tuarū. Nam multe & infinite sunt miserationes tue, vt videlicet scōm multitudinē miserationū tuarū deleas iniquitatē meā sicut innumerabiles patres tractasti suscepisti et iustos reddidisti, ita me trahere

ſuſcipere ꝙ miſſi ꝙ gra
tiam tuã reduere digne
ris. Scõm ergo multi-
tudinem miſerationũ
tuarũ dele iniquitatem
meã. Abſterge oꝛ meã
vt oĩ iniquitate deleta,
ac oĩ immũdicia expul-
ſa, ſiat ſicut tabula mũ-
da, i qua digitus dei le
gem charitatis ſue ſcri
bat, cum qua habitare
nulla poteſt iniquitas.
Amplius lava me ab
iniquitate mea, ꝙ a pec
cato meo munda me.

¶ Fateoꝛ dñe, ſemel
deleſti iniquitatẽ meã.
Deleſti iterũ lauaſti me
milies: adhuc lava me
ab iiquitate mea, quia
iterũ cecidi. Numquid
ad certum numerũ par
cis homini peccatoꝛi?
Qui petro interrogã-
ti, quoties peccabit in
me frat meꝰ, ꝙ dimittã
ei septies? reſpõdiſti:
Non dico septies? ſ; et
ſeptuagies ſepties, nu
merũ finitũ ꝙ infinito
accipias. Nũquid ergo
ſdulgẽcia ſuperaboris
ab hoie? nonne maioꝛ
deus hoie? nonne me-
lioꝛ hoie. Quanimo tu
magꝰ dñs, et vnuer
ſa vanitas oĩs homo bi
nens, et ſolus deus bo
nus, oĩs autẽ homo mã
dax. Nonne tu dixiſti:
In quacũq die ĩgemu
erit pẽõꝛ, oĩa iniquita
tum eius non recoꝛdaꝛ
boꝛ, Ecce ego peccatoꝛ
ingemiſco, qꝛ coꝛrupte
ſunt cicatrices mee a fa
cie inſipientie mee Qui
ſey factꝰ ſũ ꝙ curuatꝰ ſũ

thoꝛoughe thy grace and fauour / ther-
foꝛe accoꝛdynge to the multytude of thy
compaſſyons wype away myne iniquite.
Clenſe and puriſie myne herte that (after
all mine iniquite is put out and all my
vnclennes clenſed) it maye be as a clene
table in the whiche the fynger of God
may wꝛyte the lawe of his loue and cha-
rite with the which can none iniquitie
continue.

Y et waſche me moꝛe frõ myne iniquite
and clenſe me from my ſynne.

¶ I graſſt and knowlege (oh loꝛd) thou
haſt ons put out mine iniquite thou haſt
put it out agayn and haſte waſched me a
thouſand times, howe be it yet waſhe me
frõ myne iniquite, foꝛ I am fallen again
Doſt ꝙ vſe to ſpare a ſinfull man vntyl a
certayn nomber of his ſyn, whych whan
Peter enquired, howe often ſhal my bꝛo-
ther offende againſt me, and I ſhall foꝛ-
gyue hini, wether ſeuen times: thou an-
ſwereſt: I ſay nat ſeuẽ tymes but ſeuẽty
tymes ſeuen tymes takynge ꝙ certayne
nomber, foꝛ an infinite nũber. Sythe thã
ꝙ a man muſt foꝛgyue ſo often ſhalt thou
in pardonynge & foꝛgyuenes be paſſed of
a man: is nat god moꝛe than man ye ra-
ther God is ꝙ great loꝛde & euery mã ly-
inge is nothynge but all vanite. And
only God is good & euery mã a ſyar. haſt
ꝙ nat ſayde. In what houre ſoeuer ꝙ ſin-
ner doeth repẽt I wyl nat remẽber any of
his iiquities? Beholde I a ſinner to repẽt
& moꝛne foꝛ myne olde pꝛeuyſoꝛes feſtred
within, & nowe are they bꝛoken foꝛth foꝛ
myne owne folyſhnes. I am depꝛeſſed &

ſoꝛe

sore broken I walke in continuall mor-
ninge, I am feble and very weake I ro-
red for the sorowe of myne herte.

Lorde al my desyers are before the and
my sorowefull syghes are nat vnknowen
vnto the. Myne hert trembleth and pan
theth for sorowe, my strēgth fayleth me &
euen ꝑ very sight of myne yes cease frō
theyr office. wherfore than oh lorde dost ꝑ
nat put away myne iniquite? And yf thou
put it out accordig to ꝑ multitude of thy
mercies, yet washe me frō mine iniquite.
For yet am I nat parfytly purefyed, fy-
nysshe thy worke take away ꝑ hole offēce
& also the payn ꝑ is due vnto ꝑ cryme, en
crese thy sight withi me. Medle mine hert
with thy loue & charite put out al feare
for perfyte loue sendeth awaye feare. Let
ꝑ loue of the world, ꝑ loue of ꝑ flesche the
loue of vayne glorye, & ꝑ loue of my selfe
vtterly departe fro me, yet styll more and
more washe me frō myne iniquyte by the
which I haue offended agaīst my neygh-
bourr, and clense me frō my synne that I
haue cōmytted agaīste god. I wold haue
the put away not only the faute & payne
that folowerh it, but also the occasyon &
nourysshment of syn. washe me I say wt̄
ꝑ water of thy gracyous fauoure, wt̄ the
water of whiche he that drynketh shall
nat thyrst for euer, but it shalbe made in
hym a fourcrayne of lyuig water runninge
into euerlasting lyfe. washe me wt̄ the
cōfortable waters of thy holy scriptures
ꝑ I may be nūbred amōg the vnto whōm ꝑ
sayd. Nowe are ye clene for my wordes
which I haue spoken vnto you. Jo. xiij.

dsp i fine tota die con-
tristat⁹ ingrediar ad te
afflictus fiam⁹ humilia
tus sum valde, rugio
gemitu cordis mei.

Dñe ante te oē desi-
derium meū & gemit⁹ me⁹
a te nō est absc̄ditus cor
meū conturbatū est i mē
dereliquit me virt⁹ mea
& lumē oculor⁹ meor⁹, et
ipsū nō est mecū. Cur ꝑ
Dñe nō deles iniquita
tē meā: & tē vlcisci ē
scōm multitudinē mise
rationū tuarū, amplius
laua me ab iniquitate mea
Adhuc esti impfecte mē
bat⁹ sū, perfice op⁹ tuū
tolle culpā vniuersam
tolle reatū, adauge lu-
men, arcēde cor meum
charitate tua, expelle
timorē, q̄ perfecta chari
tas foras mittit timo-
rē amor mūdi: amor car
nis, amor glorie, amor
pprius ppōsit⁹ a me re-
cedant. Amplius et ma
gis ac magis laua me ab
iniquitate mea, qua cō
tra primū peccati, et a
pctō meo, quo deū offē
di, munda me. Vt nō so
lum culpā & reatum, sz
etiam pctōrum fomitē
deleas. Laua me, iquā
aqua gratiar tuarū, aq
qua, de qua q̄ biberit,
nō sitiet in eternū / sed
fiet in eo fons aq̄ salien
tis i vitā eternā. Laua
me aqua lachrymarum
mearū. Laua me aqua
scripturar⁹ tuar⁹ vt in-
ter eos cōnumerari de
leam q̄bus dicitur: Jam
vos mūdi estis ꝓpter
sermonem meum.

Q. ꝟ iniquitatē meam ego cognosco ⁊ peccatū meū ꝛra me tū semp.
¶ Quamuis enim ex intuitu mie tue et miserationū tuarū. Dñe fiducialiter ad te confugiā, nō tamen uenio sicut phariseus q̄ sanctū apō se ozabat, imo sicut iuz laudabat, ⁊ primū simum despiciebat, ḣ sicut publicanū, q̄ nec audebat ad celum oculos leuare. Q. ꝟ iniquitatē meā ego cognosco, duz enim pcā mea pēso, nō audeo surstuz oculos leuare, sed cū publicano humiliatus dico: Deꝰ ꝓpitius esto mihi peccatozi. Nā inter spem ⁊ metū aia mea fluctuat, ⁊ modo timoze pcōz, q̄ i me cognosco despero mō spe mie tue sublenoz. Veruz q̄ matoz est tua mia quā miseria mea semp in te dñe sperabo, ⁊ misericozdias tuas in eternū cāta bo. Scio ēm q̄ nō uis moztem pcōz, sed ut conuertat, sed ut iniquitatē suā cognoscat, sed ut peccatum destruat, ⁊ ad te ueniat, ⁊ uiuat.

Deus meus, da mihi ut in te uiuam. Quoniam iniquitatem meam ego cognosco. Scio ēm quam grauis sit, quam multa, quam pernitiosa nō ignozo eā nō abscondo, sed eā ante oculos ūto, ut lauē eā lachrymis meis, et confitear aduersuz me iustitiam meā Domino.

FOr I knowledge myne iniquyte, & my synne is euer before myne eyes.
¶ Although through the beholdyng of thy mercy and compassyons I maye bold to sty vnto ꝓ (oh lorde) yet wyl I nat come as the ꝓharyse which prayed nat but rather praysed hym selfe, and despised hys neyghbour but I come vnto the, as the publicane. Lu. xviij. which durst nat lyfte vp his iyes vnto heuen. For I also do knowlege myne iniquite / and whiles I ponder my synnes I dare not lyfte vp myne iyes, but hūbelynge my selfe, with the publycane I say: God be mercyful to me a sinner. My soule wauereth betwene hope & feare and some time for the fear of my synnes (whiche I feale and knowledge to be in me) I am redy to dispayre, some tyme thrōughe the hope of thy mercy, I am lyfted vp and comforted. Neuertheles bycause that thy mercy is greater than tiyp mysery I wyll euer Lorde trust in the and wyll synge out thy plentuous compassyons for euer. For I knowe that thou despyese not the deathe of a synner, but rayther that he were conuerted, and that he wolde knoweledge hys inequyte and forsake hys synne and so come to ꝓ that he may lyue.
¶ My God graūte me ꝓ I maye lyue in the, for I knowledge my wyckednes, I knowe what a greuous burthen it is, howe copious, and iepperdous, I am nat ignoraunt of it, I hyde it nat but sette it euyn before myne iyes ꝓ I may washe it wt̄ my teares & knowledge vnto ꝓ Lorde myne vnrightwylnes agaynste my selfe.

And

And also my synne whiche I haue prou-
dely done agaynste the/is euer agaynste
me/and therfore it is against me bycause
I haue synned agaynste the: & it is tru-
ly agaynste me/for it is euyn against my
soule/& accuseth me euer before the my
iudge and condempneth me euer and in
euery place:and it is so agaynste me that
it is euer before my face and stādeth but
against me that my prayer may nat per-
ce through vnto the/that it myght take
thy mercy fro me/and hynder thy mercy
that it cā nat come at me: therfore do I
trēble & therfore do I moyne beseechyng
thy mercy. Therfore o lorde as thou hast
gyuē this grace to me to knowe my wic-
kednes and to be wayle my syn: euen so
accomplysshe thys thy beneuolēce giuing
me a perfite faith/& drawing me to thy
sōne which hath made a full satisfaccyō
for all my synnes. Gyue me lorde thys
precyous gyfte, for euery good gyfte/&
euery parfyte gyft is frō aboue comynge
from the father of lyght.

Agaynste the onely haue I synned:and
haue done that which is euyl i thy sight:
that thou mayste be iustifyed i thy wor-
des and mayste haue the victorye whan
thou art iudged.

¶ I haue ouermoche synned vnto the a-
lone/for thou commaundedyst me that I
shulde loue the for thy selfe/& shulde loue
al creatures for thy sake. But I haue lo-
ued a creature more than the/louynge
it euyn for it selfe what is synne, but to
loue a creature for it selfe? and what is
that/but to do agaynste the? Surely he
that

Nam & peccatum meū
qō superbe contra te
egi, cōtra me est semp:
ideo cōtra me, qz cōtra
te peccaui vere contra
me, quia contra aiam
meā, quia ante te indi-
cem semp me accusat,
quia semper et vbique
me dāpnāt: & adeo cō-
tra me de sit semper co
rā me opponēs se mihi
ne ad te mea transeat
oō, vt a me tollat mi-
sericordiā tuam, vt e ā
impediat, ne ad me trā
sire possit, ideo contre-
misco ingemisco, mise
ricordiam tuā implozo
Sicut ergo dñe tu mi-
chi donasti cognoscere
iniqtatē meam, & flere
pctā meā, ita perfice
cōtritionē meā, pduc
ad finē satisfactionem
meam. Omne enim da
tū optimū, & omne do-
num perfectum desu-
sum est, descendens a
patre luminum.

Tibi soli peccaui & ma
lum coram te feci, vt iu
stificeris in sermonib⁹
tuis, et vincas cum in
dicaris.

¶ Mimis tibi soli pec-
cani, qz michi precipisti,
vt diligerē te propter
te et creaturas amo-
rem ad te referrē, ego
autem dilexi creaturā
magis quā te diligens
eā ppter se. Quid est
aliud peccare nisi a mo-
inherere creature ppter
se? Quid autē hoc nisi
facere contra te? Certe

qui amat creaturam p̄ter se, facit creaturā deū suū. Ego itaq; tibi soli peccaui, q̄ creaturā deū meū constitui, Abieci ergo te, tibi soli iniuriā feci. Nō enī cōtra aliquā creaturā peccaui, si finem meum in re creata constitui, q̄ non mihi p̄ceptū fuit vt aliquam creaturam diligerē p̄pter se. Si enī mihi mādasses vt angelum solū p̄pter se amarē, & ego pecuniā p̄pter se dilexissem vtiq; angelo peccassem, ac cum tu solus diligēdus sis p̄pter te et creatura amanda in te & ad te, equidē tibi soli peccaui, qui p̄pter se creaturam amaui.

that louech a creature for it selfe maketh that creature his god. And therfore haue I synned agaynst the onely / for I haue made a creature my god. So haue I cast the away, & haue bene luxurious only to ꝑ for I haue nat offended agaynst any creature in ꝑ I haue set my trust or confydēce in it. For it was nat cōmaunded me that I shulde loue any creature for it selfe. yf thou haddeste cōmaūded me that I shulde haue loued an angel only for hym selfe, and I had loued mony for it selfe, thā no doubte I hade offended agaynst the Aungel. But sythe that thou onely arte to be beloued for thy selfe (that is to saye without any respecte eyther of good or euyll) and euery creature is to be loued in the and for thy sake. Therfore haue I surely offended onelye agaynst the, for I haue loued a creature for it selfe.

¶ Sed quod vtrius est. Et malū coram te feci. Non enim erubui peccare coram te o deus quod peccata commisi coram te: que nullo peccato coram hominibus perpetrassem, imo que nullo mōdo homines scire voluissē. Timui magis homines quā te: q̄ cecus erā & cecitatē amabā, ideo nec videbā nec gā derabā te oculos solū carnis habebā: ideo solū homines q̄ caro sūt, cernebā eosq; timebā ne tu oia peta mea leuabas & enumerabas ea, ideirco nec ea celare te nec tergiuersari, nec fugere a facie tua potero

¶ But yet haue I worse done, for I haue synned euyn in thy syght. For I was nothynge a shamed to synne before thy face. Oh merycfull God, howe many synnes haue I done in thy syght whiche I wold in nowyse haue done before mortall men/ye that I wolde nat in any wyse the wen, shuld knowe, I feared men more than the, for I was blynde and loued blyndenes, and soo dyd I neyther se non ones consyder the. I hade onelye fleshlye eyes, therfore dyd I onely feare and lode on men whiche are flesshe. But thou lokedest on all my synnes and nombred them, therfore I can neyther hyde there from the, nether turne my backe, and flye from thy face.

whether

¶ Whether shall I goo from thy spirite and whether shall I flye from thy face? what shall I than do? whether shall I turne me? whome shall I synde to be my defender? whome I praye you but the my God? who is so good? who is so gentle? who is so mercyfull? for thou passest without comparaison all creatures in gentelnes. It is one of thy chyefest propertyes to forgyue & be mercyfull, for thrughe mercy and forgyuenes thou dost most declare thy almyghtynes. I graunte lorde that I haue offended onely agaynste the/ and haue done that whiche is euyl in thy syghte. Haue mercy therfore on me & erecte thy puyssaunce in me/that thou mayst be iustifyed in thy wordes/for thou hast sayde: that thou camst nat to cal the righteouse/but sinners vnto repentaunce Justifye me lorde accordynge to thy wordes: cal me, receyue me, and giue me grace to do trewe workes of repentaunce. For this cause wast thou crucifyed, deade and buryed. Thou saydest also: Iohan in the thyrde chap. whan I am lyfted vp from of the erth I wyl drawe al vnto my selfe verefye thy wordes, drawe me after the let vs runne to gyther i the swetenes of thyn ointmentes. Beholdes that thou saydest: Mat.xi. Come vnto me all ye that labour and are laden, and I wyl ease you Lo I come vnto the laden with synnes, labourynge daye and nygh in the sorowe of myne herthe refreshe & ease me lorde that thou mayste be iustifyed and proued trewe in the wordes, and mayste ouercome whan thou art iudged.

¶ Quo fugo a spũ tuo, & quo a facie tua fugiã Quid igitur faciã? quo me vertam? Quem inueniam defensorem? Quem obsecro nisi te Deus meus? Quis ẽ deus bonus? Quis ita pius? Quis ẽ misericors? Qui pietate omnes creaturas incomprehẽsibiliter superas. Tibi enim ppriũ est misereri & parcere, qui oipotẽtiã tuã maxime parcẽdo & miserãdo manifestas. Fateor Dñe, tibi soli peccaui & malũ coram te feci. Miserere mei & oipotentiã tuam manifesta i me vt iustificeris in sermonibus tuis. Nã tu dixisti. Nõ veni vocare iustos sed peccatores ad penitentiam. Justifica me Domine in sermõib⁹ tuis, voca me, suscipe me da mihi agere fructum digni penitẽtie, propter hoc enim crucifix⁹ es, propterea mortuus et sepult⁹. Dixisti etiam cũ exaltat⁹ fuero a terra, oia trahã ad me ipsum. Justificare in sermonib⁹ tuis Trahe me post te curremus i odorem vnguentorũ tuor. Dixisti iterum: Venite ad me oes q̃ laboratis et onerati estis, & ego reficiã vos. Ecce ego venio ad te omiss⁹ peccatis laborãs die ac nocte i gemitu cordis mei Reficie me Dñe, vt iustificeris i sermõib⁹ tuis & vincas cũ iudicaris.

For

Nam multi dicunt, nō
est salus ipsi in deo ei⁹
Deus dereliqt eū Per-
ce dñe istos, et ita iu-
dicaris ab eis ne me re
linquas dsqquaqꝫ,
da mihi miaz et salutē
et victi sunt.

¶ Tunt enim, qñ mei
non miserebaris ꝙ me
proijcies a facie tua,
ꝙ me amplius non su-
scipies. Ita iudicaris
ab hominibus, ita a te
loquunt homines, hec
sunt eoꝝ iudicia: sed
tu pius, tu misericoꝛs
miserere mei et vince
eoꝝ iudicia, ostende
in me miam tuā laude
tur in me pietas tua.

Fac me vnum de vasis
misericoꝛdie tue, vt iu
stificeris in sermonib⁹
tuis, et vincas cum iu
dicaris. Te enim homi
nes iudicant rigidum
et seuerꝫ, vice tua pieta
te et dulcedine iudiciū
eoꝝ, vt discant hoies
peccatoꝛib⁹ misereri,
et accēdant vrelitates
ad penitētiā videres i
me pietatē et miaz tuā.
Ecce enī in iniqtatib⁹
cōceptus sū, et in pcis
cōcepit me mater mea
¶ Ne respicias domie
grauitat ē pcōꝛ meoꝝ
ne cōsideres multitu-
dinē, sz agnosce figmē-
tū tuū. Recoꝛdare qñ
puluis sum, et ois caro
vt fenū. Ecce enī i iniq
tatibus conceptus sū
et in peccatis concepit
me mater mea. Mater,
iniquā, carnalis ex cō-
cupiscentia me cōcepit

For there are many that say: he shal ha-
ue no socoure of his God. God hath for-
saken hym. Ouercome lorde these per-
sons whan thou arte thus iudged of the
and forsake me nat at any tyme. Gyue
me thy mercy & holsome socour / & than
are they vanquished. ¶ They say that ye
wylte haue no mercy on me / & that thou
wylte cast me clene out of thy fauoure &
no moze receyue me. Thus art thou iud-
ged of men / & thus do men speke of the /
& these are theyr determinacyons / but ye
whiche art meke and mercyful haue mer
cy on me & ouercome their iudgemētes /
shewe thy mercy on me and let thy godly
pytye be prayled i me. Make me a vessell
of thy mercy that thou mayst be iustifyed
in thy wozdes and haue the victozy whā
men do iudge the to be fierce and inse-
xible. Ouercome theyr iudgement with
mekenes and beneuolence / so that men
may lerne to haue compassion on sinners
& that malefactours maye be enflamed
vnto repentaunce, seynge in me / thy pe-
tye and mercy.

No I was fashoned in wickednes and
my mother conceyued me poluted with
synne.

¶ Beholde nat Lord the greuousnes of
my synnes / consyder nat the multytude /
but loke mercyfully on me which am thy
creature. Remember that I am dust and
that all flesshe is as wythered hey / for loo
I am fashioned in wickednes and in syn
hath my mother cōceyued me. My natu-
rall mother (I say) hath conceyued me of
cōcupiscence / and in hyr am I polluted

with

with orygynall synne. what is originall synne / but the lake of orygynall iustyce & of the ryght & pure innocency whyche man had at his creacyon: therfore a man conceyued and borne in suche syn is hole croked and out of frame. The flesshe coueteth against the spirite. Reason is slender the wyl is weake, man is frayle and lyke vanite / his sences deceyue hym, his ymagynacyon fayleth hym hys ygnorauunce leadeth hym out of the ryght way, & he hath infinite impedimētes which plucke hym from goodnes and dryue hym into euyl. Therfore original synne is the rote of all synnes & the nurse of all wyckednes for all be it that in euery mā of theyr owne nature it is but one synne yet in power it is all synnes. Thou sayst therfore Lorde what I am, and of whence I am, for in original synne (whyche conteyneth all synnes and inequyties in it) am I fashoned / and in it hath my mother conceyued me, sythe than I am hole in synner, & enuyroned with snares on euery syde howe shall I escape? for what I wolde, that do I nat, but the euyll that I wolde nat, that do I. For I synde a nother lawe in my members rebellynge agaynste the lawe of my mynde, and subduynge me vnto the lawe of synne and death. Therfore the more frayle & entangled thy godlye benyuolence seeth me, soo moche the more let it lyfte vp and comforte me, who wold nat pety one that is sicke? who wold nat haue cōpassyon on hym that is dyseased? Come come swete Samaritane and take vppe the wounded and halfe deade

cure

& in eo, pctm originale cōtrazi. Quid autē est pctm originale, nisi pua natio iustitie originalis et rectitudinis totius hois? Ideo hō cōcept⁹ & nat⁹i hmōi pctō totus obliqu⁹ est tot⁹ curu⁹. Caro tentauit aduersus spm rō vbi⁹ est hois tas infirma, hō fragilis & similis vanitati, sēl decipitur est, imaginatio fallit ignorātia decipit eū p stultū, stultitia habet obstacula q ipsum de bono retrahūt & ad mala spellunt. Quicquid itaq originale vitii est omne peccm / reūq eni oīs iustitia est. Quāmis eni in quolibet hoie ex natura sua sit vnū, tamē tute tamē est oia pctā simul itaq domine. quid sum & vnde sum, in pctō eni originale (quod oēs iniquitates & oia pctā continet) cōcept⁹ sū, & in eo cōcepit me mater mea in pctis ergo tot⁹ & laqueis vndiq circūdatus quō effugere potero? Nō enim qđ volo, hoc ago: sed quod nolo malum, hoc facio: quia immemo aliā legē i mēbris meis, repugnātē legi mētis mee & captiuantē me in lege pctī & mortis. Ego itaq magis pietas tua me subleuet, quo me fragiliorem & tot laqueis circūdatum intuetur. Quis nō misereat infirmo, qs nō spatiatur īfirmo? guidor' veni veni dulcis Samaritane, & vulneratū semiuū sublena

bulnera mea cum vi-
no et oleum infun-
de, pone me supes iu-
mentum tuū, duc in ſta
bulum, cōmēda me ſta
bulario, pfer duos de
narios & dic ei, quicqd
superogaueris ego cū
rediero, reddam tibi.
Ecce enim veritatem
dilexiſti, incerta et oc-
culta ſapientie tue ma-
nifeſtaſti mihi.

¶ Went dulciſſime ſa-
maritane, ecce enī veri
tatem dilexiſti, veritā-
tem inquā promiſſio-
num, quas humano
generi feciſti eas nimi
rum dilexiſti: quia eas
feciſti et ſeruaſti, nam
tuū diligere ipſum eſt
benefacere, In te enim
ipſo immutabilis es,
nec ſicut nos, modo a-
mas modo non amas,
vt actus tue dilectio-
nis tranſeat & reddeat
Sed nos totus amas
tor, qui nunquā muta-
tur, Deus enim charī-
tas eſt. Tuum itaq; di-
ligere creaturā eſt, ei
benefacere, et quibus
melius facis, hos ma-
gis diligis. Quid eſt
ergo tuam diligere ve
ritatem, niſi facere, et
ſeruare veritatē? Abra
he promiſiſti filium, cū
iam eſſet ſener, Sara
ſterilis et vetule pro-
miſſionem ſeruaſti, q
veritatem dilexiſti. Fi
liis Iſrael terrā fluen
tem lac, et mel ſpopon
diſti et tantem tradidi
ſti, quia veritatem di-
lexiſti.

cure my woundes, poure in wyne and
oyle, ſette me vpon thy beaſte, bryng me
into the hoſtry, commytte me vnto the
hoſte, take thou out two pence, and laye
vnto hym, what ſo euer thou ſpendeſt a-
boue thys, whan I come agayne I wyll
recompence the.

Lo thou haſt loued truth, the vnkno we
and ſecrete thinges of thy wyſdome, haſt
thou vttered vnto me.

¶ Come moſte ſwete Samaritane, for
behold thou haſt loued truth, the truth
(I ſay) of thy promyſſes which thou haſt
made vnto mankynde, them haſte thou
truely loued: for thou haſte made and
kept them ſo that thy loue is nothynge
els but euen to do good for in thy ſelfe
thou art inaryable and immutable, thou
vſeſt nat nowe to loue and anone nat to
loue (as men do) neyther dothe thy loue
ſo come and go. But thou art ſuch a lo-
uer as doth neuer chaunge for thy loue
is very God. Thy loue therfore wher-
with thou loueſt a creature, is to do it
good, and whome thou moſte loueſt, to
them art thou moſte beneficial. Therfore
what meaneth, that thou loueſt truthe,
but that of thy gracyous merry thou mā
keſt vs pmyſſes, and fulfylleſt them for
thy truthes ſake? Thou dydeſt promyſe
vnto Abraham a ſonne whan he was
aged, thou fulfylleſt thy promyſe in olde
and bareyn Sara, becauſe thou loueſt
truth Thou promyſed vnto the chyldren
of Iſraell a lande that flowed with myl-
ke and hony, and at the laſte dedyſt gyue
it them, for thy truthes ſake.

Thou

¶ Thou madest a promyse to Dauyd sayenge: I shall set vp thy seate regal one of the frute of thy body: and it came euen to passe, because thou woldest be founde true. There are other innumerable promyses in which thou hast euer ben fayethfull because thou louest truth. Thou hast promysed to synners whiche wyll come vnto the, forgyuenes and fauoure, and thou hast neuer defrauded mā for thou hast loued truthe. That vnthryfty sōne Luc. 15. that toke his iourney into a far countre and wasted all his goodes with ryotous lyuynge, whan he came to hym selfe: he retourned vnto the sayenge: father I haue synned against heuē and before te, nowe am I nat worthy to be called thy son, make me as one of thy hyred seruauntes. Mā whan he was yet a greate way of, thou sawest hym and haddest cōpassyon on hym, and rannest vnto hym, fallyng vpon his neke and killyng hym thou broughtest forthe the beste garmēt and puttest a ryng on his fynger & shoes on his fete, thou kyllest that fatted calfe and madest all the house merie sayenge let vs eate and be mery, for this my sonne was deade and is alyue agayn, he was lost and is nowe founde.

¶ Why dydest thou al thys lorde God: surely bycause thou louest truthe. Lone therfore (o father of mercyes) this truth in me, whiche retourne vnto the frō a farre countre runne towardes me & gyue me a kysse of thy mouth gyue me those cheke garmēres, drawe me into thy house kyll the fatted calfe that all which trust in the may

¶ Dauid pollicit⁹ est dicēs, Me fructū ventris tui ponam sup sedem tuam, factū est q̄ veritatem dilexisti. Innumerabiles fuere promissiones in quibus sē per fidelis fuisti, q̄ veritatem dilexisti, petēti⁹ ad te venientib⁹ veniā et gratiā promisisti, & neminē vnquā fraudasti, q̄ veritatē dilexisti. Filius ille prodigus, qui abijt in regionē lōginquā, & dissipauit substantiā suā viuēdo luxuriose ad se reuersꝰ, venit ad te dicēs. Pater peccaui in celū et cozā te, iā nō sū dignꝰ vocari filius tuus, fac me sicut vnum de mercenarijs tuis, cum adhuc longe esset, oculꝰ tue pietatis ituitꝰ eū occurristi ei, cecidisti sup collū eius, & osculatꝰ es eū genuisti stolā primam, annulū in manu eius et calciamenta in pedes eius posuisti, vitulū saginatū occidisti, totam vmū letificasti, dicēs. Letemur et epulemur q̄ hic est filius meꝰ qui mortuꝰ erat et reuixit: pierat, et inuētꝰ est.

¶ Cur hec dñe Deꝰ? Nempe, q̄ sitatē dilexisti. Dilige ergo pē miā hāc sitatē in me, q̄ ad te reuertor de regione lōginqua occurree mihi, & osculū oris tui da, red de prima ornamēta tra he in domū tuā, occide vitulū saginatū, vt in

me letenk oꝝ, q̄ sperāt in te, et pariter epulemur i cōmunis spūalibus. Nō dñe mihi soli non custodies hanc veritatem? Si iniquitatē obseruueris dñe dñe q̄s sustinebit? Eqdē tu non obseruabis iniquitatem, q̄ veritatē dilexisti, dilexisti quidem immensō amore.

¶ Que nāq; est ꝟitas quā dilexisti? Nōne fili⁹ tu⁹? Qui dixit, ego sum via ꝟitas et vita. Ipse enim est veritas a qua omnis ꝟitas in celo ⁊ in terra nolatur Hāc igitur dilexisti, et in ea sola tibi complacuisti, q̄ eā sine macula inuenisti, ⁊ p̄ peccatoribus eā mori voluisti, Custodi ergo deus hāc veritatē, ecce ego peccator magn⁹ in quo tu custodies eā, cui tu idulgeas peccata multa, quē sāguine christi tu abnas, quā p̄ passionē eius redimas Cur dñe hanc de filio tuo notitiā, cur hanc de eo fidem tradidisti michi Nō vt maiori afficiar dolore, videns redēptionem meā, ⁊ minime attingens eā? absit. Sed vt intelligēs michi paratam venīā a ꝑpetē dam illam per Christi grāz. Redime ergo me dñe nā incerta ⁊ occulta sapiētie tue manifesta ti michi, vt hec ipsa cognitio me admonet ⁊ ad salutē ꝑducat. Hec ꝑ fecto non cognouerunt

may reioyce in me/and let vs eate to gyther in spirytuall feaste. Oh lorde wylte thou erclude me alone and wylt thou nat kepe this truthe vnto me? yt thou shuldest loke narowly on our wickednes oh lord: Lorde who myght abyde the? But Lorde thou wylte nat be so strayte vnto vs/ for thou louest truth: ye and that with a feruent and incomprehensyble loue.

¶ which is the truth that thou so louest: is it nat thy sonne that thou so louest? is it nat thy sonne that sayde. Jo. xiiij. I am the way/truth & lyfe? he is the very truth of whome all truth is named/heuen and erthe, this is it that thou haste loued and in it only hast thou delyted for thou desest fynde it pure and without spotte & woldeste that it shulde dye for synners. Kepe therfore (Oh God) thys truthe, beholde I am a great synner i whom thou mayst kepe it, to whome thou mayst forgyue many synnes, whome thou mayste purifye in the blode of thy Chryste, and whome thou mayst redeme throughe his passion, why (oh Lorde) haste thou gyuen me thys knowledge of thy sonne, and thy fayth of hym? Because I shulde se my redēpcō & nat to atteyne it that I myght by that meanes be the more vered with sorowe? God forbyde. But rather that I may perceiue the remyssion of my synnes purchased by Chrystes bloude, and so by his grace may obtayn it. Purge me therfore and redeme o lorde (for thou hast vered vnto me the vnknowen & secrete poyntes of thy wysedome) that thy knowledge may helpe me and bringe me vnto

yelthe, for truely the philosophers neuer knewe these thinges, they were vnknowē vnto them, ye and vtterly hyde from thē. And no mā knewe these thinges (except a fewe whom thou louedest entyrely) before thy sonnes incarnacyon.

¶ The moost curyous serchers of the worlde (I meane the wyse men of thys worlde) lyfted vp theyr eyes aboue heuē and yet coulde nat fynde thys thy wysedome, for thou hast hydde these thinges from the wyse and prudent and hast opened them vnto babes, that is, to humble fyshers and thy holye prophetes whiche also haue vttered them vnto vs. And soo hast thou vttered the vnknowen and secrete thynges of thy wysedome & of thy scriptures vnto me, why do I knowe thē in vayne? I knowe them surely in vayn yf they profyte me nat vnto my helthe & saluacyon. For the philosophers whan they knewe God by his marueious creatures they glorifyed hym nat as God nether were thankefull, but vered ful of vanities in theyr imaginacyons and theyr folyshe herres were blynded. whan they counted them selues wyse, they become foles. wylte thou suffer me lorde to be of theyr number? God forbyd. For thou art euyn mercy it selfe which wythe neuer vtterly forsake any man. Fauoure therfore lorde, fauour & spare thy seruaunt & commaunde hi to be of the nūber of thy babes, & the vnknowē secretes of thy wysedome which ꝑ hast opened to him may leade hi vnto the fountayne of wysedome whiche is an hye, thou mayste be prayed in the

philosophi, hec fuerunt eis incerta, hec erant eis penitus occulta, hec ante incarnationē filii tui, exceptis paucis quos tu dixisti nullus hominū cognouit.

¶ Scrutatores orbis curiosissime (sapientes dico huius seculi) transcelum oculos leuauerunt et hanc tuam sapientiā inuenire non potuerunt: quia abscondisti hec a sapientibus & prudentibus, & reuelasti ea parulis, id est, humilibus piscatoribus et sanctis prophetis tuis, qui ea nobis tradiderunt. Sic ergo incerta et occulta sapientie tue scripturarū tuarū manifestasti michi. Cur frustra ea cognosco, frustra autē cognosco illa, q̄ me ad salutē nō perducit. Nā & philosophi cū cognouissent Deum, non sicut Deum glorificauerunt aut gratias egerūt sed euanuerunt in cogitationibus suis, dicētes eum se esse sapientes, stulti facti sunt. Sum de numero istorum me esse patiere? absit. Tu es enim ipsa mia, que nunqnā penitus deseris. Parce ergo dñe parte famulo tuo, & inde ipz esse i numero parulo rū tuor, vt incerta & occulta sapiētie tue q̄ manifestasti ei ducant eā ad fōtē sapiētie, q̄ est i excelsis, vt laudetur in

opere mio tue quam te
ecris cum seruo tuo do
mine, qui nunquam de
seris sperantes in te.
Asperges me domine
hysopo, et mundabor
lauabis me, et super ni
uem dealbabor.
¶ Quia dñe veritatē
dilexisti, ꝙ incerta ꝙ oc
culta sapientie tue ma
nifestasti michi, spem
magnam cōcipiet cōsti
do quod non repelles
me a facie tua, sed asp-
ges me hysopo ꝙ mun-
dabor. Hysop⁹ est her-
ba hūilis, calida, ꝙ od
orifera, q̄ qd aliud signi
ficat quā ihm̄ tm̄ dñm
nostrū iesum christum
Qui humiliauit semet-
ipm̄ vsq; ad mortem,
mortē aūt crucis. Qui
caloze sue immēse cha-
ritatis dilexit nos et
lauit nos a pctis nris
in sāguine suo. Qui od
ze suauitatis ꝙ mansue
tudinis sue atq; iustī-
tie totū mūdū suauita
te repleuit. Hoc ergo
hysopo aspges me qñ
vtutē sāguis ei⁹ effun-
des sup me, qñ ꝙ xp̄s
hitabit xp̄s in me qñ ꝙ
dilectionē ei cōfictus
fuero, qñ hūilitatē ei⁹
ꝙ passionē imitabor ab
oib⁹ immūdicijs meis
Tūc lauabis me lachzi
mis meis a xp̄i amoze
fluētib⁹. Tūc labozabo
i gemitu meo lauabo ꝙ
singulas noctes lectu
meum, lachzimis meis
stratū meū rigabo Tūc
ergo lauabis me ꝙ sup
nivem dealbabor.

wozke of thy merry which thou dost exer
cyse to wardes thy seruaūt (lozde) which
neuer fozsakest them that trust in the.
Spzynkle me lozde with ysope and so
shal I be clene / thou shalt washe me, ꝙ
than shal I be whyter than snowe.
¶ Because lozde ꝙ thou hast loued the
truthe and haste opened vnto me the vn
knowen secretes of thy wysedome / I am
well counfozted and I truste that ꝙ wyle
nat caste me out of thy fauoure, but thou
wylt spzynkle me with ysope and so shall
I be clensed. ysope is a lowe herbe, it is
hote and of a good sauoure which signi-
fyeth nothynge els but thy onely son our
Lozde Jesus Chzist which humbled him
selfe vnto deathe. eue vnto the deathe of
the crosse. which with the hete of his fer
uēt charite loued vs / and washed vs frō
our synnes in hys bloude. Wyhiche with
theredolent sauoure of hys benevolēce
ꝙ ryghtuousnes resplenyshed the whole
wozlde. Therfoze with this ysope shalte
thou spzynkle me / whan thou dost poure
vpō me the vertue of his pzecyous blode:
whā Chzistē thzoughe fayth shall dwell
in me: whan thzoughe loue I am ioyned
with him / whā I shall counterfaythe his
humilite and passion / that shall I be clē
sed from al myne vnclēnes. Than shalt
thou washe me with myne owne teares
whyche flowe out of the loue of Chzyste /
thā shal I syghe vntyl I be wery / I shal
water my bedde euery night with my tea
res / so that it shall symme in them / and
than shalt thou washe me and I shall be
whyter than snowe.

Snows

¶ Snowe is whyte and colde, but lorde yt thou sprinkle me with ysope/I shal be more whytter than snowe/for I shall be throughly endued with thy spirite light whiche palleth all bodely wytnes. And whan I am enflamed with thy lyght I shall forsake all my carnall concupyscences/colde vnto worldly thinges and enflamed vnto heuenly.

Vnto my hearinge shalt thou gyue ioye and gladnes and my broled bones shal be refreshed.

¶ Than lorde shal I pray vnto the, erly (that is in the begynninge of thy lyght) shalt thou heare my voyce & I shal heare what the lorde God shal speake i me for he shall speake peace for hys people and shal gyue me peace Lord thou shalt gyue me peace for I haue trusted in the/vnto me hearinge shalt thou gyue ioye & gladnes, whan I shal heare that comfortable wordes that marv herde. And what herde mary, I speake of that mary whiche sate at ꝑ fete of Jesus. Mat. xxvi. what herde she. Thy faith hath saued ꝑ go thy waies in peace. Let me also heare that the theefe herde: this daye shalt thou be with me in paradyse, than shal I haue ioy for the remyssyon of my synnes, and gladnes for thy bountyous & lyberall promyses, shall I nat reioyse and be glade whan ꝑ shalt gyue me two folde for all my synnes? thā shal I begyn to taste howe swete ꝑ lorde is, than shal I lerne to be conuersaūt in heuenly thinges, and shall saye with the prophete: howe great and copious is the swetnes lorde which thou hast layde vp

¶ Nix enī cādida erit et frigida, ita profecto dñe, si me ysopo aspersris, supra mūd dealbabor, qz tua maxima inter ꝓfūdar, ꝙ olim corpore ralē fugat cādorē, et q̄ eā amore celestiū bonorū accendy, oēs carnis affectus relinquū, feruentes ad eterna et ad celestia inflammatus. Auditui meo dabis gaudiū & letitiā & exultabūt ossa humiliata.

¶ Tūc enī dñe orabo ad te mane id est initio lucis tue exaudies vocē meā, audiāq; dū loquar in me dñe deꝰ. Quā loq̄tur pacē i plebē suā dabitq; michi pacē, dñe pacē dabis mihi qz in te spaui, Auditui meo dabis gaudiū et letitiā, cū audiā qđ audiuit Maria, Et quid audiuit Maria de illa loquor, ꝙ fuit fidē pedes tuos, dū igit hec audiuit? Fides tua te saluū fecit, vade i pace Audiā quoq; qđ audiuit latro. Hodie eris mecū i paradiso. Gaudiū itaq; mihi erit de remissione pōꝝ letitia de ꝓmissione bonoꝝ. Quā dū nō gaudebo & nō letabor qđ reddes michi duplicia pro oībus peccatis meis? Tūc gusta te incipiā, quoniā dulcis es Domine, tūc discā in celestibꝰ habitare, tunc dicā cū prophe ta. Quā magna multitudy dulcedinis tue dñe quā abscōdisti timen-

tib⁹ te. Tñe gaudebo ⁊ letabor et exultabunt ossa humiliata. Quid sunt ossa, que carnē sustinēt nīsi anime rationalis vires, ꝙ carnis nostre fragilitatē portant, ne in omnia vicia fluat, ne tot⁹ homo effectus caro penitusq; tabescat? Ossa ergo hec humiliata sunt quia mi⁹ debilitata est ratio et voluntas ad malum valde ꝓna. Jam iam non caro obedit rationi, sed ratio carni. Vt eius resistere nō possū quia ossa mea humiliata sunt. Et quare humiliata? Quia reliquerūt te fontem aque vive, ⁊ foderunt sibi cisternas dissipatas, que cōtinere non valēt aquas, qz grā tua nō fūt repiete, sine qua nemo potest bene viuere, sine te enī nihil possumus facere. Cōstrebāt in virtute sua ꝙ nō erat vir⁹. Ideo defecerūt in structura sua. Veniat ergo virt⁹ tua Dñe et exultabūt ossa humiliata, veniat grā tua, veniat fides, que per dilectionem operatur, veniant virtutes ⁊ vna: ⁊ exultabūt ossa humiliata. Exultabit dppe ratio, letabit memoria, gaudebit voluntas. Mimirum exultabūt, qz extra se saltē dū ad bona opera pdibūt, virtute magna exercebunt i eis, nec deficient, sed te iuāte ad finem vsq; perducentur.

for them that feare the. Than shall I reioyse and be glade, and my broked bones shalbe refreshed. what are the bones whiche sustayne the flesshe, but the powers of our soule, and reason ⁊ bere vp the fralte of our flesshe, that he runne nat hed lōge into al vices/that a mā fal nat hole into vanite, and so consume away? These bones I saye are sore broked, for the reason is very weake, and the wyll is prone and redy to all mischyefe, for cuyn nowe the flesshe obayeth nat reason, but reasō must obeye the flesshe. so that I can nat resyste vice, for my bones are broked. And why are they broked? for they haue forsake the, the fountayne of lyuing water, and haue dygged for them selues cesternes full of chynnes whiche can holde no waters, for they are nat fylled with thy grace without which no man can liue wel, for without the we can do nothinge. They trusted in their owne power, which is no power, and therfore decayed they in their owne folyshnes. Therfore let thy power come (oh lorde) and than shall these broked bones be refreshed, let thy grace come and that fayth which worketh through loue Let thy powers and gyftes assyste me, ⁊ thā my broked bones shalbe refreshed, for my reasō shalbe mercy, my memory glade ⁊ my wyl full of ioye. And thus shall they al reioyse, for aboue their owne naturall strēght whā they go about any good worke, they shal procede and prosper wel, nether shal they leue it vnparfyte, through thy helpe shal they bryng it to good passe and effecte.

Turne

Turne thy face from my synnes: & wype away all my wyckednes.

¶ Why lokest thou Lorde vpon my synnes? why numbrest thou them? why consydrest thou them so diligētly? dost thou nat knowe that man is euyn a sa flower of the felde. why dooste nat thou rather loke l the face of thy Christ, Alas wretche that I am, why se I the angry agaynste me? I graūt I haue sinned howe be it for thy gentlenes haue mercy on me. Turne thy face from my synnes. Thy face is no thynge but thy knoweledge/turne away therfore thy knoweledge frō my sinnes. I meane nat ꝯ knowledge wherwith ꝯ feest & perceiuest al thinges: but ꝯ wherby thou approuest & disalowest all thinges/ wherby ꝯ alowest the workes of ꝯ right wyse & cōdēpnest the reprouable synnes of ꝯ wicked: knowe not my syñes on that māner that thou woldeste impute them to thy charge. But rather turne awaye thy face from my synnes that throughe thy mercye they maye be quenched/ loke lorde on the creature whome thou haste wrought/ loke vpon thyne owne ymage/ for I bere wretche haue put vpon me the ymage of the deuyll (that is synne) turne away thy face from the image of the deuyll and be nat angrye with me, and beholde thyn owne ymage that thou mayst haue mercy on me.

¶ O mercyful lorde/ remēber that thou lokest vpon zacheum whiche dyd clyme vp into a wylde fygge tree to se the. Luc. xix. And thou entredest into his house whiche thou woldest neuer haue done yf

Auerte faciem tuā a pcīis meis, et oēs iniquitates meas dele.

¶ Cur domie respicis pcā meā? cur vlcras ea? cur a deo diligēter ꝓsideras. Nūqd nescis qz hō cāquā flos agri? Cur nō respicis potiꝰ in faciē xpi tui: heu me misery, Cur vitro te michi tratūr? Peccaui fateor, ſ tu benignꝰ miserere mei Auerte faciē tuā a pcīis meis facies tua cognitio tua est. Auerte itaq; cognitionē tuam a pcīis meis. Nō loquor de cognitione simplici apphēsiōis qua oia cēp vides, sed de cognitiōe approbatiōis & reprobationis, qua opa iustoꝝ approbas, & pcā ipioꝝ reprobās & cōdēpnas. nolī peccata mea ita cognoscere vt michi iputeꝫ ea sed auerte faciē tuā a pcīis meis vt per iniam tuā deleātur. Respice dñe creaturam quā creasti respice imaginē tuam et ego miser lupinduri imaginē diaboli auerte faciē tuā ab imagine diaboli de nō trasfaris michi, et respice imaginem tuam vt misereris mei.

¶ O misericors dñe, recordare, quia zache ascendentem in arborē Sycomorē respexisti, et in domū eius descendisti, quod plane nun-

qñ fecisses ñ imaginē diaboli i eo respexisses sed qz imaginē tuā i eo vidisti, cōpassus es et salutē ei tribuisti. Ipse male ablata restituere quadruplicata, & dimittis bonor suor pauperibus erogare promisit, et cōsecutus est miam & salutē. Ego me totū trado tibi nihil mihi reservo, tibi semper sincere corde promitto seruire, vota mea tibi reddā oibus diebus vite mee. Cur ergo dñe i me quo q̄ nō respicis i imaginem tuā, vt dō adhuc pctā mea cōsideras? Auerte obsecro faciem tuā a peccatis, & oēs iniquitates meas dele. Oēs rogo dele, vt nulla remaneat Scriptū ē eni. Qui totā legē seruauerit, i vno aūt offenderit, factus est oim reus, id est factus est reus gehēne, q̄ est pena oim peccātū q̄ ducūt ad mortem Dele ergo oēs iniquitates meas ne vlla te offendat, q̄ me oim reum faciat. ¶ Cor mundū crea i me deus, & spūm rectū innova in visceribus meis. ¶ Nā cor meū vtrelicht me nūq̄ de me cogitat sue salutis penitus obliti p vana vagat, pegre p fectū est sequtur vanitates, & oculi eius in finestre, vocaui ihz & nō est dixit mihi, abiit, pijt, in petis peccātū est. Quid ergo dñe dō dicā cor mūdū crea i me deus cor humile, cor mansuetum, cor pacificum

thou haddest loked on the ymage of the deuyl which he had put on him but bycause thou sawest thyne owne ymage on hym thou haddest compassyon on hym and he lefte hym, He promysed to gyue the halfe of his goodes to the poore, and yf he hade falsly decepued any man to restore it fourfolde and he obtayned mercy and helthe. And I bequeth my selfe euen hole vnto the nothynge reserued, And promysed to serue the for euer with a pure herte and wyl fulfyll my promyse all dayes of my lyfe wherfore thā lorde doost thou nat loke on thyne ymage in me also? why doste thou yet consyder my synnes? Turne I beseech the thy face from my synnes and wype awaye all my wickednes/wype away all I praye the that none remayne. For it is wrytē he that kepeth the hole lawe and offēdyth in one poynt is gylty in the hole that is to say/hath deserued dāpnacyon, which is the payne of al sinnes that leadeth vnto death. Put out therfore all my wickednes, that none offende the, whiche shulde bringe me to condempnacyon.

A pure herte create in me (oh God) & an vpryght spirite make a newe within me. ¶ For my herte hathe forsaken me and goeth a strey vtterlye forgettynge hys owne helth: it is wandred into straunge countres and enserch vanities, and hys eyes are in the vttermoste coostes of the worlde. I called it agayne, but it answered me nat. It is gone, loose/and solde vnder synne, what nowe lorde? what shal I say? A pure herte create in me God, an humble herte/a curteous herte, a peasyble

herte

herte, a gentle herte, a deuoute herte ſuch an herte as wyll neyther do an other mā hurte, nether yet aduenge him ſelfe/whā he is offēded, but rather do good againſt euyll, & ſuche an herte as wyll loue the aboue all thynge/whiche wyll ſpeake of the, and thanke the. whiche wyll delyte in hympnes and ſpirituall ſōges and be hole conuerſaunt in heuenly thinges.

Create this herte i me (oh God) create it of nothinge, that it maye be of ſuche efficacite through grace, as nature is neuer able to make it. This grace cometh only frō the into the ſoule throughe thy creacyon, it is the beautye of a pure herte, it drayweth vnto him all vertue & expelleth all vyce, therfore create in me Oh god a pure herte throughe thy grace & make a newe an vpright ſpirite in my bowels.

¶ For thy ſpyrite ſhall leade me into a ryght waye, whiche ſhall purge me from al erthy affectes and ſhal lyft me vpwnto heuēly thinges. The louer & the thyng ꝙ is loued are bothe of one nature. He that louyth bodely thynges is worldly, but he that louith ſpiritual thinges is ſpiritual Gyue me a ſpirite ꝙ maye loue the & worſhype the, the moſte hye ſpyrite, for god is a ſpirite & they whiche worſhype hym, muſte worſhype him in the ſpirite and verite Gyue me therfore an vpright ſpirite nat ſekyng his owne ſpirites profite and glorie, butte the wyll and glorye of god renewe an vpryght ſpirite within me/ renew it: for my ſynnes haue quenched ꝙ fyrſte that ꝙ gaueſt me. Gyue me nowe a new ſpirite ꝙ it may redreſſe that thinge

whyche

eor benignū eor pium, quod nulli inferat malū quod malū pro malo non reddat, ſed pro malo bonum, quod te ſuper omnia diligat, de te ſemp cogitet, de te loquatur, tibi gratias agat in hymnis & cantic ſpiritalib⁹ delectetur in celis conuerſet. Cor tale crea in me de⁹, ex nihilo produc illud, de quale non poteſt eſſe p naturā fiat tale p gratiā, her enim de te ſolo per creationem in animam venit, hec eſt forma cor dis mūdi, hec oēs vir tutes ſecum trahens, oia vitia pariter expellit. Cor itaq; mundum p gratiam tuam crea i me de⁹ & ſpiritū rectū in nouis i viſceribus meis.

¶ Spiritus enim tuꝰ deducet me in viam rectā, qui me a terrenis affectibus purgabit, et ad celeſtia ſublenauit. Amans enim et amatū ſunt vnum, qui ergo amat corpora: corp⁹ eſt qui vero ſpiritum diligit, ſpiritus eſt. Da mihi ſpiritum te amantem. Nā ſpiritus eſt Deus, & eos qui adorant eū, in ſpū et veritate oportet adorare. Da ſpiritum rectum, non quaſtia, ſed q̄ tua ſunt q̄rentem Innoua ſpū rectū in viſceribus meis interiora: q: primū quem mihi dederas, peccata mea extinxerūt, da ſpiritū nouū qui innouet

qꝫ ineteratꝰ ē, nꝝ aīa
mea spūs ē, et a te ita
creata, vt i se recta sit
er natura ei sua te sup
se amat ꝙ ꝓpter te dia
desiderat, nꝝ amoꝛ na
turalis rectꝰ ē, eo ꝙ a
te est: ꝯ ex ꝓna volūta
te sua ineteratꝰ est, ꝙ
amoꝛē naturalē ꝯtabes
cere facit. Inuona ergo
dñe spūs ꝙ hñe amoꝛē p
gtam tuā, vt recte ice
dat secūdū naturā suā,
inona i viscerib⁹ meis
vt itꝰ ita dicens ita fie
met, vt nūꝯ āplius pos
sit euelli, inona inꝯ in
viscerib⁹ meis vt sēp
amoꝛe celesti me vrat,
sēp me faciat ad te su
spirare, te iugit āplec
ti et nunꝯ deserere.

Ne ꝓiicias me a facie
tua, ꝙ spiritum sanctū
tuum ne auferas a me

¶ Ecce dñe sto āte fa
ciē tuā, vt inuenā mia
tuā. Sto āte bonitatē
ꝙ benignitatē tuā, ex
pecto gratā relyōnē
tuā, ne ꝓiicias me a fa
cie tua zkusō. Quis vn
quā dñe venit ad te, ꝙ
zkusꝰ abressit? Quis ro
ganit facie tuā ꝙ vacuꝰ
abijt? Certe abūdāta
pietatis tue, ꝙ merita
supplicū excedis ꝙ vo
ta, pluraꝙ ꝓstas, ꝙ
hoies desiderare aut i
telligere possūt, a sēp
nō est auditū qꝫ venīē
tē ad te, piecer⁹ a facie
tua cōfusū. Nūqd dñe
prim⁹ ero ab facie tua ꝓ
iect⁹, an a me big⁹ litiū
habere cōfūdi venīē
tes ad te, nūꝯ āplius nō
big misereri, ꝙ pcere?

whyche is ineteratе / my soule is also
a spirite ꝙ so made of ꝓ ꝯ of hyꝛ selfe she
is ryghte / foꝛ of her owne nature she lo-
ueth the aboue her selfe ꝙ desireth al thin
ges foꝛ thy glozy so that her one natural
loue is right / foꝛ it comethe of the but of
her owne frowarde wyll it is ineteratе
ꝙ polluted caulynge her naturall loue to
decaye ꝯ make newe therfoꝛe this spirite
and this loue thzoughe thy grace that it
may walke in the ryght way accoꝛdynge
to his nature renewe it (¶ saye) that it
may euer enflame me with heuenly loue /
that it may euer cause me to sygh vnto
the / to enbzace the continually and ne-
uer to foꝛsake the.

Caste me nat awaye from thy face / and
thy holy ghoste take nat from me.

¶ Beholde loꝛd ¶ stande befoꝛe thy face
that ¶ may fynde mercy ¶ stande befoꝛe
thy benigne goodnes lokynge foꝛ thy fa-
uoꝛable aunswere / caste me nat confused
from thy face? who came euer loꝛde vnto
the / and wente away cōfused? who euer
delyzed thy fauoure and / wente without
it. Surely ꝓ passed in thyn aboundaunt
pytye bothe the deseruynges ꝙ also the
delyers of them that pzaye vnto the / foꝛ
thou giuest moze than mē can delyer ye
oꝛ vnderstande whā they haue it. ¶t was
neuer herde that thou dydest cast awaye
frō thy face any mā that euer came vnto
the. Shall ¶ oh loꝛde be the fyzste that ꝓ
shalbe caste awap from thy face ꝙ veterly
confounded? wylte thou begyne at me to
confounde thē that come vnto the? wylt
thou neuer moze haue mercy ꝙ cōpassyō?

God

God forbyde. The woman of Canane fo-
lowed ꝯ, she cried & made piteous noyse
she moued the disciples vnto compassion
and thou hyldest thy peace, she continued
knocking she worshypped the, and sayde:
Lorde helpe me, nether yet woldest thou
answere. Thy dyscypples entreated for
her sayinge: let her go for she cryeth after
vs But what was thyne answere lorde
I pray the, what dydest ꝯ aunswer: for so-
the that she dyd wype i vayne and labou
red for noughte for thou saydest that ꝯ
waste natte sente but vnto the shepe that
were perysshed of the house of Israel.
What shuld this woman do whā she her
de these wordes: verely euyn dispayre as
concernyng the grace that she requyred:
and yet dispeyred shs nat, but trustyng i
thy mercy prayed yet agayn saing: Lorde
helpe me, vnto whose importunite (lord)
thou answeredst, it is nat good to take the
chyldrens breade, and caste it to houndes
as thoughe thou shuldest haue giuen hyr
a full answere, and sayde departe from
me, you Cananites are dogges, ye are
Idolatrers, the precious gyftes of heue-
ly fauour pertayn nat vnto you, I ought
nat to take them awaye from the Iewes
whiche worshyppe the true and lyuynge
God, and to gyue them to suche dogges
as ye are whiche worshyppe ydoles and
deuyles. What shalte ꝯ nowe do, thou
woman of Canaan? that mayst nowe be
ashamed and gette the away, for ꝓ lorde
is angrie, not with the alone: but with al
thy hole nacyon. Oh lorde, who wolde
nat haue ben cōfunded and haue pyked

hym

abūt. Cananea te seqūba
tur, clamabat vocib⁹,
aera ipiebat discipulos
tuos ad ꝓpassionē puo
cabat & tu tacebas ipsa
ꝑuenerabat, pulsans, te
adorabat dicēs Dñe ad
iuua me, et tu nec sic re
spōdebas, discipuli ro
gauerunt pro ea dicen-
tes, dimitte eā, qz cla-
mat post nos. Quid ob
secro? quid Domine re
spōdisti, equidē q̄ ina
niter flebat, q̄ frustra
laborabat. Dixisti ei nō
sum missus nisi ad oues
que perierunt domus
Israel. Quid hoc audi-
to debuit Cananea fa-
cere? vtiq; vt ḡa quam
desiderabat ꝓsperare,
nec tamen desperauit:
sed cōfidens de tua mi-
sericordia. Iterum ro-
gabat dicens, Domine
adiuua me. Cur impor
tune insistēti, Domine
respondisti. Non est bo
nū tollere panem filio-
rum, & mittere canib⁹,
ac si patenter dixisses,
recede a me. Vos Ca-
nanei canes estis, im-
mundi estis, idololatre
estis, dona gratiarū ce
lestium, ad vos nō per-
tinent, nō debeo ea tol
lere Iudeis, Deum ve
rum colentib⁹, & dare
vobis canibus, demo-
nes adorantib⁹. Quid
nunc facies Cananea?
Erubesce iam & recede,
quia trat⁹ est Dom⁹
nō solum tibi, sed & vni
uerse genti tue. Quis
Domine Deus ad hec
verba confusus non re

cessisset? Quis non fub
murmurasset? Quis nō
crudelem te iudicasset:
et tamen hec ipsa mu-
lier i oratione persistit
spem non amisit, verba
dura nō egre tulit, non
frata est: sed magis hu
miliata et in petitione
persistens, constanter
dixit. Etiam Domine,
verum est quod dicis:
sed panem nō peto, gra
tias filiorum nō postu
lo: quia catula ego sum,
micas q̄ peto que cadunt
de mensa filiorum tuo-
rum. Ipsi miraculis et
gratijs abundent mihi
ad hec minima gratia
non negef, vt filia mea
a demonijs liberetur.
Nam et catelli edunt
de micis, que cadūt de
mensa dominorum su-
orum. Ecce quanta fides
quanta fiducia quanta
humilitas. Ideo tu nō
gratus de eius impor-
tunitate: sed gauisus de
illius virtute, dixisti:
O mulier magna est fi-
des tua, fiat tibi sicut
vis. Cur hec scripta sūt
Domine vere? vt discā
mus in te sperare, vt i
oratione pie et humili
ter perseuere mus quia
dare vis. Sed regnum
celorum vim patitur, et
violenti rapiunt illud.
Quecunq; enim scripta
sunt ad nostram doctri
nam scripta sunt, vt p
patientiam et consola-
tionem scripturarū spē
habeamus.

hym awaye at these thy wordes? Who
wolde nat haue mombled, and grudged
ageynste the? who wolde nat haue iuged
the to be cruell? And yet dyd this woman
continue styll in prayer. She cast nat
awaye hyr confydence, she toke nat these
herde wordes heuely, she was nat angry,
but she humbled hyr selfe the more and
abode styll in hir peticyon, and sayde with
good fynaunce: It is truthe Lorde that
thou saydest, but I are no breade, I are
nat the fauoure that the chyldren shulde
haue I am a lytle whelpe, and desyer the
crummes whiche fall from the chyldrens
table. Let them florysshe & abounde with
myracles and other gracyous fauours,
but let not me be destitute of thys crūme
of grace that my doughter may be dely-
uered from the fendes possessyon for the
whelpes to eate of ꝑ crūmes whiche fall
frō theyr maysters tables, beholde what
faith what trust, and what humilite was
i this womā, therfore be thou nat disple
sed with her importunate instaunce, but
reioysynge in her excellent constancy dy-
dest saye O woman great is thy faythe,
be it vnto the as ꝑ wylt. Why are these
thynges wrytten lorde god? that we may
learne to trust in the, that we may humbly
and deuoutly cōtynue in prayer, for thou
wylt gyue it yt men be gready. But the
kyngedome of heuen suffereth violence,
and they that make violence vnto it cat-
che it, for what thynges so euer are wryt-
ten for our lernynge that throughe pati-
ence, and comforte of the scryptures we
maye haue hope.

Laste

Caste me nat therfore Lorde from thy face, whiche stande weppynge and waylynge daye and nyght before thy face, nat that thou shuldest delyuer me from the bodely oppressyon of deuyls, but that thou wylt delyuer my soule from his spirituall power and dominion. Let me not be shamed (O swete Jesu) for in the onely haue I trusted I haue no helpe nor comforte but in the (o lorde) for all haue forsake me, euyn my brethren and chyldre haue cast me of, and myne owne boweis abhorre me. I haue none other helper, but onely the. Cast me nat therfore away frome thy face, & take nat thy holy spirite fro me. There is no man which can say that Jesus is the Lorde, but by the holy goste, therfore yf I call vpon the Lorde Jesu, that do I in the holy ghoste. yf I be sorye for my synnes whiche are passed yf I are forgyuenes, this do I verely by the holy ghoste. Therfore I beseche the take thou nat fro me thy holy ghoste, but þ it may be with me, and laboure with me, for we wote not what to desyer as we ought to do. But the spirite helpeth our infirmyties and maketh intercession for vs: that is: maketh vs to pray with such sorowefull groynynges as can nat be expressed with tōgue therfore take nat awaye thy thy holy spirite fro me, that he may teach me to praye, and helpe me in my laboure and may cause me to cōtinue in prayers, & teares, that at the lengthe I may finde fauoure before thy face, and maye serue the all the dayes of my lyfe.

Make me agayne to reioyse in thy sauynge

Ne ergo proicias me a facie tua & ne qui die noctuq; ante faciē tuā stiens & exulans sto, nō vt me liberes a demonum oppressione corporali: sed vt animā meā eripias ad eius potestate spirituali. Ne me confundas bone Jesu, quia i te solo spero, nō est mihi salus nisi in te Domine, Omnes enim reliquerunt me, nam et fratres & filij abiecerunt me, viscera me dehominantur me. Neminem amplius habeo adiutorem preter te. Ne ergo proicias me a facie tua, & spiritum sanctum tuum ne auferas a me. Nemo potest dicere Dominus Jesus nisi in spiritu sancto. Si de peccatis commissis doleo, sine via pero, hoc certe facio in spiritu sancto. Ideo te obsecro, spiritus sanctū tuū ne auferas a me, vt me tuū sit, & mecū laboret, nam quia ozem⁹, sicut oportet, et nescimus: sed spiritus adiuuat in infirmitatem nostram, & postulat pro nobis, id est postulare nos facit gemitib⁹ inenarrabilib⁹ Hinc ergo spm sanctum tuum ne auferas a me vt me orare doceat et laboze me adiuuet faciatq; me in orationib⁹ perseuere lachrymis, vt tandem inuenia gratiā cozā te, & seruā tibi oib⁹ diebus vite mee. Redde mihi letitiā sa

intueris tui, et spiritu principali cõfirma me.

¶Item magnam peto Domine, quoniã, tu es Deus magn⁹ dom⁹, et rex magn⁹ super oẽs deos, tibi intuitiã facit q̃ a te parua petit. ℣arua sunt ola que transeunt, ℣arua omnia corporalia, magna et pretiosa spiritualia. Tolle spiritum, tolle animam a corpore, q̃d remanet nisi fetor⁹? q̃d nisi pulvis et vmbra? Ergo tã tum distat inter spiritũ et corpus et vmbram eius. Qui igitur petit a te corporea, parua petit, q̃ vero spiritualia, magna profecto postulat, maxima autem qui tui salutaris letitiã petit. Quid est enim salutare tuum nisi Jesus filius tuus? hic est verus De⁹ q̃ vita eterna. Cur ergo a te patre tam mensu et liberalissimo hoc salutare nr̃m petam: quem pro me super lignũ tradidisti? Tuum michi obtulisti, quare petere ipsum erubescã. Maximum et infinitum munus est, non sum ego tanto munere dignus, te tamen decet tã magna dare. ℣propter hãc itaq; ineffabilem pietatem, audeo ad te familiariter accedere q̃ salutaris tui letitiã petere. ¶Nam si a patre carnisue petierit quispiã filius piscem, numquid porriget ei serpentem

lynge helthe, and strengthen me with a principall spirite.

¶It is a great thynge that I desyer (O Lorde) howe be it sythe thou arte God a greate Lorde, and kinge ouer all Goddes he dothe the iniurye whiche asketh smal thynges of the. All transytorye: and corruptible thiges are but smal in thy sight: but spirituall and euerlastynge thynges are precyous. Take away the spirite and sole from the body, and what remaynerth but moste vyle donge: dust and vayne shadowe: therfore euyn so moche dyfference there is betwene the body and hys shadowe: so maye I conclude that he which asketh bodely thynges asketh but vayne tryfles but he ỳ desyreth spiritual thiges doth surely desyer great thyngs, but specially he that desyreth thy sauynge helth. What is thy sauyng helth: but Jesus thy sonne: which is very God & euerlastinge lyke, why shall I nat than aske of the this thy sauyour, sythe thou art amighty and moste lyberall father, which ganest hym vnto the death of the crosse for me. Nowe syth thou hast so offered hym for me, why shulde I be ashamed to aske hym of the: It is a greate and noble present neyther am I worthy to haue such a gyfte, howe be it, it becometh thy worthy lyberalytye to gyue suche noble gyftes, for thys therfore thyne seekable gentelenes I dare presume to come boldely vnto the, and to desyer thy sauyng helth in whom I myght fully reioyce.

¶For yf of hys carnall father any sonne aske fysshe: wyll he reache hym a serpent?

And

Andyf he aske an egge, wyl he gyue hym a scorpion? or yf he aske breade, wyll he gyue hym a stone? Nowe yf carnall fathers beinge euyl and synners, wyl gyue vnto theyr chyldren good gyftes whiche they haue receyued of the: howe moche more thou heuenly father whiche of thyn owne substance art good, and wylt giue a good spirite to them ꝑ desyer it of the? Beholde thy sonne whiche is returned from a ferre countrey sorowynge, and repentinge, asketh of the, the fyshe of fayth, for as ꝑ fyshe lyeth secrete vnder the water, euyn so is faythe of suche thinges as are nat sene, he asketh I say a true fayth that he may reioyse i the saueynge helth: Wylte thou reache hym a serpēte? Wylte thou gyue hym the venome of vnfaythfulnes whiche procedeth from the olde and croked serpent the deuyll? I desyer of the (o lorde) ꝑ egge of hope that euyn as out of an egge we hope for a chyken, so throughe hope, that thou wylt graūt me to come vnto ꝑ syght of thy saueynge helthe, that out of my hope maye come thys holsome syght, as the chycke dothe out of the egge. I desyer ꝑ egge of hope, that my soule throughe hope maye be sustayned in this vale of teres, and may reioyse in thy saueyng helth: wilt thou gyue me a scorpyon of desperacyon? that as a scorpyon hathe poyson in the ende of hyr tayle, so I in ꝑ last ende of my lyfe shulde reserue synne, delytynge my selfe and tastynge my pleasure with the entysementes of this worlde, which seme beautifull and flatterynge, euyn as a Scorpion doth

in the

et si petierit ouū, numquid dabit ei scorpionē? Et si petierit panem, numquid dabit ei lapidem? Si ergo patres carnales, cuz mali sint et peccatores, bonum etc a te data dare filijs suis, quanto magis tu pater celestis, q̄ per essentiā bonus es, dabit spiritum bonū petentibus te? Ecce filius tuus de regione lōginqua reuertitur, dolēs et penitens petit a te piscem fidei. Sicut enim piscis latitat sub aquis ita fides est de his, que non vident, petit dico, fidem verambt letetur in salutari tuo. Numq̄d dabis ei insidelitatē de nena de tortuoso ꝑ antiquo serpente diabolo prosticisentia? Veto a te domine ouū spei, vt sicut ex ouo sperat pullus, ita ex spe ad visionem salutaris tui mihi venire concedas, vide ipsa spe egrediatur vitulo quasi pullus de ouo Veto omnia spei, vt interim spe ipsa saluetur anima mea in hac lachrymarum valle, ꝑ letetur in salutari tuo. Numquid dabis michi desperationis scorpionem, vt sicut scorpio in extremitate caude habet venenū, ita ꝑ ego, in extremo vite reseruem peccatum blandiarq̄ michi in illecebris mundi. sicut scorpio a

facie blandici videtur? Vero etiam domine a te panis charitatis Christi, qua se sicut panis omnibus communicat, vt semper gaudeam in salutari tuo. Numquid lapidem dabis michi, hoc est, cordis duritiã? Absit. Cur itaq; diffidã petere & impetrare magna a te Domine, qui me erectas et inuitas ad petendum et pulsandum vsq; ad importunitatem? Quid vero tibi gratum magis & mihi salubri⁹ petere possum & vt reddas mihi letitiam salutaris tui?

Tam gustaui quam dulcis sit Domin⁹, quã leue, et suaue sit onus eius. Memor sum quãta pace, quanta animi tranquilitate fruebar, quando in domino gaudebam et exultabam in Deo Jesu meo. Ideo nũc magis doleo, quia scio quid perdidi, scio quam maxima bona amisi, ideo importune clamo. Redde michi leticiã salutaris tui. Redde qđ per peccata mea abstuli. Redde qđ mea culpa perdidi. Redde obsecro, per merita eius, qui semper stat ad dexteram tuam et interpellat pro nobis, vt per Jesum sentiã te michi placatum, vt sit signaculũ, sup cor meũ, vt dicam cũ Apostolo, Christo cõfix⁹ sũ cruci,

in the face? I desyer of the also (o Lorde) the breade of Christes charite by ꝑ which he dothe communycate hym selfe (cuyn as breed) vnto all men that I maye euer reioyse in thy sauynge helthe, wylte thou gyue me a stone, that is to saye, hardnes of herte? God forbyde. Why shall I thã mystruste for to desyer and obtayne great thinges of the (o Lorde) seynge thou stu ryll me vp ꝑ byddest me aske and knocke euyn tyl I seme importunate? And what thinge can I aske which ꝑ shalbe better contente with all, or els that shulde be more hollsome for me than that thou shuldest make me reioyse in thy sonne our sauynge helthe?

Nowe haue I tasted howe swete the Lorde is howe easy & pleasaunt his burthen is. I remember what peace and trã quilite of mynde I was in, whã I ioyed in God, and reioyced in Christe my lorde and sauiour, therfore am I nowe in more sorowe, for I knowe what goodnes and commodite I haue lost, therfore wyll I crye more importunatlye: Make me agayne to reioyse in thy sauynge helth, restore me agayne, the thynge whiche my synnes haue lost. Restore me that which thrrough my faute is perished within me. Restore me (I beseche the for hys sake that euer is on thy ryght hande, and maketh intercession for vs) thy gracious fauour, that I may perceyue that thrroughe hym thou arte pacyfyed to wardes me that it may be as a seale vpõ my herte, and that I maye say with the Apostle ꝑaule Galathas .ij. I am crucifyed with Christ,

I lyue

I lyue verely, yet nowe nat I, but Chryste lyueth in me, But bycause my frayltye is great, strengthe me w̄ a principal spirite that no troubles, or afflictyons may seperate me from Chryst ꝑ no feare may cause me to renie ꝑ, and no paynes may make me flyde from the. My strengthe is nat sufficyent to relyste, and fyghte with that olde serpēt, and to preuayle against him. Peter hathe taught me howe greate our infyrmytie is, he sawe the w̄ hys bodely eyes (Lorde Jesu) and was moste familyarly conuersaunt, with the he tasted of thy glorie in ꝑ mountayne, whan thou waste tranfygured: he herde the fathers voyce, he sawe thy manyfolde, and wounderous workes, ye and thrroughe thy power dyd hi selfe many myracles. He walked on his feate vpon the waters, & herde daylye thy myghty and swete wordes: he thought him selfe moste feruēte and hote in the fayethe, and sayde that he was redy to go with ꝑ, both into prison, and vnto dethe. And whan thou toldest hym that he shulde denye the, he beleued the nat, he trusted in hys owne strenthe, and trusted more vnto him selfe, beyng but a man, than vnto the, being very god, But whan the hādemayden sayde vnto hym. Thou art of the same company, he was afrayde by, and by, and denyed the. There came an other mayde, and sayde: Surely ꝑte of the same folke: And he denyed the agayne.

¶ He coulde nat stande before wymen, howe shulde he than haue stande before kynges, & tyrauntes? And whan he was

vino affl iam non ego, viuit vero i me chr̄ist⁹ Verū quia magna est fragilitas mea. Spiritus ꝑncipali confortā me, vt nulli⁹ pertur bationib⁹ a Christo seꝑ paratibalē, nullis tem porib⁹ a te recedere, nullis cruciatib⁹ infirmari. Non enim dirus mea tanta est, vt pugnare possit cū antiquo serpēte, & ei prevalere Petr⁹ me vouit, quāta hr̄ infirmitas nra, ipe vidit te Dñe Jesu, & tecū familiarissime conuersatus est, gloriam tuā in mōte gustauit, quā do transfigurat⁹ es, vocē patris audiuit. Mira opa oculis suis conspexit, ipse quoq; virtute tua miracula fecit. Super aquas pedib⁹ ābulauit, ꝺba tua tā potentia, tā suauia quotidie audiuit, feruētissime fidei vidēbat, dicebatq; separatum terrā, et in cerem & in mortem ire et cum negationem ipsius denunciaris ei nō tibi credebat, in virtute sua confidebat, magis sibi homini quam tibi Deo fidem adhibebat. At cū ancilla dixit ei. Tu de illis es, illa territ⁹ negauit. Venit alia ancilla, & dixit Vere tu ex illis es, & iterꝝ negauit.

¶ Non potuit coꝝā mulieribus stare, quomodo staret coꝝā regib⁹ et tyrannis; et cū iterꝝ ab

yet ons

assidebat interrogare: rursq; accusaretur, cepit increpare & detestari quia non nouisset te, qd gestas dicebat: arbitrans q̄ per deum et per legem Moysi iurabat, q̄ te nō nouerat, et detestabatur, dicens: Putatis hoc me discipulū huius Samaritani, seductoris ac demoniaci, qui legem nostrā destruit? Ego discipulus illius sum, hunc aūt nescio unde sit. Deo gratias, qui cessauit interrogatio, nec quidem cessasset negatio, mille interrogationes, mille fecissent negationes, imo mille periuria et detestationes. Sed he interrogationes fuerunt verba, qd rogo, si iudei hominis sensissent ad verbera? Nihil certe pepercissent, quin se q̄ negationes et periuria, detestationes ac blasphemias de manibus eorum expirauisset. Tu aūt pie Dñe, respexisti eū, et statim peccatū sibi cognouit, nec tamen ausus est in medium prosilire, et cōfiteri te filium dei esse qui nondum cōfirmatus erat virtute ex alto. Nā priusq̄ bubo iterū negasset, si flagella sibi preparata vidisset, imo maturiori cōsilio egressus est foras, et fleuit amare. Tu vero post resurrectionem tuā apparuisti ei, consolatus es eū nihilominus latebat propter metū Judeorū,

yet ons more enquired of the by standers, and was accused to be one of hȳ disciples, he begane to curse, and to swere, that he knewe ȳ nat, what thynke you he sayde, I suppose that he swore by God, and by the lawe of Moyses that he knewe the nat, addynge suche wordes. Thynke you that I am the dysciple of thys Samaritane, whiche, deceyueth the people which is inspired with the deuyl, & destroyeth our lawe? I am the dyscyple of Moyses, and knowe nat from whence thys felowe is. Stylled be God that they ceased enquyrynge any further, for else wolde he neuer haue ceased denyenge the so that a thousande interrogacyons wolde haue made a thousande flat negacyons: ye a thousande curses and periuries, yet were these interrogacyōs but wordes. What wolde he haue done (I praye the) yt they hade scourged hym and bufetted hym well? Truely he wolde haue sought all meanes, denyenge, forswerynge, cursynge, and blasphemynge vntyll he hade escaped theyr handes. But thou moofte meke Lorde lokedest backe vpon him and by and by he knoweledged hys offence. Neyther yet durste he leape into the myddes of them & confesse the to be the sonne of God, for he was nat yet strengthed ȳ power from a boue, so that without doute he wold haue denyed the agayn yt he had sene any ieopardie at hande, therfore as it was moste mete for him, he wēt forthe & wept bitterly. But ȳ after thy resurrection apperedest vnto hym & cōforted hym & yet hyd he hȳ selfe for feare of the Jewes

he sawe

he sawe the so gloryously ascendinge vn
to heuen and strengthed by the syght &
conforte of aungels/and yet durste he
nat go abrode, for he hade learned by ex
perience to knowe his owne fragilite
and had proued his weakenes. Therfo:
re dyd he tarie and wayte for the holy
ghost which was promysed. Whan he
was come and hade fylled Peters hert
with grace/than slept he forth: than be:
gan he to speke/and than with great
power and sygnes bare he wytnes of thy
resurrection. Than feared he neyther p
hye prestes neyther yet kynges, but re:
ioyced in tribulations and receyued the
crosse with all myrthe & gladnes. Ther:
fore strengthen me Lorde with a princi:
pall spirite that I maye continually re:
ioyse in thy sauynge helthe/or els can I
nat beare so many assautes agaynst me.
The flesshe coueyteth contrary to the spiri:
te. The worlde assayleth me on euery sy:
de the deuyll sleepeth not. Gyue me the
stregth of thy spirite that there may fall
by my syde a thousande and ten thousade
by my syght hade that I maye be a sure
and stroge witnes of thy fayth/for yf pe
ter whom thou edued with so many fa
uourable gyftes/dyd fall so wretchedly/
what shalde I do Lorde which haue ne:
yther sene thy natural presens: neyther ha
ue tasted of thy glory in ꝓ mount ayne: ne
yther haue sene thy gracyous myracles: ye
and haue scarsely perceyued thy marue:
lous workes, and haue neuer herde thy
voyce/but haue bene euer subdued vnder
synne therfore strengthe me with a prin:

videt te in cœlū cū glo
riose ascendēte angelo
rū cōcione cōsolationes
q; confortatus es: nec
tamē in publicū prodi
re audebat, experiencia q̄p
pe didicerat fragilita
tem suā ꝓbauerat infir
mitatem, imo expecta
bat promissū spūs sancti
q; venturi gēs pe
dus eius. The prodijt
tunc loqui cepit, cū vi
tute magna testimoniū
resurrectionis tue red
didit, the principes sa
cerdotum & reges non
timuit: sed gloriabatur
in tribulationib⁹, exul:
tēq; pro tui nominis victoria
amplexabatur, Itaq; to
mine in tuo principali
cōfirma me, vt ingrer
permanentem illetitia sa
lutaris tui, alioquin cō
tra tot bella persistere
non possum. Caro con:
cupiscit aduersus spūm
mundus vndiq; me pre
mit diabolus non dor:
mit, da michi virtutē
spiritus tui, vt cadant
a latere meo mille & de
cē milia a dextris meis
vt tua dilectio & fortis
tudinis fides me. Si cui
petro⁹ quem tot muno
ribus & gratijs donaue
ras, ita miserabiliter
cecidit, quid ego dice,
quid faciam? nec te i
carne vidi, nec gloriam
tuam in mōte gustaui/
nec mirabilia tua ꝓpe
xi: quamuis opera tua mi
rificabit a lege sterilli
tas q; horum nō sentē
tia, sed in peccatis suis
ful. Spiritum itaq; prin

cipali ꝯfirma me, vt in
tuo ofsecio pseuerare
valeam, et dare pro te
animam meam.
Docebo iniquos vias
tuas, et impij ad te cō
uertentur.
¶ Non hoc dñe temeri
tati asscribas, si docere
cupio iniquos vias
tuas. Non est iniquos
infamis, & in vinculis,
iniquos docere cupio:
sed si reddideris mihi
letitiā salutaris, si me
spiritu principali ꝯfir
maberis. si me liberū
miseris, tūc docebo in
quos vias tuas. Non
est hoc est tibi difficile
qui de lapidibus possis
suscitare filios Abrahe
nec peccata possunt ob
stare tibi, si volueris? hoc
facere, quātmo dñi abū
dauit peccatū, superā
bundauit & gra. Paul⁹
spirans minarum et ce
dis in discipulos domi
ni, potestatem accepit,
vt si quos inuenerit vi
ros ac mulieres de se
quentes, tuamq; fidem
confitentes, vinctos p
duceret in Hierusalem
Sbat igitur furijs infe
ctus, sicut lupus rapax
et oues tuas disperde
ret, raperet, & occide
ret. dū ergo esset in tā
feruore persecutionis, in
actu peccati, dū re pse
queretur, dū tuos occi
dere vellet, dū nulla ei
inesset ad gratiam pre
paratio, nullaq; peccā
ti cognitio quando to
tis viribus tibi aduer
sabat, & blasphemabat,
ghal spirite that I may perseuer, in thy
seruyce and gyue me lyke for the sake.
I wyll instructe the wicked & they may
knowe thy wayes: and the vngodly shal
be conuerted vnto the.
¶ Ascribe nat thys Lorde vnto presūp
cyon, if I go aboute to teache the vngod
ly thy wayes, for I desyer nat to teache
as I nowe am wycked, vngodly, and vn
der the bōdes of synne, but yf thou make
me agayn to reioyse in thy sauyng helth
yf thou strengthen me with a principall
spirite, and yf also thou sette me fre, than
shall I teache the vngodly thy wayes.
Nether also is this hard vnto the/which
of verye stones canste rayse vp chyldren
vnto Abraham/ Neyther can my synnes
be impediment vnto the yf thou wylte w
this/but rather where synne is so aboun
daunt/there aboundeth grace, Paule yet
breathinge out threatninges, and slaugh
ter against the disciples of the Lorde re
cyued cōmyssyon, that yf he founde any
whether they were men, or wymen, that
folowed the, and professed thy fayth, he
shulde bringe them prysoners to Hieru
salem. And forthe was he goynge lyke a
mad hare brayne, & as a rauinyng wolfe
for to fraye abrode, rauyshe and kyll thy
shepe. But whyles he was yet I his iour
ney, euyn in the here of hys persecutyon,
and in actuall doinge of his syn, whyles
he was persecutynge the, and wold haue
slayne thy chosen, hauynge no maner of
preparatiue vnto grace, nether yet know
ledge of his synne/whan with herte and
wyl he was thin aduersarie/blasphemed
and

and cursed the. Beholde the voyce of thy
mercyable petye vnto hym sayēge: Saul
Saul why persecutest thou me? by the
whiche voyce he was immediatly bothe
layde alōge, and rayled vp, he was layde
alonge, and ouerthrowen, as pertenynge
hys body, but he was rayled vp with the
mynde, thou rayledest hym vp that was
in the slepe of darke ignorauncy, and
pouredest in thy glorpous lyght in tho:
se eyes whiche were oppressed with thys
blynde slepe, thou sheuedest hym thy ha:
nourable face, and endued hym with
thy gracyous mercy. Than was he ray:
sed as it hade bene from deth, he ope:
ned hys eyes, he sawe the and sayde,
Lorde what wylte thou that I do? and
after bydest thou sende a shepe to this
wolfe, for thou commaundest Ananias
to go vnto hym: And than whas he ba:
ptised, and anone was he replenyshed
with the holy ghoofte, and was made
a chosen vessell, to beare thy name be:
fore kynges, nations, and the chyldren
of Israel. And without delaye he en:
tred into the synagoges, and preached
thy name stoutly, affermynge that thou
art Christe. He disputed/preuayled and
confounded the Jewes. Behold Lorde
euen strepght of a persecutour, thou ma
dest hym a preacher, and such a preacher
that laboured more than al the Apost:
les. O howe great is thy power. yf thou
wylt of a wicked man make a ryghtwy:
se/or of a persecutour a preacher/who
shall forbyde the. Who shall respite the
who may say vnto the: why dost thou so:

tem detestabatur. Et
ce hor pietatis tue fur
per eum dicens. Saus
le Saule quid me per:
sequeris? qua voce ſi
lico prostratus et ere:
ctus, prostratus est cor
pore, erectus est mens
te, excitasti dormien
tem: oculis somno gra
uatis infudisti lucem
tuam, obtudisti faciem
tuam, effudisti inesti:
bilem misericordiā tu
tuam. Surrexit mox
tunc oculos aperuit,
videt te, et ait. Domi
ne quid me vis facere?
Missus sum ad agnū
missus ad eam Ananiā,
Baptizatus est, et re
pente spiritu sancto re:
pletus, factus est vas
electionis ad portan
dum nomen tuum co
ram regibus et genti
bus, et filijs Israel.
Continuo ergo in gres
sus synagogas, intre:
pidus predicauit re af
firmans, quoniam tu
es Christus. Disputa
bat, inualescebat q confu
fundebat Judeos. Ec
ce domine, quis satis
de persecutore fecisti
eum predicatorem, et
tantum ac tam magnum
vt plus ceteris Apo:
stolis laborauerit.
O mira virtus tua, si
volueris de iniquo fa
cere iustū, de persecu:
tore predicatorem: q̄s
prohibebit? quis resi
stere tibi? quis dice:
re poterit, cur ita facis?

Oia fecisti voluisti in celo & in terra, in mari & in omnibus abyssis. Non ergo arrogantia imputetur, si non mea sed tua & tute vere cupio iniquos vias tuas. Scio enim me nichil tibi offerre posse, q̄ oculis tue pietatis magis placeat, hoc sacrificium est oiz maximū, nihil enim possū offerre mihi vtilius. Si ergo me in alium virū mutaueris docebo iniquos vias tuas. Non vias platonis, nō Aristotelis, non implicationes Syllogismorum, non ꝓphilosophie dogmata, non Rhetoz inflata verba, nondum vanitatis, non vias ducentes ad mortem: sed vias tuas & precepta tua que ducūt ad vitā, non vnam viam tantuz: sed multas vias, q̄a multa sunt precepta tua: oēs tamen vie terminant ad vnam oēs enim in vna charitate que a deo coniungit animas ꝑ deitus vt sint eiz oz vnum et anima vna in domino, vt certe diuersi vie, diuersiter q̄ alias eamq̄ incedunt Clerici, q̄ alias Monachi, per alias milites, alias q̄ tenent matrimonio cōiūcti, aliam in viduitate degentes et continentes, aliam virgines aliā sequunt principes, aliam doctoz es, vt inq̄ diuersis statꝰ homines per diuersas vias ad patriam celestē ꝓficiscunt.

All thinges that thou woldest haue thou made in heuē and in erthe/in the see and in all bottomlesse depthe. Therfoze imputeit nat to arrogancye yf I conuerte thzoughe thy power, and nat thzoughe myne owne to teachꝫ wicked thy wayes foz I knowe that I can offer nothynge which can be so acceptable in thy Godly syght/this is the moste pleasaunt sacrifyce and also foz my synguler profyte/nowe yf thou chaunge me into a nother man/than wyll I teache the wycked thy wayes nat the wayes of ꝑlato and Aristotle/nat the intricate and sotle propositions of mānes wytte, nat the instructyons of ꝑhilosophie/nat the paynted wozdes and vayne colours of the rethozicās Nat wozldly maters and policyes/nat vnfruytfull wayes of vanite/nat wayes ꝫ leade men into deth. But thy wayes and thy preceptes whiche leade vnto lyfe, nether wyll I teache them only one waye, but many wayes, foz many are thy commaūdementes/howe be it al these wayes, do ende in one/that is to say, in loue and charyte/whiche dothe so combynde the faythful hertes/that they haue one mynde and one wyll in God. Oz els may we vnderstande by thy many wayes, the diuers maner of lyuynge/wherin euery man walketh accozdynge vnto his vocatyon/some maried/some lyuynge chaste in wedowe hode/some virgyns and so foz the/these walke dyuers wayes in to theyz heuenly enheritaunce/euery man chosynge one in whiche he maye beste subdue his rebellious members.

Thus

Thy wyll I teache the wycked thy wayes accordynge to theyr capacyte & condicyõ. And the vngodly shalbe conuerted vnto the/for I wyl preache vnto them nat my selfe/but Christe crucifyed/& they shalbe conuerted nat vnto my prayse, but vnto the/gyuynge the all honour and prayse/ they shall leue theyr owne wayes/and come vnto thyn, that they maye walke in them/and so consequently attayne vnto the.

Delyuer me from blodes (oh God) the God of my helth and my tõgue shal triumphe vpon the rigthwysnes.

I am styfled in moch blode/and from the depth of it shal I crye vnto the, Lorde Lorde herken vnto my voyce. Marie nat Lorde for I am euen at the very poynt of dethe/this blode that I speake of are my synnes/for as the bodely lyfe consysteth in blode/euyn so is the lyfe of a synner in hys synne: poure out the blode/and the beaste dyeth: poure out the synne knowlegynge it vnto God/ and the synner dyeth and is made rigthwyse. Neyther am I wrapped in blode/but ouer whelmed and drowned in blodes/ful stremes of blodes do dryue me into hel/helpe me Lorde lest I perysshe. Oh God whiche gouernest all thynges/whiche onely canst delyuer me in whose hande is the spirite of all lyfe/ryd and purge me from these blodes. Delyuer me from blodes (o God) the auctor of my helthe. God in whome only consysteth my saluacyon. Delyuer me Lorde/as thou Delyueredest Mat

Doceb̃o iust̃as iniquos dias tuas vnumquẽq iuxta conditionem & captum suum, et ipsi ad te conuertentur: qz predicabo eis, nõ meipsũ, sed Christũ crucifixũ, imo nõ ad laudes meas sed ad te conuertẽtes, relinquẽt emulatiões suas vt beniẽtes ad tuas, q eas & ad te perueniant. Libera me de sanguinibus deus deus salutis mee, & exultabit lingua mea iustitiã tuam. In multis sanguinibus sanctorũ, et de profundis eorum clamabo ad te domine, dñe exaudi vocem meam. Me dicferas domine, qz morti proximus sum, sanguis mei peccata mea sunt. Sicut enim i sãguine ẽ vita carnis, ita & peccato ẽ vita peccatoris, effundit sanguinẽ et morit̃ anima, effũdit per confessionẽ p̃fitẽtis peccatoz, & in illus effluitur. Ego igit̃ non solum in sanguine involutus. sum: & enim in sanguinibus immersus, gurgites sanguinum me trahunt ad ifernos, faciatq; mihi dñs ne perram libera me de sanguinibus deus: qui omnia gubernas & omnes qui sol̃ potes me liberare, in cuius manu ẽ spiritus vite. Libera me de sanguinib̃ deus auctor salutis mee deus in quo solo ẽ salus mea libera me domine, sicut liberasti Mag

de aq̃s dilunij. Libera me sicut liberasti Loth de incendio Sodomoꝝ. Libera me sicut libera sti filios Israel de profundo maris rubri. Libera me sicut liberasti Jonam de ventre ceti. Libera me sicut libera sti tres pueros de camino ignis ardẽtis. Libera me sicut liberasti petrum de periculo maris. Libera me sicut liberasti ꝓphetam Danielem de profundo pelagi. Libera me sicut liberasti infinitos pñres de manu moꝛis et de poꝛtis infernoꝝ. exultabit lingua mea iustitiã tuã. i. ꝓpter iustitiam tuã, q̃ in me sẽtiam p gtam tuã. Justitia ei⁹ tua ꝺ dicit Apostolus, est per fidẽ Jesu Christi in omnes q̃ sup omnes qui credunt in eũ. Exultabit itaq̃ lingua mea laudando hãc iustitiam tuam, extollẽdo gratiam tuam, magnificando pietatẽ tuã confitendo peccata mea ꝺt in me laudem misericoꝛdie tue: q̃ tam magnum peccatoꝛẽ digneris fit iustificare: ꝺt cognoscant oẽs homines q̃ salus sperantes in te, q̃ liberas eos ꝺ manu angustie dñe deus noster Dñe labia mea aperies: et os meum annũciabit laudem tuam.

¶ Magna rez est laus tua domine. Etenim de tuo cõtẽptu pcedit de quo nõ bibit peccatoꝛ. Non est enim speciosa laus

from the waters of the flode. Delyuer me as thou deliuereſt Loth from the fyer of Sodome. Delyuer me as thou delyuereſt the chyldren of Jſrael from the depte of the red ſee. Delyuer me as thou delyuereſt Jonas from the bely of the whale Delyuer me as thou delyuereſt the thre chyldren from the furnace of burnyng fyer. delyuer me as ꝑ deliuered ꝑeter frõ the peryll of the ſee. Delyuer me as thou delyuereſt ꝑaule from the depth of the ſee. Delyuer me as thou haſte delyuered infynite ſynners from the power of deth and from the gates of hell. And than ſhall my tongue tryſliphe thy ryghtwyſ: nes/that is/for thy rightwyſenes which J ſhall feale and perceyue in me thꝛough: the thy gracyous fauoure. For thy rygh: twyſnes (as the Appoſtle ſayth Roma. iij:) cometh by the faythe of Jeſu Chriſte vnto all/and vpon al them that beleue in hym/than ſhall my tongue tryumphe in prayſynge thys thy ryghtwyſnes/com mendynge thy fauour/magnifienge thy petye/knowlegynge my ſynnes/that thy mercy may be declared in me whyche wolde vouchſafe to iuſtifye ſuche a great ſynner/ꝑ that al men may knowe that thou ſaueſt them whyche truſte in the/and delyuereſt them from extreme anguyſhe/and aduerſyte (Oh Lorde our God.)

Lorde open thou my lyppes: and than my mouth ſhal ſhewe forth thy prayſe.

¶ Thy prayſe is a great thige (oh lorde) for it preꝺeth out of thy foũtayne whet: of no ſynner drynketh. It is no glorious

prayſe

prayse that cometh of a synners mouth: delyuer me therfore from blode (o Lorde) that God of my helthe/ & togue shall magnifie thy ryghtwysnes. And tha shalt thou Lorde open my lyppes/ & my mouth shall shewe forth thy prayse for thou hast the kaye of Dauyd which shereth & no ma openeth/ & openeth & no man shereth/ therfore ope thou my lyppes as thou openest the mouthes of infaunces/ & suckelynges/ out of whose mouthes thou hast stablysshed thy prayse. These truely were thy Prophetes, Apostels, & other sayntes/ whiche haue praysed the with a synge & pure hert & mouth/ & nat the philosophers and oratours which sayd/ we wyl magnifie our tonge, our lyppes be of our owne power who is our god? They opened they owne mouthes/ & thou openest them nat/ neyther yet stablysshed thy prayse out of theyr mouthes Thy infaunces Lord praysed the and despysed them selues. The philosophers went about to prayse the selues & magnifye theyr owne name. Thy suckelynge extolled thy fames glory which they knewe thrughe heuenly fauoure. The philosophers knowynge it onely by naturall creatures/ coulde neuer perfectely expresse thy renowme. Thy sayntes magnifyed it with theyr hertes mouth & good workes. The philosophers only with wordes & theyr owne sotle ymaginacyons/ thy cyuyle haue spred thy glorie thrughe out all the worlde. The phylosophers haue instruct but a fewe of theyr owne adherentes.

in ore peccatoris. Libera ergo me de sanguinibus Deus deus salutis mee, & exultabit lingua mea iustitiã tuã. The Dñe labia mea aperies, & os meum annũciabit laudem tuam Tu enim habes clauem Dauid, qui claudis & nemo aperit. Tu ergo aperies labia mea sicut aperuisti labia infantium et lactentium, et quoties ore perfecisti laudem tuam. Hi profecto fuerunt prophete & Apostoli, ceteriq; sancti tui, qui te simplici et puro corde & ore laudabant Non autem philosophi & oratores qui dixerunt linguam nostram magnificabimus labia nostra apud nos sunt: quis noster Deus est? Aperiebãt ipsi labia sua, non tu aperiebas ea, imo et eorum ore non perfecisti laudẽ tuam. Infantes tui domine laudabãt te, & seipsos despiciebant. Philosophi dũ se laudare gestiebant seipsos magnificare volebãt. Lactentes tui laudabant gloriam tuam, quã per gratiam super celestem cognoscebant. Philosophi per sola naturalia te cognoscentes, laudes tuas perfecte exprimere non poterant. Sancti tui corde et ore, bonisq; operibus te laudabant. Philosophi solis verbis et inflata sapientia. Queri tui in toto terrarum orbe Laudes tuas diffuderunt, Philosophi vix paucis discipulis predicauerunt.

Thy frendes with spredynge thy glo:
rye haue conuerted innumerable men
from syn vnto vertu and vnto true feli
cite. The philosophers nether knewe
true vertues neyther yet true felicite.
Thy welbe loued haue preached openly
thy pounteous gentlenes/and merrya:
ble fauoure/whiche thou shewedest in
thy deare sonne vnto all the worlde.
But the philosophers coulde neuer ob
tayne to knowe it. Therfore out of the
mouthe of infauntes and sucklynges.
hast thou stablyshed thy prayse,for it
haue euer pleased the to exalt the hum:
ble and bringe lowe the proude nowe
seinge thou doest euer resist the proude
gyue me true humilite that thou mayst
stablyshe thy prayse by my mouth.
Gyue me a chyldes hert/for except I
turne backe and become as a chylde I
can nat enter into the kyngdome of he
uen/make me as one of thy infauntes
or sucklynges,that I maye euer han:
ge on the teates of thy wysedome for
thy teates are better than wyne/and
thy wysedome better than all ryches/
so that nothynge can be compared vn:
to it/for it is to men an infinite trea:
sure whiche they that vse are made par
takers of the frendshype of God/ther
fore if thou make me a chylde than shal
te thou stablyshe thy prayse in my mou
the/for than shalt thou open my lyp:
pes and my mouthe/shal parfeytly de:
clare it euyn as thou hast publyshed it
by the mouthe of thyne infauntes and
sucklynges,

yf thou

Amici tui laudibus tuis
innumerabiles homines
a peccatis ad virtutes
et ad veram felicitatem
conuertebant philosophi
nec veras virtutes nec
veram felicitatem cogno:
scebant Dilecti tui ineffa
bilem pietatem tuam,
quã ostendisti in filio cha
ritatis tue hdicauerũt,
philosophi hãc nullo pa
cto intelligere potuerũt
Ex ore itaq; infantium
et lactentium perfecisti
laudem tuam. Semper
enim tibi soli placuit ex
altare humiles & humi
liare superbos. Quia er
go superbis semper resi
stit,da michi veram hu
militatẽ, vt ex ore meo
perficias laudem tuam.
Da michi cor parumli,q
niſi cõuertar & fuero sicut
parulus,nõ potero in
trare in regnum celor.
Fac me sicut vnum de in
fantibus et lactentibus
tuis,vt semper pendeã
ab vberib? sapientie tue
quia melioza sũt vbera
eius vino et melior eſt
sapientia cunctis opib?,
et omnia que desiderãt,
huic nõ valẽt comparari
infinit? enim thesaur?
est hominibus,quo qui
dã sunt,participes facti
sunt amicitie Dei. Si er
go me parumlũ feceris,
laudem tuam ex ore meo
perficies. Tunc enĩ aperies labia mea,& os me
um annunciabit laudem
tuã,annunciabit q̃ vere,
sicut ex ore infan
tũ et lactẽtiũ perfecisti
laudem tuam.

yf thou haddest desyred sacrifyces I had surely offered them, but thou delyghtest nat in brent sacrifices.

O my mouthe Lorde shal shewe forthe thy glorypous fame, for I knowe ꝑ this thynge is moste acceptable to the, ye the thou sayest by the prophete. Psal. xlix. ꝑ sacrifyce of prayse shall glorifye me, and by that meanes shall I be enclined to shewe hym my sauynge helthe, therfore wyll I offer prayse vnto the euyn the praise of infauntes and suckelynges for my synnes. And why shall I offer for my synnes rather prayse thē thā sacrifyce? for if thou haddest desyred sacrifyces I hade surely offred them, but thou delyghtest nat in brente sacrifices canste thou be pacefyed with the blode of calues or gotes? Either doste thou desyre golde whiche possessyst heuen and earthe? other wyse thou that I sacrifyce my body the whiche desyrest nat ꝑ deth of a syster, but rather that he were cōuerted and lyue? Neuerthles I wyll chastē my flesche ī a measure ꝑ thyrough the thy grace it maye be subdued vnto reasō ꝑ obey it, for in this poynt also yf I passe measure, and bryngе my body soo lowe that it is apte to serue my neyghbours and to do that office whiche is apoynted me of God, it shalbe iputed vnto me for synne. Let your seruynge of God be reasonable sayethe ꝑ apostle. Ro. xii. And thou hast sayde also by ꝑ prophete. I require mercy ꝑ nat sacrifyce Oseer. vi. Therfore shall my mouth shewe for thy prayse, for thys obla-

cyon

Quoniam si voluisses sacrificium, dedissem, vtiq; holocaustis nō delectaberis.

Os meum dñe annunciabit laudem tuā. Scio enim hoc tibi gratissimū esse, cū ꝑ ydeā dicas. Sacrificium laudis honorificabit me, ꝑ illic iter quo offendā illi salutare meum: offeram itaq; laudem tibi, laudem inquā infantium et lactentium pro omnibus peccatis meis. Et quare laudem tuam potius quam sacrificium offerum tibi pro peccatis meis? Quoniā si voluisses sacrificium dedissem: vtiq; holocaustis non delectaberis.

Numquid sanguine hircorum aut vitulorū placari poteris? Numquid mādūcabis carnes taurorū aut sanguinem hircorū potabis, an forte aurum queris, qui cēlū ꝑ terrā possides. Num vis vt corpus meū sacrificem tibi? qui non vis mortem peccatoris sed magis vt cōuertatur ꝑ viuat. Castigabo tamen cū mensura carnem meā, vt per gratiam tuam rationi subiecta sit, eiq; deseruiat, nā et in hoc si membrā exercuero, mihi imputabit ad peccatū. Rationabile (inquit Apostolus tuus) obsequium vestrum. Tu quoq; dixisti per prophetam: Misericordiam volo, et non sacrificium.

Igitur cor meum annunciabit laudem tuam quia per obla-

tio honorificat te, ꝙ pan
dit nobis iter ad ſalutare
tuū, paratū cor meum
Deus paratū cor meum,
paratū ꝙ gratiā tuā, ad
oia q̄ tibi grata ſunt, fa
cienda, hoc bonum inueni
tibi acceptiſſimum, hoc
offeram tibi, hoc ſemper
erit in corde meo, hoc
perſonabunt labia mea,
quoniam ſi voluiſſes ſa
crificium corpoꝛale, dedi
q̄ vtiq̄ vtiq̄ dediſſem, paratū eni
eſt cor meum per gratiā
tuam vt impleat volun
tatem tuam: ſed hmōi ho
locauſtis non delectabe
ris, corpoꝛa enim feciſti
ꝓpter ſpiritus, tuo tu
ſpiritualia, non corpoꝛa
lia ꝛ̄is. Dicit enim in
quodam loco. ꝓpheta fili
mi cor tuū mihi, hoc eſt
ſacrificium quod tibi pla
cet, cor dolore peccato
rum et amore celeſtium
bonoꝛum inflammatum
offeratur tibi, ꝙ nequaq̄
amplius repetatur hu
iuſmodi holocauſto tu
delectaberis.

Sacrificium deo ſpiri
tus contribulatus, cor
contritum et humiliatū
deus non deſpicies.

¶ Spiritus quidem con
tribulatus, non caro con
tribulata tibi placet. Nā
caro contribulatur: quia
terrena q̄ optat, non ha
bet, bei certe ſe ſentit q̄
odit. Spiritus vero con
tribulatur de culpa, quia
fecit cōtra deum quem
amat. Videt ſe ſuū crea
toꝛem ꝙ redēptoꝛē offen
diſſe, ſe ſāguinē eius deſpe
riſſe, ſe tā bonū et dulcē

cyon doth honour the, and ſheweth vs
the way vnto thy ſauig heith, my hert
is redy (oh God) my hert is redy, it is re
dy thꝛoughe thy grace to do al thiges
which are pleaſant vnto the: thys one
thynge haue I founde moſt acceptable
vnto ꝙ, that wyll I offer vnto ꝙ, ꝙ ſhall
euer be in my herte, on ꝙ ſhall my lyppes
euer be harpynge, yf thou haddeſte de
ſyꝛed a bodely ſacrifyce I wolde ſurely
haue gyuen it the, foꝛ my hert is redy
thꝛough thy grace to fulfyll thy wyll:
but in ſuche bꝛente ſacrifyce haſt thou
no delyte, thou madeſt the body foꝛ the
ſpirite, therfoꝛe ſeketh thou ſpirituall
thynges, and nat bodily, foꝛ thou ſayeſt
in a certayne place. ꝓpho. xviij. My ſōne
gyue thyne herte vnto me, this is the
herte that pleaſeth ꝙ. Let vs offer vnto
the an herte repentynge with ſoꝛowe
of our ſynnes and enflamed with the
loue of heuenly thynges, and thā wylt
thou delyer no moꝛe, foꝛ with ſuche a ſa
crifyce wylth thou be content.

A ſacrifyce to God is a bꝛoke ſpirite:
a contrite and hūble herte thou ſhalte
nat deſpyce (oh God.)

¶ A bꝛoken ſpirite ꝛ nat bꝛoken fleſhe
pleaſeth the (O Loꝛde) foꝛ the fleſhe is
bꝛoken, and vexed bycauſe he hath nat
the carnall thiges that he deſyereth: oꝛ
els fealeth in hym ſelfe ſuche thynges
as he hateth. But ꝙ ſpirite is bꝛoken ꝙ
vnquieted foꝛ his ſāute, becauſe he ha
the offended agaynſte God whō he lo
ueth. Be ſoꝛoweth that he hath ſynned
againſt hys maker ꝛ redemer, ꝙ he hathe

deſpyſed

despysed hys blode, ꝓ he hathe not re-
garded suche a good & louynge father:
thys broken and sorowynge spyryte is
vnto the a sacrifyce of moost swete fa-
voure which nat with stadynge hathe
hys confection of moost bytter spyces,
euyn of the remembraunce of oure syn-
nes, for whyles our synes are gathered
togyther into the morter of the herte, &
beaten with the pestle of compunctyon,
and made into ponder & watered with
teares, therof is made an oyntment &
sacrifyce most swet & redolent offynge
thou wylt not despice, for ꝓ wylte nat
despyse a contryte & humble herte. Ther
fore he ꝓ breakerh hꝭ stony hert whiche
is made with ꝓ moost harde stones of
syn, ꝓ he may therof prepare an oynte-
mēt of repcōn in abolidance of teares
nat despayryng of ꝓ multitude & of the
greuousnes of his synes, but humbly of-
fering (oh Lord) thꝭ sacrifice vnto ꝓ: he
shal i no wyse be despised of ꝓ, for a bro-
ken & humble herte wylt ꝓ nat despyse
(oh god) Mary Magdalyn which was
a notable synner made suche an oyntmē
te: & put it in the alablaster boxe of her
herte: she feared nat to entre into ꝓ Pha
rasees house, she humbled yer selfe flatte
before thy fete, she was nat ashamed to
wepe at thy mesetyde, she could nat, spe-
ke for inward sorow, but her herte mel-
ted into teavrs, wꝭ ꝓ whiche she washed
thy fete, she wyped theym with her here
immediatly, ye and anoynted thē with
oyntement and ceassed nat kyssyng thē
who euer saw such a nother thynge: ye
or who

patrem contempsisse: hic
ergo spiritus cōtribula-
tus sacrificiū est tibi od-
ris suauissimi, ex aroma-
tib⁹ enim amarissimis,
id est, ex memoria pecca-
torum conficitur. Dum
eni peccata in mozterio-
lo cordis colliguntur, et
pistillo cōpunctionis cō-
tunduntur, in pulverēq
redigunt, atq aquis
lachrymarum humectan
tur, inde fit vnguentum
& sacrificium suauissimū
tibi, quod oblatum ne-
quaq despicies. Nā cor
contritum & humiliatum
deus non despicies. Qui
ergo cor suum sareum ex
durissimis peccatorum
lapidibus constructum
frangit & conterit, & inde
vnguentū conficiat con-
tritionis in abundantia
lachrymarum, & de pec-
catorū multitudine aut
grauitate minime despe
rans, humiliter tibi hu-
iusmodi sacrificiū offert
nullo modo a te despicie
tur: qz contritū & humi-
liatū deus nō despicies
Maria magdalena ī ciui-
tate peccatrix tale vn-
guentum confecit: in ala
bastro cordis posuit do
minum Pharisei ingredi
non timuit, secus pedes
tuos prostrata est, flere
inter epulas nō erubuit,
dolore pectus non loque-
batur: sed cor eius in la
chrymas soluebatur, q:
bus lauit pedes tuos, ca
pillis suis tersit vnguen
to barte, et non cessauit
osculari, quis audiuit
vnquam tale? aut

quis vidit huic simile? placuit itaq; tibi hoc et sacrificium q a deo gratū fuit de pharisco qui tūc videbatur eā pterulenti verbis eni tuis insinuasti tantū distare inter iustificationē Marie q iustitiam pharisei, quantum inter se distant lauacre pedes aquā, q abluere lachrimis, osculari semel faciem, et nō cessari osculari, pedes ungere oleo, q ungere pedes unguento pciosissimo: quinimo longe amplius Maria pstabat pharisco: quia ipse nec aquā, nec osculum nec oleum tibi exhibuerat. O magna dei tua Domine, magna potentia tua, que se maxime parcendo q miserando manifestat. Vt deo igitur, quia cor contritum q humiliatū deus nō despicies. Ideirco hu iusmodi cor tibi offerre studio, nec opponet me hoc verbis suadere, quia tu es deus scrutans renes et corda. Suscipe ergo et hoc sacrificiū meū, quod si forte imperfectū est, tu qui solus potes ipsum perficere: vt sit holocaustum, id est, totum incensum ardore tue immense charitatis, vt tibi placeat, aut vt ipsū saltem non despicias. Si enī non despexeris, scio q inuenīs gratiam coram te q post hac nullius sanctorum tuorum, siue in celo, siue in terra me despiciet.

Benigne fac dñe i bona

of who hath euer herd of a thynge lyke vnto this? Surely her sacrifice pleased the wel, q was so acceptable that thou preferrest it aboue the pharyse which i his owne syght was ryghtwise, for it may be gathered of thy wordes. Luce. viij. that ther was so moch differēce betwene ꝑ ryghtwysnes of Mary, q the pharise as there was differēce betwene thefe: to washe ꝑ fete wt water, q to washe thē wt teares: to kysse one on the face, and nat to cease to kisse the fete, to anoint ꝑ heed with oyle, q to anoint ꝑ fete, wt moste precyous oyntement, ye moch more precelled she ꝑ pharise, for he nether gaue the warther, kysse nor oyle. O greate is thy power Lorde, greate is thy myght whiche declareth it selfe most chefly i sparynge, q hauynge compassyon. Nowe se I wel that a contrite q meke herte thou shalte not despyce (oh Lorde. And therfor endeuour, I my selfe to offer such an hert vnto ꝑ. Nether is it ynough that I saye so outwardly, for thou arte a god which searchest our hertes, and raygnes Accept therfore this my sacrifyce: and if it be imperfyte, amēde ꝑ the defaulte which onely art of power that to do, ꝑ it maye be a bzente sacrifyce, all hole enflamed with the hete of thy bolteous charyte that it maye be acceptable vnto the, or at the leaste that thou despyce it nat, I knowe well ꝑ I shal fynde fauour before ꝑ, q thau I shall none of thy sayntes other in heuen or erth despyce me.

O eale gētle of thy fauorable beneuo-

lence

lente with Sion. Let the walles of Hie rusalem be bylte agayne.

¶ Wecause it is wrytē psal.xviij. vnto the holye man ꝑ shalte be holy, and vō the innocēt shalt thou deale innocētly, with the pure ꝛc. wolen shalte thou do purely, & with the wycked shalte thou play ouer wharte: I am very desperous that al men were saued & ꝑ they shulde come vnto the knoweledge of ꝑ truthe which thynge were very necessarye for them & also for my profyte, for by theyr prayers, exhortatiōs and examples I myghe ryse from this fylthy synne and be prouoked dayly to prede vnto better. I beseche the therfore Oh Lorde although I be a synner, that ꝑ of thy fauourable beneuolence woldest deale gentlye with Syon: that the walles of Hierusalem myghe be bylte agayne. Syon is thy churche, for syon by interpretacyō sygnyfyeth a toothyl, or a place where a man may se farre aboute hī. And euin so thy churche thrōughe the grace of ꝑ holy ghoste beholdeth a farre of the glorye of god accordyng to the capacite of this lyfe and therfore sayde the Apostle. i. Corin. xiij. all we with an vncouered face beholdyng as in a glasse the glory of the lorde, after the same ymage ar transformed from glorye to glorye as by the spirite of ꝑ lorde. Lord god howe smal is thy churche at this daye: almoste the hole worlde is fallen frō the, for there are many mo miscreātes than chrystē, and yet amonge the chrystē howe many are there whiche

forsake

voluntate tua Syon, vt ędificentur muri Hierusalem.

¶ Quia enim scriptum eſt, Cum sancto sanctus eris, & cum viro innocente innocens eris, et cum electo electus eris, & cū peruerſo perverteris: valde cupio omnes homines saluos fieri, & ad agnitionē veritatis venire hoc enim et eis necessarium et mihi vtile: eſſet. Nam eorum exhortationibus, meritis, & exēplis resurgerem, et ad melioza quotidie prouocarer. Rogo ergo te Domine quamuis peccatoz Benigne fac in bona voluntate tua Syō, vt ędificentur muri Hierusalē Syon eſt ecclesia tua. Nam Syon interpretatur speculacquia ecclesia tua per gratiam spiritus sancti gloziam Dei procaptu huius vite speculatur. Vnde dicebat Apostolus. Nos reuelata facie gloziam Domini speculantes in eandem imaginem transformamur a claritate in claritatem, tanquam a domini spiritu. Domine Deus quam parua eſt hodie ecclesia tua. Jam totus mundus defecit, nam longe plures ſunt infideles & Christiani. Inter Christianos autem vbiſunt, qui relictis terrenis gloziis Chri-

speculentur? ꝑ̄uacos inuenis comparatione eorum, qui terrena sapiūt, quoꝝ Deus venter est, et gloria in confusione ipsoꝝ. Benigne fac Domine, in bona voluntate tua Syon, vt augeatur merito ꝑ numerū Respice de celo, et fac benigne iuxta consuetudinē tuā, vt ignem charitatis e celo emittas super nos, q̄ consumat omnia peccata nostra. Fac Domie in bona voluntate tua vt non secundum peccata nostra facias nobis, neq; secundū iniquitates nostras retribuas nobis: sed fac nobis secundum magnā misericordiam tuā. Tu Domine pater noster et redemptor noster, tu pax et gaudium nostrum, tu spes nostra et salus eternā, omnes a te bona expectant, dante te illis colligent aperiente manum tuam, omnia implebuntur bonitate. Auertente autem te faciem, turbabuntur. Auferes spiritū eoꝝ, et deficient et in pulverem suum reuertētur. Emitte spiritū tuū ꝙ creabuntur, ꝙ renouabis faciem terre. Domie obsecro, que vtilitas in dānatione tot milia hominum? Infernꝰ impletur ecclesia quotidie euacuatur. Exurge, quare obdormis Domine? exurge et ne repellas in finem. Benigne fac in bona voluntate

forsake worldly thynges & seke the glorie of ꝯ lorde: surely ye shall fynde very fewe, in cōparyson of them whiche are addicte to worldely thinges whose god is theyr belly and glorye to theyr shame and cōfucyō. Deale gentely lord of thy fauourable benevolēce with Syō that it maye be encreased bothe in multytude and also in good lyuynge. Beholde from heuen and deale gentely as thou arte wonte to do: that thou wylte sende amonge vs ꝯ fyer of thy charyte, which maye consume all our synnes. Deale lorde accordynge to thy fauourable benevolēce and do nat with vs after our deseruyng, neyther yelde ꝯ vs agayne accordyng to our iniquities, but order vs accordig to thy greate mercy. Thou arte lorde our father and redemer, thou arte oure hope and euerlastyng helthe euery man despyeth goodnes of the, if thou gyue it them than shall they gather it: if thou open thy hande al shal be fylled with plenty, whan thou turnest away thy face, than are they astonyede: whan thou gatherest i theyr breth thā are they deade & retourne into earthe. And agayne whan thou breathedeste on them, thā are they created a newe: and thus reneweste thou ꝯ face of ꝯ earthe, as in the psalme. Cxiij. Lorde I praye the what profyte is there in the dampnacyon of so many thousade men? Hell is fylled and thy church doth dayly decrease. Aryse lorde, why sleapest ꝯ lord? Aryse, & dyffer nat vnto the ende. Deale gētly of thy fauourable benevo-

lence

tate tua Syon, vt edifi-
centur muri Hieruſalē.
Quid eſt Hieruſalem?
que interpretatur viſio
pacis, niſi beatorum ci-
uitas ſancta, que eſt ma
ter noſtra? Huius muri
corruerunt quando Lu-
cifer cum angelis ſuis cor
ruit, in quorum loca ad-
ſumuntur homines iuſti.
Benigne igitur fac Dñe
Syon, vt cito impleatur
numerus electorum, et
edificētur perficiantur-
q; muri Hieruſalem ex
lapidibus nouis ſuper
fundamentis & permanē
tibus in eternum.

Tenter wō Syon, that the walles of Hie-
ruſalem may be buylded agayne, what
is Hieruſalem (whiche by interpreta-
cyon ſygnyfyeth the vyſyon of peace)
but the holy congregacyon, & cetye of ꝑ
bleſſyd, whiche is our mother? Her wal
les were decayed whā Lucyfer with his
aungels fell, into whoſe places are the
ryghtwyſe mē receyued. Deale ther-
fore gently (Oh Lorde) with Sion, that
the number of thy choſen may ſhortly
be fulfylled, & that the walles of Hie-
ruſalem may be edified, & fynyſhed with
newe ſtones which ſhall euer prayſe ꝙ,
and endure euerlaſtyngly.

Tūne acceptabis ſacri-
ficium iuſtitie / oblatio
nes et holocaustа / tunc
imponent ſuper altare
tuum vitulos.

Thā ſhalt ꝙ accept ꝙ ſacrifice of right-
wyſnes, oblacyōs, & brent offriges: than
ſhal they lay vpō thy alter wātō calues

Cum enim benigne fe
ceris in bona voluntate
tua Sion / acceptabis ſa
crificium iuſtitie / acce-
ptabis dico / q; igne tue
charitatis conſumes / ſic
enim ſacrificium Moyſi
et ſacrificium Helie acce
ptaſti. Tunc enim ſacrifi
cia iuſtitie acceptas / q̄s
animas que iuſte vivere
ſatagunt / gratia tua im-
pinguas. Quid ꝓdeſt ſa
crificia tibi offerre / quan
do non acceptas ea O do
mine? Quot efferimus
hodie ſacrificia, que tibi
grata non ſunt / ſed potiꝰ
abhominabilia? offerimus enim ſacrificia non
iuſtitie / ſed ceremonie
noſtre / ideo non ſunt ac-
cepta: vbi nunc? aplozū

Cā Wha ꝙ haſt delt gently of thy faud-
rable wyll, & benevolence with Syon,
thā ſhalt thou accepte the ſacrypyce of
ryghtwyſnes, for thou ſhalte cōſume it
with burnynge fyer, of thy loue, & cha-
ryte, & acceptedeſt thou the ſacrypyces
of Moyſes, and Helyas, And thā accep-
teſt thou ꝙ ſacrypyces of ryghtwyſnes
whā thou katneſt wō thy grace the ſou-
les which endevoure thē ſelues to lyue
ryghtwyſely. What pfyteth to offer ſa
crypyces vnto ꝙ whā thou acceptest the
nat Oh Lorde? How many ſacrypyces of
fer we now a dayes which are nat plea-
ſaūt vnto ꝙ but rather abhompnable?
for we offer nat ꝙ ſacrifices of ryghtwy
ſenes, but our owne ſeremonies: & ther
fore are they nat accepted nor regarded
of ꝙ, where is now ꝙ glorye of ꝙ Apoſ-

les: where

gloria: vbi martyrū fortitudo: vbi predicatorū fructus: vbi monachorū sancta simplicitas: vbi primorum Christianorū virtutes et opera: Tunc enim acceptabis eorum sacrificia, quando gratia tua et virtutibus eos exornabis.

Si quoq; tu benigne fecerit Spō in bona voluntate tua, tūc acceptabis sacrificium institie, quia populus incipiet bene vivere et mandata tua servare et institiam facere, et super ipsum erit benedictio tua. Tūc oblationes sacerdotum et clericorum tibi accepta erunt, quia velociter terrenis ad perfectiorē vitam se se astringent, et ductio benedictionis tue erit super capita eorum, tunc grata tibi erunt holocausta religiosorū, qui calcio torpore, et tepiditate eliminata, incendio divini amoris omni ex parte consummabuntur. Tunc episcopi et prelatores imponent super altare tuum viculos, qui in omni virtute consummati, et spiritu sancto repleti non dubitabunt ponere animas suas pro ovib⁹ suis. Altare enim tuum quid est nisi ecclesia tua bone Jesu, super quā oblatus fuisti: Quid vitulus salutiferus significat nisi corpus nostrum. Tunc ergo imponent

where is the valyaunt persecutraunce of martyrs: where is the frute of preachers: where is that holy symplycitie of them that vsed to lyue solitarie: where are the vertues, & workes of the chyrche whiche were in olde tyme? Than shalt thou except theyr sacrifyces, whā thou shalt derke, and garnysche them with thy grace and vertues.

Also yf ꝓ deale gentily with Syon of thy fauorable benevolence, than shalte thou delyte in sacrifyces of ryghtwyse: nes, for ꝓ people shall begynne to lyue wel to kepe his commaundemētes, and to deale iustly, & so shall thy people be endued wt thy benefytes, & blessynge. Thā shal the oblacyōs of the prestes, & of the clargie be acceptable vnto ꝓ, for they shal forsake theyr carnal affectiō, and endeuoure thē selues vnto a more perfyte lyfe, and so shall the oyntmēt of thy blessyng descēde vpō theyr heades Thā shal the vnkt offerynges of the re: lygyous be pleasaūt to ꝓ, for they shal cast out al dyuelyse slugghyshnes & false feydēce, & be holy enflamed & made par fyte wt ꝓ burnyng fyer of goddes loue. Than shall the bysshoppes & preachers put calues vpō thi altare, for after they are ꝑfumate in all kynde of vertues re plenyshed wt the holy spirite they shall nat feare to gyue theyr lyues for theyr shepe. what is thyne altare swete Jesu but thy crosse wherupō ꝓ was offered: what signifieth a wanes calfe, but our body? Therfore, thā shall they put cal: ues on thin altare, whā they shall offer

theyr

theyr owne bodyes to ꝑ crosse, that is, vnto all afflictions and euyn vnto the verye deathe for thy names sake.

¶Than shall the churche florysshe and dilate her cosses, than shall thy prayse be noysed from ꝑ laste ende of the worlde, than shall ioye and gladnes fulfyll the hole worlde. Than shall thy sayntes reioyce i glorye and shall make myrthe in theyr mancyons wayteynge for vs in the lande of the lyuynge. Accomplysshe in me euyn nowe Lorde ꝑ, than. whiche I so ofte name that thou mayste haue compassion on me accordynge to thy great mercy, that thou mayste receyue me for a sacrifyce of ryghtwysenes for a holy oblacyon: for a bzente sacrifyce of good lyuynge, and for a calfe to be offered on thin altare or crosse by the whiche I maye passe from this vale of myserye that ioye whyche thou hasse prepared for them that loue the.

¶Amen.

super altare tuū hitulos: qñ corpora sua offerent cruci, id est, cruciatibus et mortī pro nomine tuo.

¶Tunc florebit ecclesia, tunc dilatabit terminos suos, tunc laus tua resonabit ab extremis terre, tunc gaudium et letitia occupabit orbem terrarū. Tunc exultabūt sancti in gloria, letabuntur in cubilibus suis expectantes nos in terra viuentium. Fiat obsecro Dñe nunc michi illuc tunc, vt misereris mei secundum magnam miserationē tuā, vt suscipias me in sacrificium iustitie, in oblationem sanctimonie in holocaustum religiose vite et in vitulis crucis tue per quam transire merear ab hac valle miserie, ad gloriam illam, quam preparasti diligentibus te.

¶ Meditatio eiusdem Hieronymi in psalmum In te Domine speraui: quam prouectus morte implere non potuit.

¶ A medytacyon of the same Jerome vpon the Psalme of In te Domine speraui, Whiche preuented by deathe he coulde nat fynyshe.

TRibulatio obsedit me magno et forti exercitu hallauit me occupauit foꝛ mesi clamoꝛibus / et nrmis. Die noctuq; contra me pugnare non cessat. Amici mei sunt i castris eius / et facti sunt mihi inimici. Quecunq; video siue audio / bellica tristitie deferũt memoꝛia amicoꝛũ me contristat / recoꝛdatio filioꝛũ me affligit / cõsideratio claustri et celle me angit: meditatio studioꝛum meoꝛũ dolore me afficit / cogitatio peccatoꝛum me premit. Sicut enim febꝛi laboꝛantibus / omnia dulcia amara videntur / ita mihi omnia in meroꝛem et tristitiam conuertuntur. Magnum profecto onus sup coꝛ tristitia hec. Venenũ aspidum / pestis pernicio sa murmurat contra deum blasphemare non cessat / ad desperationẽ hoꝛtatur. Infelix ego homo / quis me de manibus eius sacrilegis liberabit?

HEuines hathe besyged me with a great and strong hoost the hath enclosed me, the hathe oppressed my herte with clamours, and ceaseth nat whith wea: pons nyght and day to fyght agaynst me. My frendes be in her tentes and are becom myne enemyes. what soeuer I se what soeuer I heare bryng the banners of heuynes, the memoꝛye of my frendes maketh me sad the recoꝛ: dynge of my chyldren greueth me, the consyderynge of my cloyster and celle vexeth me, the reuolutynge of my studyes maketh me pensyfe, the thynkynge of my sinnes oppresseth me. Foꝛ lyke as to them whiche be sycke of the axelle all swete thinges seme bitter, so to me all thinges be turned into soꝛowe and he: uynes. Undoutedly a greate burden vpõ the herte is thys heuynes. The ve: nyme of serpentes a deadely pestilence grudgeth agaynste God, ceaseth nat to blaspheme and exhoꝛteth to despera cyon. O vnhappy man that I am, who shall delyuer me frõ her cursed hãdes?

y!

yf all that I se & hear folowe her banners, & vrgely fyght agaynste me, who shalbe my protectour? who shall helpe me? whether shall I go? whether shall I flee? I wote what I shal do, I wyll turne me to thynges inuysyble, & bynge the agaynste the vysyble. And who shalbe the guyde or ayde hyghe, and terrible anhoode hope which is of thynges inuisible. Hope I saye shall come agaynste heuynes & vaynquyshe her. who can stande agaynst hope? Hear what the prophete saieth. Thou art (Lorde) my hope, & hast set thy refuge most hygh. Who shall stand agaynst the Lorde? who can wynne hys tower of refuge which is moste hyghe? wherfore I wyl call her, doutles she wyl come, nor she wyll nat confounde me, Lo nowe she cometh, she hathe brought gladnes, she hathe caught me to fyght, & she sayde to me. Crye, ceasenat. And I sayde what shal I crye? saye & she, boldly, & with all thy hole herte. In the Lorde haue I trusted I shall nat be confounde for euermore, and in thy iustyce delyuer me.

O & wōderfull power of hope, whose face heuynes can nat abyde. Nowe cometh cōforte. Let heuynes crye nowe, & struggle agaynst me with her armye. Let the worlde thrust downe, let the enymyes make insurrection, I feare nothige for I trust (Lorde) in the, for & art my hope, for & haste put thy refuge moost hyghe, I haue al redy enterpd it, hope hathe led me in, I my selfe entred nat vnshame fastly, she shal excuse

Si obsa, q̄ vidēs & audis hec omnia sequunt, & fortiter cōtra me pugnāt q̄s erit pretor me? & auxiliabit mihi, quo vadam? quo pacto effugiam? scio q̄d faciā, ad similia me cōuertā, et adducā ea cōtra hostilia. Et quis erit finis tā exercitū, tāq terribilis exercit⁹. Spes quē de inuisibilibus est, spes inquam cōtra tristitiam venit & expugnabit eam. Quis stare poterit cōtra spem? Audi quid dicat prophete: Tu es Domine spes mea, altissimū posuisti refugiū tuū. Quis stabit contra Dominum? quis expugnare poterit refugium eius, quod est altissimū. Vocabo itaq̄ eam, veniet profecto nec me confundet: ecce iā venit, gaudia attulit, pugnare me docuit, dixitq̄ mihi: Clama, ne cesses, & ait. Quid clamabā? dic, inquit, confidenter et ex toto corde.

In te Domine speraui, nō cōfundar in eternū, & in iustitia tua libera me.

O mira potentia spei, cuius facium non potuit tolerare tristitia. Jam venit consolatio. Clamet et obstrepet nunc tristitia cū exercitu suo. Proinde mundo, insurgant hostes, nihil timeo, q̄m in te domine speraui, quoniā tu es spes mea, q̄m tu altissimum posuisti refugium tuū. Jā ipsum ingressus sum: spes me introduxit, non ego impudenter intraui, ipsa me excusabit

coram te, ecce, tua est spes, o hō altissimū refugium Dei aperi oculos tuos, & vide Deū solus est, solus ipse est substantie pelagus infinitus. Cetera ita sunt ac si non essent, ola enim dependent ab eo: et nisi sustineret ea, in nihilum repēte rediret, da ex nihilo facta sunt. Cōsidera potentiā eius, q in principio creauit celū et terrā. Nūquid non ipse omnia in omnib⁹ operatur? Quis potest mouere manum sine eo? quis potest a se aliquid cogitare? pensa sapientiam eius, qui in tranquillitate omnia gubernat, quia oīa videt, & cui⁹ oculis ola sunt nuda & aperta. Hic est q solus te liberare scit, & potest solus consolari, sol⁹ saluare. Noli confidere in filijs hominū in quibus nō est salus. Cor hoīm in manu ei⁹, quocūq; voluerit vertet illud. Hic est q potest & scit te iuuare in forte tibi est suspecta bonitas. Pōsa bonitatē ei⁹, cōsydera dilectionem An non ipse est amator hoīs qui & hominib⁹ factus est hō, et pro peccatoribus crucifixus? Ipse est vere pater tuus qui te creauit, qui te redimit, q tibi semper būfecit. Nūqd poterit pater relinquere filiū suum? Spera in eū, & exaudiet et saluabit te, scrutare scripturas, & inuenies quā studiose tanta pietas te manet, vt speres in eum. Cur hoc? Tempe, da saluare vult.

me before the. Beholde, O hope, O man the most hyghe refuge of God, open thyne eyes, God is alone he onely is an infynyte see of substaunce. O ther thynges be so, as thoughe they were nat. For all thinges depende of hym, and onelesse he susteyned thē, they shulde sodenly returne to naught for of nought were they made. Cōsyder the power of him, which in the beginnyng created heuen & erthe. Dothe not he worke all thinges i all men. Who can moue his hande without him? Who can thinke any thige of hym selfe? Ponder his wysdome whiche in trāquylite gouerneth all, for he seeth all, and to his eyes all thynges be naked & open. This is he whiche only knoweth howe to delyuer the, and onely can comforte & saue the Do not truste in the chyldren of men in whom is no saluacyon. The hert of mē is in hys power, whether so euer he listeth, he wyll turne it. This is he which can and knoweth ỹ way to helpe the. Whether haply dost thou suspecte his wyl? Ponder his goodnes, cōsyder his tender loue. Is not he the louer of men whiche for men became man & for synners was crucified? this is thy true father whiche created ỹ, which redemed the, whiche dothe good to the, whether can the father forsake his sonne? Cast thy selfe on hym, & he wyll take the vp & saue ỹ, serch the scriptures, & ỹ shalte fynde howe hys great tender loue moueth ỹ to trust in hym. And why dothe he ỹ? verely because he couet to saue.

For

For what sayth he by the pphete. Because he trusted in me I will delyuer hym. Lo, for none other cause he wyll delyuer hym, but bycause he trusted in hym. And what other thyg hath ꝯ prophetes, the Apostles, ye the Lorde hym selfe of the Apostles preached, but that men shulde truste in ꝯ Lorde? Sacrifyce therfore (pe me) ꝯ sacrifice of iustyce and trust in the Lorde, and he shall delyuer you, & plucke you out of al tribulacyon. O ye great vertue of hope, truely she is swete aboue. For grace is poured into thy lyppes. O thys is thy true refuge so hyghe (good Lorde) to which the euyll of heuynes cā nat approche. These I knewe & vnderstode therfore I trusted Lorde in ꝯ. For though the weyght of syn wolde greuously presse me, yet I can nat dyspayre, for thy goodnes so gently puoked me to hope. ꝯ I can nat be confounded for euermore. For a tyme, I maye wel be cōfounded, but euermore surely I can nat. For hope which hathe led me into thy moste hyghe refuge hathe taught me to hope and that nat in tēporall thyngs, but euerlastige. For hope is of thynges inuisyble. But tho thinges that be sene, are tēporall. And the thyngs that be nat sene are euerlastynge. ¶ Therfore I hearynge ꝯ wordes of hope which cometh to plucke me out from ꝯ hādes of heuynes, haue trusted Lorde I ꝯ, couetige before al thyngs to be delyuered frō my synnes, & thyrough the thy mercy, & grace to come to thynges euerlastynge, whiche be inuysyble.

Quid est per Prophetā dicit? Quōm i me sperauit, liberabo eum. Ecce qua nulla alia causa eum liberare uult, nisi quia speranit in eum. Et quid prophete, quid apostoli, qd denique ipse Apostolorū, Dūs prediceuerūt nisi vt homines in dño sperent. Sacrificate iustū holocaustū sacrificiū iustitiæ, et sperate in domino, & ipse liberabit vos, et eruet de omni tribulatione. O magna virtus spei, nimirū dilecta est. Dilecta est ei gratia i labijs tuis. O bene altissimum refugium tuum Domine, ad quod malum tristitiæ accedere nō poterit. Per cognoui et intellexi, ideo in te Domine speraui. Quā quam enim peccatorum moles me graniter premat, tamē desperare nescio, qi bonitas tua tam benigne ad sperandū me prouocat: Imo non confundar in eternum. Potero quidē in tempore confundi, non tamen in eternū, spes enim, que introduxit me in altissimū refugium tuum, nō me docuit sperare temporalia, sed eterna. Nam spes de inuisibilibus est: que autem videmus, temporalia sunt: que vero non videntur, eterna. Audiēs itaq; ego verba spei, q̄ me erripere de manib⁹ tristitie debent, in te Domine speraui, cupiens ante oia a pcis liberari. Et p miam et glām tuā ad eterna, q̄ non videntur perueuire.

Hec primum desiderium meum. Mea enim peccata sunt magna tribulatio: ab hac em omnis alia tribulatio proficiscit. Tolle Dñe pñā mea, et liber sum ab omni tribulatione. Nam tribulatio & angustia de fonte cordis procedunt. Omnis enim tristitia ex amore provenit. Si amo filiū, et moritur tribulor q perdidi quod amabā, si seruum nō amo & moritur, nō contristor, q perdidi quod non amabam. Tolle ergo Domine peccata mea per gratiam tuā, quid restat, nisi vt te ex toto corde diligam, et oia tēporalia, vt vana cōtemnam? Si ergo te habeo per fidē a quo etiam et spero, quod oculꝰ non vidit, nec auris audiuit, nec in cor hominis ascendit quid me poterit conturbare Qđ preter deum amiseram, perdidi/quod non amo, In te Dñe speraui, quomodo spes mea sperare me docuit, ideo non confundar in eternum q mihi dabis ekna. Qui autē non sperat in te sed in vanitate sua, cōfundet ineternū, q ad eternam confusionem descendet. Dolet eo quidem cōfundi tēporaliter, et a te, et ab omnib⁹, sed non confundar in eternū, A te quippe. Dum peto liberari ab angustia temporali, & for tallis non crudies me confundar tunc quidem temporaliter, at non confundar in eternum. Non enim expedit michi, quia

Thys is my fyll and chefe delyer, for my sinnes be a great tribulacyon vnto me. For from it all other tribulacyon flueth. Take away lorde my synnes, & I am free from all tribulacyon. For tribulacyon & penlykenes of minde procede from the fantayne of ꝑ herte. For euery heuynes cometh of loue. Yf I loue my son, and he dyeth I am troubled because I haue loste ꝑ I loued, yf I loue nat my seruaunt, & he dyeth, I am nat heuy, because I haue lost that I loued nat. Take away therfore Lorde my synnes thrughe thy grace, what remayneth but that I shall loue the with all my hole hert & dyspise all tēporall thynges in vayne: Yf thā I haue ꝑ by fayth of whom also I hope that whiche neyther yie hath sene nor eare hathe herde, nor hathe nat ascended into the herte of man, what thynge can trouble me: That which I haue lost beside God. I haue lost ꝑ I loue nat. in ꝑ Lorde I haue trusted lyke as me hope hathe taught me truth, therfore I shall nat be cōfounded for euer, for thou shalt gyue me euerlastinge thyngꝭ. Who trusteth nat in the but in hys owne vanitie shalbe confounded for euermore. For he shall descende to eternall confusyon. I may be confounded tēporally bothe of ꝑ, & of all men, but I shal nat be confunded for euermore. For ꝑ I may te cōfolided whyle I delyer to be delyuered frō tēporall veracyon, & peraduenture ꝑ wyll nat heare me, truly thā I am cōfounded tēporally, but nat for euermore. For it is nat expediēt, sythe ꝑ

vertue

virtue is made perfyte in infirmytie. And of men I am tẽporally cõfounded and they pretayle agaynste me whan they persue me. But thys also thou suffrest vs to do, that I shulde nat be confounded for euermore. Wherfore yf be fore the a thousande yeres be but as it were yesterday whiche is past awaye I wyll gladly suffer temporall cõfusyons that I be nat cõfounded for euermore, I wyl trust the Lorde, for hope hath taught me to truste, & shortly I shalbe delyuered frõ all tribulacion. By what merites shall I be delyuered? Nat by myn Lorde, but by thy iustice delyuer me. By thy iustice, I say nat by myne. I seke mercye. I offer nat my iustice. But yf by thy grace I be wyse make me ryghtwyse, nowe I haue thy iustyce. For thy grace I vs is thy ryghtwysnes. The pharisees trusted in workes of iustyce, they trusted in theyr owne iustice, and therfore they were nat subiecte to the iustice of God, for of the workes of the lawe shall no creature be iustyfyed with the. But the iustice of God appered by the grace of Jesu Christ ye without ye workes of ye lawe. The philosophers glozied i theyr iustyce, & therfore they fodde nat thy iustyce, because they entred nat in at the doze. They were thenes and robbers, which came not to saue, but to destroye and slee the shepe. Wherfore thy grace is thy iustyce Lord, and it were no longer grace, yf it were gyuen of the meryte. Wherfore nat in my iustyce, but in thy iustyce

virtus in infirmitate pfi citur. Ab hominib⁹ vere tẽporaliter confundar, & preualent aduersum me qũ persequunt me, Sed hoc etiaz permittit a te, vt in eternũ non confundar. Si ergo ante te mille anni sunt, tanquã dies hesterna q̃ pretecrit, consũsiones tẽporales libenter sustinebo, vt non confundar in eternũ sperabo in dño quomõ spes mea sperare docuit, & cito ab omni tribulatiõe liberabor. Quib⁹ meritis liberabor? Nõ meis domine, sed in iustitia tua libera me i iustitia tua dico, nõ mea. Ego enĩ iustam quero, non meam iustitiã offero. Sed si per gratiam tuam me iustũ reddideris, tam habeo iusticiam tuam. Gratia enim tua. Pharisei confidebant in operibus iustitie, cõfidebam quidẽ i iustitia sua, & ideo iustitie dei nõ fuerunt subiecti, quia ex operibus legis non iustificabitur omnis caro coram deo. Justitia autẽ dei apparuit per gratiam Jesu Christi, etiam sine operibus legis. Philosophi gloriabantur in iustitia sua/ et ideo nõ inuenerũt iustitiam tuam, quia non intrabant per ostium. Fures erant & latrones/ qui venerant nõ ad saluãdũ/ sed ad perdendum et mactãdũ oues. Gratia ergo tua/ iustitia tua Dñe/ et gratiã nõ esset/ si ex meritis daret/ ergo nõ in iustitia mea/ sz in iustitia tua

liberā me a peccatis meis, vel certe libera me in iustitia tua id est, in filio tuo, qui solus ex hominibus inuentus est iustus. Quid ergo est filius tuus nisi ipsa iustitia, in qua homines iustificantur? In tua ergo iustitia iustifica me et libera me a peccatis meis vt liberer et ab aliis tribulationib⁹: quas propterea patior, vt remota causa removeatur & effectus. Ecce te Domine rogaui, et consolatus sum: spes ita me docuit, gaudi⁹ sum, quia in te speraui: ideo non cōfundar in eternū. Tristitia rediit cum magno apparatu reuersa est gladiis & lanceis vndiq; munita est, magno impetu graditur, iam ciuitatem nostram circumcinxit. Terruit me clamor equitum eius, fortis illa silentium indixit, procul loquuta est. O inquit ecce qui speranit in domino, qui dixit, non confundar in eternum, qui spem cōsolatricem secut⁹ est, Et cum me ad hec verba erubescere conspexit, appropinquauit: Vbi tui spei promissa? vbi cōsolatio? vbi liberatio? quid tibi profuerunt lachrymę? oraciones tue tibi attulerunt de celo clamasti et nemo respondit tibi: flenisti, et quis misericordia nostra est super te?

delyuer me from my synnes. Or surely delyuer me in thy iustyce, that is to with, in thy son, which only amongest men is founde iuste? What is thy sonne, but the very iustyce, in whiche men be iustifyed? wherfore in thy iustice iustifye me and delyuer me from my synnes, that I may be also delyuered from other aduersities, which I sucker therfore, so that the cause taken awaye, & effecte myght be also taken awaye.

¶ Lo the, Lorde I haue besought, and I am coforted, hope hath so taught me, I am replenished with ioye bicause I trust in the, therfore I shall nat be confounded for euermore. Heupnes cometh agayne with great purueyance, she is returned, with swerdes & speares on euery syde she is defēded, with great violēce, she walketh, she hathe beseged our citye. The crye of her horsemē hath feared me. Standynge without, she cōmaunded sylēce, and a farre of, she spake, saynge: O, that she, lo, yonder is he that trusted in the Lorde, whiche sayde, I shall not be confounded for euermore, whiche hathe folowed hope, hys coforatrice. And whā she perceyued me at theise wordes, to ware ashamed, approching me nighe, she sayd, where be the promysses of thy hope? wher is the cōfort? where is the delyueraūce? what haue thy teares profyted the? what haue thy prayers brought the from heuē? Thou haste cryed, & no man haue answered the, thou hast wepte, & no man haue bene moued with petye vpon the.

Thou

Thou haste called vpon thy God, and he holdeth hys peace, thou haste delyred the helpe of sayntes, and none of them hathe regarded the. Lo, what pites haue the wordes of hope brought the. Thou haste laboured, and thou kyndest nortynge in thy hãdes. Thynkest thou that God regardeth the inhabitantes of the earthe? May he walketh about in the limittes of heuen, and considereth nat our maters. Thus the blasphemynge spake. And whan I shoke for feare at her wordes, approchynge, she spake in myne eare sayẽge. Trowest thou to thyngꝭ be true ꝓ sayth sheweth wylte thou lee that they be but mẽnes phãtasyes? Thou shalt know: hereby, for yt God became man (as they say) ꝓ was crucifyed for men, it coulde nat be but ꝓ so great loue shulde cõfort a mã, neuer so moche oppressed with heuines weppynge and cryenge vnto hym, If (as they say) infinite goodnes caused hym to come downe frõ heuen, to take vpon hym the crosse, howe shulde he nat come downe to mysserable men that, that he myght cõfort thẽ? Surely thys is more easy, ꝓ with lyke loue ought to be holpen. Why do nat the ãgels ꝓ sayntes, yt they be so perfull, come to cõfort ꝓ howe many men trowest thou, wolde yt they myght come to the, and with theyr wordes and workes (as moch as they might) wolde exhort ꝓ, which wolde also delyuer ꝓ frõ all veracyon: why do nat ꝓ saintes this: which are caught better thã mẽ? Beleue me, all thinges are gouerned

Invocasti Deum tuum et ipse tacuit, rogasti eũ et obsecrasti, et non fuit vox nec sensus, implorasti ois sanctos, ꝙ nullus eorum respexit te, ecce quid tibi attulerũt verba spei? laborasti. et nil in manibus tuis inuenisti. Inputas quia Deus hec infertora respiciat? Circa cardines celi perambulant: nec nostra considerat. Hec ita blasphemans, aiebat. Et cum ad verba eius horrescerẽ, approximans in aure locuta eũ dicens: Putas vera esse, que fides predicat? Vis et hoc cognoscere, quia ſ deus factus esset hõ, et pro hominibus crucifixus, non posset tanta pietas hominũ maximo meroꝛe conflictum ad se clamantem ꝙ lachrymantem non consolari. Si, vt aiunt, bonitas infinita cum de celo descendere fecit, vt crucem subiret, quomodo nunc ad homines miseros non descenderet, vt eos cõsolaretur? Hoc certe facilius eſt, ꝙ eadẽ pietate subueniendum. Cur angeli et beati, ſ tũ pij sunt, non ad te consolandum veniunt? Quot putas homines ſ posset, ad te venirent et verbis et operibus, quantum facultas daretur te letificare, qui etiam ab omni angustia liberarent? Cur hoc non faciunt beati, qui ſge meliores homimbus esse creduntur. Michi crede, casu oia re-

gumtue. non sunt nisi ea q̃ videntur. Spiritꝰ be-
ster enaneſcet ſicutfumꝰ
q̃ vnquã reuertꝰ ab in-
ferijs, nunciantꝰ aliquid
de his, q̃ dicunt̃ post mor-
tem alijbus euenire? Fa-
bule sunt he mulierculaꝝ,
Surge ergo, et ad au-
xilia hominũ confuge vt
de carcere solutꝰ exister
diuinꝰ, et non frustra ab
ista tua lepe deceptꝰ sem
per laborez. Hijs dictis,
tantus clamor auditus
est in castris eius tãtus
amorꝝ strepitus, ac tuba
rum clangor, vt vix sub-
sistere potuerim: et nisi spes
mea dilecta mihi auxilio
prestitisset, vinculis cathe
nis me ad suam regionẽ
tristitia deduxisset. Ve-
nit itaq; spes diuino quo
dam splendore coruſca q
subridens, dixit: Ecce mi
les xpi, q̃d tibi contigit,
q̃ tibi animi est ita de cer
tamine? Qui audiens statim
erubui. Et illa: noli time
re, non capiet malum, ne
quaquam peribis, ecce
tecũ sum, vt liberem te,
An nescis q; scriptũ est:
Dixit insipiens in corde
suo nõ est Deꝰ, quasi vn-
de stultis mulieribus lo
cuta est, tristitia hec: Nũ
quid tibi persuadere po-
terit, non esse deum, aut
deum non habere prouis-
dentiam omnium? An po
teris de fide dubitare
tu, qui tot argumentis q
rationibus eam roboza-
sti? Miroꝝ te a deo et ver
bis eiꝰ esse pstratũ Vi
obsecro: nũ in corde tuo
de fide dubitare cepisti?

uerned by casualyte. There be nothyges
but tho ꝑ be sene your spirite shall va-
nyshe away lyke smoke. who soeuer cã
agayne frõ heuẽ oꝛ hel & tolde suche thy
ges as they say do chaunge to soules af-
ter this lyke? These are but fables of fo
lyshe womẽ. Aryse therfoꝛe & flee to ꝑ mã
nes helpe, ꝑ ꝑ mayst be loosed frõ pry-
sõ, & lyue i pleasure & nat deceyued fal-
shly of this thy hope, & alwayes be in
payne & trouble. These thinges sayde,
so great crye was herde in her tẽtes, so
greate dynne of ꝑ harnes, & noyse of ꝑ
trõpettes, ꝑ vnneth I could stãd on my
fete. And yt my wel beloued hope hade
not the soner holpen: heupnes hade led
me bounde with cheanes to her regiõ.
Wherfoꝛe hope came shynnge, with a
certaine deupne bryghtnes, & smylyng
sayde, O sondyer of Chriſte, what hert,
what mynde hast ꝑ in this batell? whi-
che I hearyng, forth with was asha-
med. And she sayde, feare ꝑ nat, thys
euyll shall nat take the, thou shalte not
perysshe, lo, I am with the to delyuer ꝑ,
Knowest thou nat ꝑ it is written, The
vnwyse man sayde in his herte, there
is no God. This heupnes hathe spokẽ
lyke one of the folyshe wymen. Can she
perswade the that there is no God, oꝛ
that God hath not the pꝛoupdence of
all thinges? Canste thou doute of fay-
the, whiche with so many argumentes,
& reasons hast confirmed it? I wonder
that thou arte so felled to the grounde
at her woꝛdes. Tell me, I pꝛay ꝑ begã
nest ꝑ to doute in thyn herte of fayth?

O my

O my swete mother, the leuyng God is my wytnes, and also my conscyence, that I seke no maner pycke of infydelite, for by the grace of Christ, I beleue no lesse tho thinges to be true, whiche be appertaynynge to faythe, than tho thynges, whiche I beholde with my bodely eyes. But heuynes so oppressed, me that rayther I shulde haue benebrought to desperacion, than to infydelytie. Sonne, thou knowest that thys is a greate gyfte of God, for fayth is ꝑ gyfte of God, and cometh nat of workes, that no man shuld glorie. wherfore aryse and feare nat, but rather knowe hereby that the Lorde hath not forsake the which all though he heareth nat forth with, ye ought nat despayre. If he make tarryage, abyde him, for he wyl surely come & nat tarie. The ploughmā abydeth pacyētly the frut in the due tyme. Nature nat forth with gyueth the perfecte shappe, whan she bryngeth forth a thyng, but fyrst she prepareth the mather, and disposeth it by lytle, & lytle, vntyl she maketh it apte to receyue ꝑ shape, per knowe ꝓ that ꝑ lorde alwayes heareth him that prayeth deuoutely, ād mekely, for they neuer depart voyde frō hī. Nor I wyl not labour to proue thys with reasōs bicause thou fealest it i thy selfe. Tell me, who lyfteth vp thy herte to god? who induced ꝑ to pray who was it ꝑ made ꝑ sorowe for thy sinnes, & to wepe? who gaue ꝑ hope? who made ꝑ therefull in thy prayer, and after thy prayer? And also who is he ꝑ dayly chrystned

Vinit Dñs et vivit anima mea. O mat mea dulcissima, quia nec minus infidelitatis stimulō sensi, nam per christi gratiam non minus crew vera esse, que fidei sūt quā ea que oculis corporeis cerno. Verum tristitia adeo me ꝓmebat, vt potius traherer ad desperationem, quam ad infidelitatem. Fili scias, hoc magnum donū esse dei: nam fides donū dei est non ex operibus, ne ds glorietur. Erurge ergo, et noli timere, sed potiꝰ ex hoc cognosce, quia nō reliquit te Dominꝰ qui et si non cito exaudit, nō est desperandum: si moram fecerit expecta eum quia veniens veniet et non tardabit. Agricola patienter expectat fructum in tempore suo, natura non statim introducit formam, cum aliquid generat, sed primo materiam ꝓparat, et paulatim disponit / donec susceptioni factat idoneā. Scias tamen Dominum semper pie et humiliter orantem exaudire. Nunquam eni vacui ab eo recedūt / nec rationibus hoc probare contēdam / eo quod in tepsō hoc senserit.

Dic michi / quis cor tuus ad deum leuauit de terra: quis te ad orandum perduxit? quis dolorem peccatorum & lachrymas tribuit? quis te hilarem in oratione et post eam reliquit quis te in sancta propositio quotidie con

firmauit, nõs dñs q̃ olã in alb⁹ operat? Si igitur hec tibi igit̃ vna largit̃, aut dicit illa femnarũ pessima, vbi sunt ostones tue? vbi lachryme q̃ ceã ꝓba blasphemie? An nescis q̃ distincta ẽ celestis Jerusalẽ ab ista terrestri? An ignoras q̃ nec cõueniens nec necessariũ, nec ut̃ vtile est deũ seu ãgelos q̃ sẽpe ei⁹ visibiliter ad hoies descendere: et eis familiarit̃ loq̃. Cõueniẽs ꝺ̃ppe non est ꝓpt̃ di ẽãtiã meritoꝝ. Que eni conuentio lucis ad tenebras. Nũ eni bñ q̃uenit viatores et cõprehensores? Diuerse ciuitates, diuersos habent ciues. Verũ ꝺ̃untñ ꝺ̃ppter excellẽtiã sanctitatis, cũ sint ãt patrie vicini datũ est angelos videre et eos alloq̃, sed speciale ꝓuilegiũ nos oẽs tãgit? Ne cessariũ ãnt nõ est, q̃ cũ inuisibiliter vti nos gubernẽt q̃ illuminet ac cõsolent: non est op⁹ visibiles apparitiones adhibere. Quamꝝ dñs a deo bonus est vt appetibiles etiã visibiles, cũ opus fuerit hñ ꝓtermittat. Quid enim potuit facere ꝓ nra salute, et non fecit? vtile nõ est, q̃ nimia familiaritas parit cõtẽptũ. Nã iudeis miracla q̃ magna q̃ multa nihil ꝓfuerũt Rara eni preciosa sunt. Sufficiat ꝗ tibi inuisibilis visitatio, scit eni dñs q̃d op⁹ sit tibi. An nõ ẽ cõsolat⁹ est te? Scio ꝺ̃ i tuo corde sentisti. Surge ad oratiõm ergo re-

fyrmed the in thy holy purpose? Is it nat the Lorde, whiche worketh all I all thynges: yf he than gyueth cõtinually theſe gyftes, why doth that cursed woman say wher be thy prayers, wher be thy tearꝭ, and the other wordꝭ of blasphemie? Knowest thou nat that the heuenly Hierusalẽ is distincted from this terrestrall? Knowest thou not that it is nat conuenyent nor necessarie, nor profytable, that God or hys ãgels shulde descende visybly to men, and speake familyary to them. Fyrste it is not conuenynt, soo vnworthy be our merytes. For howe can lyght & darkenes agree? Dyuers cyties haue cytezens of cõtrary and diuers natures. Howe be it some for theyr excellẽt holynes for as moche as theyr lyfe was heuenly, it was graunted to se ãgels, & to speke with thẽ, But a speyall priuylege belõgeth nat to al. Je is not necessary, because yt syth God doth inuysibly gouerne vs, illuminate and cõforthe vs, Jt nedeth nat to shewe visible apparãcyes, howe be it our Lord is so good, that visible visions, whan he seeth nede he doth not omyt. For what thinge myght he haue done for our saluacyon, and hathe nat done it? Finally it is not profytable, for ouer moch familiaritie engẽdereth ẽtẽpte. to for ꝺ̃ Jeues miracles both great & many, nothinge auayled. For rare be precyous, wherfore let the inuysible visytacyon suffyce the, for the Lorde knoweth what thou haste nede of. Hat not he comforted the? Jl knowe what thou

thinkeſt

thyneth I thyne herte. Aryse thā & retourne to prayer. Crye, aske seke, pleuer, for yf he wyll nat gyue bycause thou art hȳ trōde, yet for thy importunite he wyl gyue all ꝑ is necessarie with these wordes conforted, I arose, and prostrate before God, I prededim my prayer, sayēge. Bowe downe thy eare vnto me hastē, the to plucke me out.

¶ Oh Lorde my God to the I retourne, hope hath sent me vnto the, I do nat com by myne owne presumpcyon. Thy goodnes prouoketh me, thy mercy draweth me. Oh howe great a gentlenes is this? Surely I ioye in my hert, nor I desyer none other consolacyon. Happy truely is thys necessitie, whiche compelleth me to come vnto whiche cōstrayneth me to speake with the, whith forseth me to pray. wherfore I speake to my God though I be my selfe but duste and asshes, bowe to me thy eare. what sayest thou my soule? Dothe god eares? Thynkest thou that he is a bodie Notcertenly, for syth the spirite is farre better than the bodie, who wold say ꝑ God were a body, oneles he be mad? But nāmerynge (as well as we maye Lorde) we sowne thy celestyal and most hyghe thinges, we knowe the by thy treaturcs, we speake to the, and of the by the similitudes of them. Thy eare thā what is it Lorde? Is it thy knowledge? For by the eares we vnderstande those thynges, which be spoken vnto vs. Thou knewest from the begynnynge al thynges that mē speake, and thinke,

nertere. Clama, pete, ſare, perseuera quia ſi non dabit, eo quod amicꝰ eſt ſis propter tamen importunitatem dabit omnia que sunt necessaria. His verbis consolatus surrexi, & prostratus āte deū, prosecutus sum orationem meam dicens.

Inclina ad me aurem tuam, accelera vt eruas me.

¶ Dñe deus meus, ad te reuertor spes me misit, non mea presumptione bento. Bonitas tua me inuitat, mia tua mo trahit, o quāta dignatio. Gaudeo plane, nec mihi alia superest consolatio. Felix profecto illa necessitas, que me aduenire compellit, que me cogit loqui cum eo, que me. ꝺ get orare. Loquor igitur ad deum meū Quis sim puluis et cinis Inclina ad me aurem tuam: quid ais anima mea? Nū deꝰ habet aures. Num ipse corpus eſt? absit: cum ei longe melior sit spiritus corpore ꝺs asserat. Deū esse corpus nisi insanus: sed balbuciendo vt possimus domine excelsa tua resonamus. Cognoscimus te per creaturas, loquimur tibi et de te per earū similitudines. Auris itaq; tua domine ꝺd est tua fore cognitio tua: nam per aures intelligimus ea, q̄ nobis dicitur tu autē oia q̄ loquunt et

cogitāt homines ab eterno cognouisti. Nū ergo per aurem tuam accipere possumus cognitionē tuam: Aliquod profecto insinuat mihi aures tua/ quod non capitur in nomine simplicis cognitionis tue. Nā quibusdam inclinas aurem tuā aliis vero auertis eam. Cognitio autem tua semper eadem permanet. Quid ergo aures tua nisi approbationis noticia tua. Inclinas aurem / et audis verba instorum/quia tibi placent/et approbas ea / auertis aurem tuam a verbis impiorum / quia ab ipietate recedere nolunt/quia tibi non placēt et reprobas ea. Quid est ergo inclinare aurē tuā loquentibus tibi:nisi eorum orationes approbare/et eos vultu pietatis aspicere / illuminare et accēdere vt cum fiducia et charitatis feruore te orent/teq; deprecentur/ quia eis dare dis quod humili pietate postulāt. Nā si ser pauperi cupiēti loqui cum eo/vultum hilarem ostēdat / oculos ad eum conuertat & atētum verbis ei⁹ se demōstrauerit / nonne letabitur pauper? nonne facies et attentio regis eloquium ei præstabit. Nonne verba et facundiam submini strabit:ita domine intelligemus te ad nostras preces tunc inclinare aurem tuā/qñ nos i oīone

thynke, whaye we than vnderstande by thyn eare thy knowledge? Truly thyn eare dothe insynuate som what vnto vs, which is not cōprehended in ꝯ name of thy sīple knowledge. For vnto some thou bowest thy eare, vnto other ꝯ turnest it awaye. But thy knowledge alway abydeth one, what other thige thā is thy eare but ꝯ notice of thy allowāce & disalowāce? Thou dost bowe thy eare, & hearest ꝯ wordes of good mē bycause they please the, & thou allowest thē, Contrarye wyse thou turnest away thyne eare frō ꝯ wordes of the wycked, by cause they wyll not departe from theyr wickednes, therfore ꝯ wordes please ꝯ not, but thou disalowest them. what is thā to encline thyne eare to thē, which speake vnto ꝯ but to allowe their prayers, & to holde them with thy contenaūce of petye & mercy, to enlyghtē & hēdle them, that with a truste and a feruent charite they may pray and desyer the. For thou wylte gyue them ꝯ they aske hūbly. For yf the kyng sheweth to a pore man, which couetteth to speake with him a merye ctenaūce & turneth hys eyes vnto hym, the wynge hym selfe redy to heare ꝯ pore mans cause, wyl nat ꝯ pore man be glade, dothe nat ꝯ cōtenaūce, & the attētyfnes of the kynge cause the pore mā more bodely to speake hys mater, & mynister wordes, & eloquence vnto hym: yes vndowtedly. Solyke wyse (Lorde) we perceyue the, than to bowe thyne eare to our prayers, whan thou graūtest vs in our prayers, to be

feruent

ferueut in spirite. I beseche the therfore(O mercyful Lord and father) bowe vnto me thyne eare, allowe(I beseche) ꝯ my prayer, enyghten me, hēdle me, ꝯ teache me, that I ought to axe ꝯ desyer illuminate, ꝯ lyghte my hert, that at last allo thou mayste heare my prayer, hast the (O mercyful Lorde) to plucke me out, shorten the dayes, cut of the tyme. So bowe vnto me(O Lorde) thyne eare that shortly I maye be harde of the. For vnto the which dwellest for euer in eternyte, euer in eternyte, euer to laste and cōtynue, for euery tyme semeth shorte. For eternite cōprehendeth al ꝯ excedeth euery tyme. But vnto me(O thou mercyfull Lorde) euery day is longe, for tyme is a nūbryng of ꝯ mouynge, so that he, which fea!eth no motiō, feleth no tyme, but he ꝯ feleth mouynge, fealeth tyme, ꝯ he most of all feleth mouinge: which nūbreth ꝯ pres therof I therfore whiche nōbre ꝯ dayes, and ꝯ houres do moste of all fele the tyme, ꝯ therfore lyke as vnto the, a thousande yeres are but as yesterdaye, ꝯ is past, so vnto me one daye is a thousande yeres which are to come. wherfore hast ꝯ lord to plucke me out frō synnes, ꝯ mine aduersaries. For deth hasteneth ꝯ in euery place awayteth for me. Eye ꝯ lorde, lest pchance I preuentyd of it, haue no space of repētaūce. Plucke me out Lorde frō ꝯ hāde of the malicyous, delyuer me frō the bōdes of syn. take me frō ꝯ snare of death, leade me out of the depnes of hell, saue me from oppressyon,

and

spiritu feruere concedis
Rogo ergo te Domine,
inclina ad me auram tuā
approba oratiōnem meā
illumina me, accende me
doce quod petere debeā
elena sursum cor meum,
vt tandem exaudias de
precationem meam, acce
lera vt eruas me, abbre
uie dies, festina tempꝰ.
Tu inclina ad me aurem
tuam, vt cito me, res ex
audiri. Tibi enī qui habi
tas eternitatē, omne tē
pus breue est eternitas
namq; tota simul cōpre
hendit et in immensum
excedit totum tempus
vniuersum. At mihi quē
libet dies longa est. Nā
tempus est numerꝰ mo
tus, qui enim motū non
sentit, nec quidem tēpus
sentit. At qui sentit motū
et tempus sentit. Maxi
me autem motus sentit,
qui numerat partes eiꝰ.
Ego itaq; quia numero
dies ꝯ horas, maxime tē
pus sentio, et ideo sicut
tibi mille anni, tanquam
dies hesterna que prete
riit, ita michi vna dies
tanquam mille anni qui
bēnti sunt. Accelera ergo
Domine vt eruas me
a peccatis et aduersitati
bus meis. Nā moras ppe
rat, ꝯ in oi loco me expe
ctat, accelera dūe ne fo
re preoccupat? ab ea, nō
habeā spatiū penitētie:
Eruе me Domine, de ma
nu maligni libera me de
vinculis peccati. eripe
me de laqō mortis, educ
me de profundo inferni,
salua me ab oppressione

ꝙ dura seruitute reuertere
dt aia mea exurgat ꝙ le-
tet tu te, ꝙ bñdicet tibi
olꝰ dieꝰ vite sue. Gꝛas
tibi dñe ꝙ Jesu saluato-
ꝛi meꝝ, qꝛ secm̃ multitu
dinẽ dolꝛꝝ meꝝ, i cozde
meo cõsolatiões tue leti
ficauerũt aiaꝫ meã. Ego
igit i te semp sperabo, ꝙ
adijciã sup oẽꝫ laudẽ tuã
Tu ait dñe iclina ad me
aurem tuam, accelera vt
eruas me, Heu me miſe
rũ: ecce iterum tristitia
terribilibus armis ſtru
cta. Vexillũ iniquitatis p̃ce-
dit eam. Innumerabilis
exercitꝰ sequitur pedes
eiꝰ, vnuſqſq; lãceã habet
i manu sua, vasa moꝛtis
circunquaq; ꝓtecta. Ve
mihi. qꝛ vit, voce hoꝛri-
bili clamat, o miser spes
illa tua te decepit, ecce
laboꝛasti in vanũ dixiſti
enim, inclina ad me aurẽ
tuam, accelera vt eruas
me. Numqd ielunauit ad
te deꝰ aurẽ tuã, minquid
exudita est aia tua. Vbi
liberatio: Vbi cõsolatio.
Num accelerauit eue-
re te: Adhue vinctus es,
nihil erga te inmutatum
est, ſi credis ideꝫ esse
verũ, eue spem ſolũ am-
plecteris. An neſcis, qꝛ
deus iustus est: an igno-
ras iuſtitiam eius. Ange
lis suis nõ pepercit, nõ
miſerꝛus eis: neq; miſe-
rabitur, ꝛopter vnũ pec
catum tñi dãnati sunt in
perpetuũ. Adã peccauit,
et iustitia dei totũ geñ
moꝛte punuit. An putas
deum non ita amare iu-

ſtice the harde bondage of heuynes, that
my myude may ryſe vp and ioye in the,
and ꝙ I may bleſſe the al the dayes of
my lyfe. I thanke the Lozde in Jesu my
ſauyour, foꝛ accoꝛdinge to the multytu
de of my ſoꝛowes i my herte, thy cõfoꝛ-
tes haue reioyſed my ſoule. Wherfoꝛe
I wyl truſt in the, and I wyll toꝛ my
parte adde vnto all thy ꝓꝛayſe. Thou
Lozde bowe thyne eare vnto me, haſte
the to plucke me out. Alas wꝛetche ꝙ
I am, ſo agayn heuynes cometh inſtru
cted w̃ terꝛyble armours. The banner
of iniuyce goeth beſoꝛe her an innume-
rable hooſt foloweth her fete, eche hath
a ſpere in hys hande. I beholde on eue
ry ſyde inſtrumentes of deathe. wo be
to me, I am vndone, with an hyghe ꝙ
hoꝛryble voyce ſhe cryeth, O wꝛetche,
that ſame thy hope hath deceyued the.
Lo thou haſt laboured i vayne, foꝛ thou
ſaydeſt, Bowe thyn eare to me, haſten
the to plucke me out. Hathe God bo-
wed hys eare vnto the? Is thy ꝓꝛayer
herde? where is the delyuraũce? where
is the confoꝛte? Hath God haſtened to
plucke the out? yeth art thou bounde ꝙ
a pryſoner: nothige is altered. If thou
beleueſt fayethe to be true, why weſt on-
ly enbꝛace hope? knoweſt thou nat that
god is iuſt? Knoweſt not is iuſtyce? He
ſpared not his Aungels, he peticd not
them, noꝛ wyl perye them, but foꝛ one
only ſynne they be condemned foꝛ euer
moꝛe. Adam ſynned, and the iuſtice of
God punyſhed ꝙ whole mãkynde with
deathe. Thynkeſt that God doth nat

as

as wel loue righteousnes as mercy: Chyl
dren departynge i original synne, shall
neuer se ꝑ face of God, so rigorous is ꝑ
iustyce of God, ꝑ for ꝑ synne, which they
dyd not, but receyued by nature, they
shalbe punished w̄ euerlastinge payne.
For i hell is not redēpcyō. Knowest not
ꝑ god spareth not the offender? Dyd he
not destroye in the tyme of Noe, almoste
al mankynde? Dyd he not ꝓsume w̄ fyer
Sodoma, & the other cetyes adioyninge
vnto it? For the diuine iustice hathe not
so mochе as taken ꝓpassiō of ſkauntes &
innocentes. Howe oft punished he the
Jewes offēdynge? was not Jerusalem
vtterly destroyed by the hādes of Nabu:
godonosor? Neyther spared he his owne
tēple, for it was also destroyed of Tytus
themperour of Rome, where the Jewes
whēre so cruelly punished, ꝑ there is no
mā ꝑ heareth of it, but quaketh for fea:
re. But se howe sharpe the iustice of god
is, the chyldrē for the fathers are puny:
shed euyn to thys day. Behold the Jewes
be sclaues & captyues i euery place, & di:
uerse in theyr bīdnys, are punished with
euerlastynge paynes. Knowest thou the
mercy of God is greater thā his iustice?
Truely i God it is neyther greater nor
lesse. For what so euer is i God it is his
substance. But let vs ꝓsyder that works
of iustice & mercy, & we shall euydently
espie, that the workes of iustyce w exceā
the workes of mercye. God hym selfe is
witnes, saing: Many be called, fewe elec
ted. Marke howe many infidels be dāp:
ned: howe many euyll chrystē mē there

iustitiam, sicut miam.
Pueri in originali pc̄ō
decedentes, nunq̄ vi
dunt facie dei, adeo eīs
seuera est iustitia dei,
vt ꝓpter pc̄m qđ ipſi
non fecerunt: sed cōtra
rerunt. eterna pena ple
ctantur, in inferno autē
nulla est redemptio, ne
scis qi deus non par est
delinquenti. Nōne tpe
Noe ꝓdidit fere totum
genus humanū. Nonne
Sodomā & reliquas ci:
uitates ei adherentes
igne ꝓsumpsit. Nec diu
na iustitia ꝓpassa est ifā
tib⁹. Quoties iudeos pu
nuit. Nōne hierlm per
Nabuchodonosor fundi
tus euertit. Tēplo suo
nō pepercit qđ a Ti. Ro.
principe factū est vbi tā
crudeli aiaduersiōe gra
ti sūt iudei, vt nemo sit
qui audiēs non expane
scat. Sed vide quam du
ra sit iustitia diuina, si:
li ꝓpio patribus vsq̄ in
hodiernum diem punis
tur, ecce iudei vbiq̄ ter
rarum serui sunt, & in ce
citate sua moriētes, pe
nis cruciant eternis. Ar
putas, qz maior sit mia
dei quam eius iustitia?
equidē in ipso deo neq̄
maior neq̄ in minor est.
Quicqđ enī est i deo est
substātia eius, sī opa in
time & mie ꝓdererunt
Nimirū opa iustitie exce
dūt opa mie: dē⁹ tpe te
stis est, ꝙ ait. Multi sunt
vocati, pauci vero electi
Pensū obsecro quot iusti
deles dampnant, quot
mali xpiani, quā pauci

vinste ꝙ facite stelligis
lõge plã esse vasa iustis
tie quã mic. Electi enim
dei vasa sũt mie, reprõ:
biri vasa iustitie. Nõ
te sperare faciat Maria
magdalena, non latro,
nõ petr⁹, nõ paul⁹. Ma
ria enim vna fuit, latro
vn⁹, petr⁹ vn⁹, paul⁹
itẽ vn⁹. An putas te ꝑ
paucos ꝙ numerandũ
esse ꝙ tot ꝙ tã magna pas
cõmisisti ꝙ scãdalũ in ec
clesia fuisti, ꝙ celũ ꝙ ter
rã offẽdisti: Ecce flenit
ocul⁹ tu⁹, coꝛ tuũ miam
ploꝛauit, ꝙ adhuc mi:
sericoꝛdiã non es ꝓsecu
tus, Tot okones eoꝛ ꝙ
diligebant te, nũ fuerũt
exaudite? Quare hoꝛ mi
mirũ, qz inter vasa iusti
tie ꝓputaris. Spes illa
tua frustra te laboꝛare
fecit. Sequere ꝓfilium
meum, celũ te respuit,
terra te nõ recepit, ꝓfu
siõnẽ hãc magnã ds tol
lerare posset. Melĩ⁹ est
tibi moꝛi ꝙ viuere, eli:
ge moꝛte, ꝙ ſ nullus in
fert, mitte tu manus in
teipsum. Hec illa mira
ꝑsuasione igerebat ro
tus ꝙ exercitus eius ma
gnis vocib⁹ ꝓgeminabat
dicẽs moꝛsola refugiũ
tuum. Ego vero hec au
dies, expaui, ꝙ illico in
faciẽ cecidi eiusdẽ, ꝙ di
cens. Dñe adiuua me,
dñe ne derelinquas me
Spes mea veni. Ecce su
bito spes de celo miſãs
desiluit ꝙ tetigit latus
meũ, ꝙ leuauit me, ſta:
tuitq; supra pedes meos
et ait, vsquo quulus

be: howe fewe lyue chꝛistianly: and thou
shalte perceyue anone: that there be tar:
re moꝛe vessels of iustyce that of mercy:
the electe are the vessels of mercy: the re
fuse the vessels of iustice. Let not Mary
magdalene make the fruste: noꝛ ꝑ theke:
noꝛ ꝑeter, noꝛ ꝑaule: foꝛ there was but
one Mary: one theke, one ꝑeter, one pau
le. Troweſt thou to be acc̃epted amõgeſt
so fewe? whiche hast cõmytted so many ꝙ
so hyghe synnes: which haste bene a scã
der in the Church: whiche hast offended
heuẽ ꝙ erthe? Lo thyne yes haste wept,
thy herte hath beſought mercy, ꝙ as yet
thou haste obtayned none. So many
ꝓayers of thẽ ꝑ loued the, be they herd?
no, ꝙ why so? Surely bycause thou art re
puted amõgeſt the vessels of yre. Thy ho
pe hath made the to laboure in vayne.
Folowe my councell, heuẽ hath cast the
vppe, the earth receyue the nat. Who
can suffer this great ꝓfusyon? Better it
is foꝛ ꝑ to die, than to lyue, chose death
which ꝑ no mã wyll bꝛynge vpõ the, lay
hãdes vpon thy selfe, slep thy selfe. The:
se woꝛdes she with wonderfull spoꝛuni:
tie layde on, ꝙ all the whole hoste with
loude voyces dyd reherse ꝑ same, sayẽg:
Death only is thy refuge. But I hering
this was soꝛe aferde ꝙ sodenly fel downe
vpon my face cryeng out ꝙ sayeng: Loꝛd
helpe, loꝛde foꝛsake me nat, come my ho
pe. Lo sodẽly hope glysteryng frõ heuen
came downe ꝙ touched my syde ꝙ syfted
me vp, ꝙ dyd sed me on my fete and sayd
Howe lõge yet shalte ꝑ be a babe? Howe
lõge wylt thou be a nouice and a ponge

sodyer

sodyer: So of the thou haste ben I battell and haste walked in the myddes of the darkenes of death, & haste nat yet learned to fyghte: Be thou nat dysmayed of the greate iustice of god, be thou stoutted thou fayntehertted felowe. Let thē feare whiche be nat conuerted to the lorde which walke i theyr owne wayes which folowe vanities, whiche knowe nat the way of peace, let the wicked trymble whiche do greuously synne, & saye, what haue I done: whiche be nat conuerted to the herte, whiche be called and refuse to come, they knowe nat gods wyll nat vnderstande þ they maye do well, let these feare. What sayeth the Apostle: It is a dredful thynge to fal into the hādes of the liuing god. Surely, suche doutles þ iustice of god punisheth, suth mē greyne to her. But sinners which retournyng a gaine to thē selues do ryse agame & runne to þ father of mercyes sayeng. Luke. xv. Father I haue synned agaynst heauē & to wardes the. But be þ mercyfull vnto me sinner: Let suche haue truste i the lorde for he þ hathe drawen them, vndoutedly wyll receyue thē & iustifie thē. Let heuynes bringe forthe if the can one synner where he neuer so greate which conuerted to the lorde was nat receyued of hym & iustified, for although it be written of Esau þ he founde no place of repētaunce thoughe he sought it with teares, this maketh nothyng agaynst vs, for Esau dyd nat wepe for is synnes þ he had cōmytted but for his tēporall goodes þ he had loste whiche he coulde nat recouer.

eris: quādiu tyrānizare esse voles: Toties i bello fuisti, & in medio hostiū ambulasti, & nōdū certare didicisti? Noli mirari de magna iustitia dei: confortare pusillanimis. Timeant qui ad dūm non conuertuntur, qui ambulāt in viis suis, qui sequūtur vanitates, qui viam pacis nō cognouerunt, paueāt impij q̄ peccāt & dicunt, quid fecim⁹ q̄ nō conuertūtur ad eos, q̄ vocātur & venire renuunt, ignorāt deū, & nolūt intelligere, vt bene agāt, ego ergo timeāt. Quid dicit apls. Horrēdū est incidere in manus dei viuētis. Tales plecto iustitia dei punit humiles: modi hoies ad eam spectāt. Ad pāitēs q̄ ad se reuersi surgūt, & ad patrem mias currūt dicentes. Pec̄ peccaui in celū et coram te: & Spiritū ego michi pāitēt cōfidant in dño: qz q̄ eos traxit procul dubio suscipiet & iustificabit. Horoleret i me diū hoc ipsa retributa (& pō) atiquē pāitēt quātū libet magnum, q̄ ad dūm conuersus fuit, & non fuerit ab eo susceptus & iustificat⁹. Quānis enim de Esau scriptum sit, nō inuenit penitentie locū quāq̄ cum lachrymis inquisisset eam, hoc nō obstat nre sententie, quia Esau non fleuit ppter pāitēt amissa, sz ppter bona temporalia amissa q̄ recuperare non potuit.

Nec putes iustitiam ita respicere impios, vt a mia penit⁹ separet nec miam ita ad iustos spectare, vt a iustitia se ungatur, vniuerse est die dñi mia ⁊ veritas. Mā ⁊ pr̄ōrib⁹ miam fecit dñs eis ꝓptes bona q̄ tēporaliter egunt, thalia bona retribuit ⁊ post hanc vitam eos nō quantum mereñtur punit. Electos quoq; sua iustitia ꝓtegit, dñs ꝑ culpis eos tē poraliter affligit, ne penis deputētur eternis. Tu igitur patienter ite rum iustine dñm, pecca sti est phiam age, iusticiat tibi remissio culpe per grām eius. Fili mi noli negligere disciplinam dñi, neq; fatigeris Quem est diligit de⁹ ca stigat, flagellat aūt omnē filiū quē recipit. Perse uera ergo in disciplina, tanq; filio tibi offert se de⁹. Et hūis pauci sūt electi cōparatione eor, qui reprobi sūt, innume rabiles est sunt, q̄ saluā tur, nec vna tantum est Maria Magdalena, nec vnus latro, vnus Pe trus, vnus Paulus: qui innumerabiles secuti sūt eor vestigia. phias agē tes ⁊ a domio suscepti, multa magnifq; gēs mu neribus, & cozatis: nec mi nor est mia in operibus suis ꝓ iustitia: nā tā ma gna bona mia iustis ꝓpe stat vt opa ei⁹, opera in stitie in immensum exce dant. An nescis: q̄ mia dñi plena est terra.

Nor thynke nat that iustice is so ptayne to the wycked that it is clene seperate from mercy, nor agayne that mercy dothe so belonge to ryghtwyse men that is cleane seuered from iustice, for all the wayes of the lord is mercye & vertue for he sheweth mercye also to synners in gyuyng them for the good dedes that they do tempozally, tempozall rewardes and after this lyke in punyshyng thē nat so muche as they deserued. Lykewyse his electe he persueth with his iustice in punyshing them tēpozally for theyr synes that they be nat punyshed euerlastingly Thou therfoze suffer pacyently the lord thou hast synned, make repētaunce, let the remissiō of thy synnes suffice the by his grace. My sone despyse nat the correction of ꝯ lorde, nor disdayne nat whā thou arte checked of hym, for whome ꝯ lorde loueth he chastiseth, he scorgeth euery chylde ꝯ he receyueth. Cōtinue thā in the afflictiō, god sheweth him selfe to ꝯ as vnto his sone. And thought there be fewe ꝯ chosen chyldze of god, hauyng regarde to ꝯ disalowed, yet there be innumerable ꝯ shalbe saued nor there is nat onely one mary Magdale, one there se, one Peter, one Paule, for innumerable haue folowed theyr steppes, doyng repētaunce & receyued of ꝯ lorde, rewarded with many & greate gyftes of grace, nor mercy is no lesse i her worke, thā Justice for mercy gyueth so greate good thyng to ryghtwyse me ꝯ her workes do farre excede ꝯ workes of iustyce. Knowest nat that ꝯ earthe is full of ꝯ mercy of god:

what

What creature cā glory that he hathe receyued any thynge whiche hathe nat taken it of the mercy of god? And yf ỹ haste greuously offēdyd god, yet his mercy is greater than all the synnes of the worlde, trouble nat thy selfe for the multitude & greuousnes of thy synnes, hath nat mercy nowe come rennyng and met the hathe ỹe nat taken the vp & kyssed the? Lo thou dydest fal, & thou werte nat hurte. Why, arte thou nat a fraple vessell whiche if it fall muste nedes be broused? Onles some body put vnder his hāde, why than whan thou fellest, wherte ỹ nat hurte? who dyd put vnder his hāde? who? but the lorde. This is a greate sygne that thou arte electe, for the electe, whan he falleth, shal nat be brouled for the lorde wyll put vnder his hande. Dothe nat the apostle wryte to thē that loue god, al thing? worke to good? In so muche that the very syne worketh them to good. Dothe nat that chaunce worke thē to good whereby they be made bothe humbler & warer: dothe nat the lorde receyue hym whiche is receyued of humilitie: Thou haste loued the lorde many yeres/for is loue thou haste laboured after thou dydest lyfte vp thy herte and walke in the vanitie of thy wytte, the lorde with drewe his hande & thou fell, and into the depenes of the see thou dydest descende. Howe be it the goodnes of the lord fort with put vnder his hāde and thou werte nat brouled. Say than Dryuen away I was turned vp that I shulde fall, and the lorde toke me vp.

Quę nā creatura potest gloria i se aliqd habere et non accepisse illud a mia. Si aūt graviter deliquisti, maior est eius mia, quā oia peccata mundi, noli turbari propter multitudinē & grauitatem peccatoꝝ. Nonne mia iam occurrit tibi? Nonne osculata est te? ecce cecidisti, & non es collisus. Quare? quid tu non es vas fragile quod cum ceciderit conteratur necesse est? nisi quis supponat manum suam, quare ergo cadens non es contritꝰ? quis supposuit manum suam, quis inquam, nisi dominus? signū hoc magnum electionis tue electus cum ceciderit non collidetur: qz dominus supponet manum suam. Nōne scribit apls, diligentibꝰ deum oia cooperantur in bonū? et adeo oia vt etiam ipsum peccatū eis cooperet in bonū. Nōne eis ille exitus cooperat in bonū, vnde et humiliores & cautiores? Nōne dñs cadentē illū suscepit qui ad humilitate suscipit? Dilexisti dñm plusqz animā, pene amore laborasti, elanguisti denique corpꝰ tuo, & in vanitate sensꝰ tui ambulasti subtraxit dñs manum & cecidisti, et in profundū maris descendisti. Verūtamē dispositio dñi statim supposuit manū suā: & non es collisus. Dic impulsus eversus sum vt caderem et dominꝰ suscepit me.

nō ſic ſpti nō ſic, quos
de⁹ reꝓbauit, caden-
tes aūt de reſurgāt, ſed
aut pudoꝛe mario ꝛecu
lāt pcā, aut ſit eis ſcōs
meretricis, ꝙ iā nec uū
timent nec hoiem reue
renť. Surge itaq; ꝙ foꝛ
ti alo ſto, cōfoꝛtare et
eſto robuſt⁹ expecta dñz
ꝙ uiriliť age, ꝙ cōfoꝛtet
coꝛ tuū et ſuſtine dñm.
Ꝓbauiſti ſtutť tuā quā
nulla ſit, hūiliare ꝙ iam
ſub manu potenti dei et
ſimodo cautioꝛ eſto, pa-
tiēcia tibi neceſſaria ē ū
ne inꝛmittāť oꝛa, ꝙ dñs
ꝛaudiet te i tpe oꝓoꝛtu
no. Surge itaq; et oēm
triſtitiā a te repelle, pe-
des dñi ꝑplectere, ꝙ ipe
ſaluabit et liberabit te.
His dictis rapta eſt i ce
lū, me cōfoꝛtatū ꝙ mi-
ro modo ꝛeſolatū relinq̄ns,
quā ſtatim ex toto coꝛde
ꝓfecut⁹, aū deū ſteti et
ad pedes mei ſaluatoꝛis
ꝓuolut⁹ ꝛdenter dixi.
Eſto mihi in dū ꝓtec
toꝛem et in domū refu-
gij, ut ſaluū me faciaſ.
¶ Tu enī de⁹ olim mar
mus ꝙ foꝛtiſſim⁹, tu re-
demptoꝛ ꝙ ſaluatoꝛ uni-
uerſoꝛ tu ꝓtectoꝛ tuoꝛ
fideliū, ad te ꝛfugio ſti
dēter. Spes me introdu-
xit, ſpes quā tua pieta-
te ſūma diligis quā no-
bis ſemp cōmēdaſti, nō
timui aū facie tuā cū ea
uenire. Fateoꝛ idignus
ſū, ſed ipa me traxit Ti-
mebā igredi ꝓpꝛ multa
ſcelera mea, ſ mihi ipa
fiduciam ꝓtulit. Ecce
ſtat coꝛam te ipſa, te-
ſtimonium ꝓhibeat,

Nat ſo ꝙ wycked nat ſo: whō god hathe
reiected whā they ſal they ryſe nat a gay
ne/ but eyther wō greate ſhame they excu
ſe theyꝛ ſinnes ſo ꝙ they haue ꝙ boldnes
of an harlot, ꝙ nowe they neyther feare
god ne mā. Aryſe than ꝙ be of a ſtronge
herte, be myghty and valyaunt, abyde ꝙ
loꝛde and do mankully ꝙ let thy herte be
enſtrengthed and ſucker the loꝛde Thou
haſte ꝓued thyne owne ꝓowes howe
it is of no foꝛce. Than humble nowe thy
ſelfe vnder the puiſſaſt hāde of god and
hens foꝛthe be moꝛe ware. ꝑacience is
neceſſarie to the, without ceaſyng ꝓaye
and the loꝛde ſhall heare thei due tyme.
Aryſe than and laye away al iuſtice frō
thy ſelfe, embꝛace the fete of the loꝛde ꝙ
he ſhall ſauc and delyuer the. Theſe woꝛ
des ſayde, ſhe was rauyſhed into heuen
leuyng me enſtrēgthed and wōderfully
cōfoꝛted, whom foꝛth with with all my
herte enſuceng, I ſtode beſoꝛe god my ſa
uyour ꝓſtrate and I ſayde.

Be vnto me a god ꝓtectour, and an
houſe of refuge that thou mayſt ſaue me
¶ Foꝛ thou God arte of all the greateſt
and the ſtrongeſt, thou the redeamer, ꝙ
ſauiour of all, thou the ꝓtectour of the
faytful, to ꝙ I flee boldely. Hope hathe
bꝛought me in, hope whyche ꝙ ſo derely
doſte loue, whom thou haſte alwayes cō-
mēded vnto vs, with her haue I nat fea
red to come beſoꝛe thy face. I graunt I
am vnwoꝛthy/ but ſhe dꝛewe me. I fea:
red to appꝛoche nere foꝛ my manyfolde
ſynnes but ſhe hathe encouraged me Lo
ſhe ſtādethe beſoꝛe ꝙ ſhe beareth wytnes

I ſpeake

I speake to my lorde, beyng my selfe flesshe and a synner, hope taught me, and sayde to me, ꝓ boldly I shulde opē my mouth, Swete and gentle, quod she, is the lorde he wyll nat dryue the away, he wyll nat be angry, he wyll gladly heare what so euer thou desyrest he wyll gyue. I beleue, for whyche cause I spake. But consyderynge thy maiestie. I was greately hūbled, and I sayde in my traūce euery man is a lyar, I wyll neuer more truste in man, but in the onely, thou onely arte faythefull in all thy wordes, & euery mā is a lyar. what shall I yelde the, oh lorde, for all that thou haste gyuen vnto me? The cuppe of saluacyon I wyll take, for from hēfoorthe I wyl lyue nat vnto me but vnto the, wyng good for thy loue, I wyll suffre all euyls, I wyll nat do this thyrough myne owne myght, but I wyll call on the name of the lorde. Thy vowes I wyll yelde to all thy people. For i the syght of god the deathe of his sayntes is precyous. Be than vnto me a god protectour, defende me frome myne enemyes Myne enemyes are my synnes, whyche puoke thy ryghtwysenes agaynste me/ I shall nat be able to stāde agaynst thē, pt ꝓ wolte nat protecte me. Let thy mercy be my shylde lorde, and with the shylde of thy good wyl crowne me. I haue nothig to offre vnto hym, wherwith I may temper his furour all that I bryng with me accuse me. wherfore I wyll offre thy passion lorde. Be nat displeased lorde god/ but rather be vnto me god protectour/ vnder thy wyngꝭ protecte me/ with thy shul

loquorad dñm meū cū ro & pēn. Spes mea w cuit dixitq; michi, vt cō fidenter os meū aperiā Dulcis, inde, est dñs nō te repetiet, nō trascetur libēter audiet quicquid petieris dabit. Credidi ei, ꝓpter qs locut⁹ sum. Verū tuā maiestatē cō sideraⁿ, humiliat⁹ sū nimis, & dixi in excessu meo oīs homo mendax, non confidam in hoīe in eternū, sed in te solo, tu solus fidelis in oībus ꝓbis tuis, oīs aūt hō mendax. Quid retribuā tibi dñe ꝓ oīb⁹ que retribuisti michi? Calicē salutaris accipiā, qz amodo nō mihi sed tibi viuā, ꝓ tuo amore bene faciens oia mala tolerabo, nō mea ꝑcute hec faciam, sed nomen dñi invocabo. Vota mea reddam omni ppło tuo, qz pciosa est in conspectu dei mors sctōrum eius. Esto ergo mihi deus protectorem defende me ab inimicis meis. Inimici met sūt pā mea, q; iuste sctiā tuā ꝓuocāt cōtra me. Nō potero stare cōtra ea, nisi ptegas me, mia tua sit scutū meum domine, et scuto bone voluntatis tue coronabis me. Nō habeo quid offeram ei quo furorem eius temperare possim oia q; mecum portat accusant. offerā ergo te dñe, ne i dignetis dñe deus meus, sī magis ego mihi tū ꝓtectorē sub alis tuis ꝓtege me scapha tuis obū

dra me ⁊ sub pēnis tuis
sperabo. Quid faciet mihi
iustitia, si sub tua pro-
tectiōe me custodies? Ob-
mutescet dñe et gladiū
furoris tui repositabit i
locū suū mitis efficiet,
videns pietatē incarnatio
nis tue aspiciēs vulnera
⁊ passiōis tue, cernēs sā-
guinē charitatis tue, rece
det a me ⁊ dicit, Letare
ali iuenisti me, comede
i diēs dormi ⁊ requiesce.
Esto itaq; michi dñe in
deū protectorē ⁊ i domū
refugij, de tpe pluuiarū
⁊ procellaꝝ tpe tētationū
cōfugiā ad te, qz i te so-
lo salus mea, sis mihi tu
dominꝰ refugij, api mihi
latꝰ tuū lāceū protectū
vt ingrediar portus tāte
pietatis, i quo salu⁹ fiam
a pusillanimitate spūs ⁊
tēpestate absconde me i
tabernaculo tuo i die ma
loꝝ prege me i abscōdi-
to tabernaculi tui, sit do
mus refugij mei, ineffa-
bilis pietas tua, vt sal-
uū me faciaꝰ, nō enī po
tero nō saluꝰ esse i domo
refugij tui altissimū po-
suisti refugiū tuū mani
festus ē locꝰ iste nulli⁹ inti
mici hostis, vbi nā semp
i eo manere liceret q̄ ha
bitat i eo vulnerari nō
pōt. Ad oēm igit tēptatio
nē, ad oēm tribulationē
ad oēm vnicq; cuiuscū-
q; necessitatē api michi
dñe domū refugij tui,
expādi sinū pietatis tue
pateāt viscera mie tue,
vt calumniā me faciaꝰ,
non accedet iniq; tenta
toꝝ, non calumniatoꝝ
ascendet, non pessimus

dres shadowe me, and vnder thy fethers
I wyl trust. what shal iustice do to me,
yf thou kepest me vnder thy protectyon?
She wyll holde her peace lorde, and put
vp the swerde of her furie/she shalbe ma
de tame ⁊ gētle, seyng ꝯ goodnes of thy
incarnation/beholdyng the woundes of
thy passion/consyderynge the bloude of
thy charitie/she wyll departe fro me, and
say: Be mery sonne thou haste founde me
eate in peace/slepe ⁊ reste togethet with
me. Be therfore lorde to me a god, pte:
ctour, an houle of refuge, ꝯ in the tyme
of rayne and storme, in tymie of tempta:
tyons, I may flee vnto the/for in ꝯ only
is my helthe be thou vnto me a houle of
refuge ope vnto me thy syde perced with
the speare, ꝯ I may entre the breste of
so tender loue, in whiche I maye be safe
from the feblenes of spirite, and from tē
pest, hyde me in thy tabernacle, i the day
of euyls protecte me i an ägle of thy ta:
bernacle, let it be the houle of my refuge
that thou mayste make me safe/for I cā
nat be but safe i the houle of thy refuge
for ꝯ haste put thy refuge moste hygh
this place is well kenced, no enemyes is
there fered, wolde god I might alwayes
abyde in it, who dwelleth in it cā nat be
wounded. wherfore at all tēptacions, at
all tribulations, at all necessities, open
lorde vnto me ꝯ houle of thy refuge spre
de abrode ꝯ bolome of thy tēder loue, she
we forthe ꝯ bowels of thy mercy, ꝯ thou
mayste make me safe, let nat ꝯ tēpter co
me thyther, let nat the sclaūderer clymie
vp, let nat that noughtye accuser of hys

brethern

hetherne approche, I shulde than sure without cure, yea alredie me thiketh I am excedingly wel and quiet. I thanke the good Jesu, that thou haste sente thy hope vnto me, which hathe rayled me of ouste and of dōge, lyfte me vp, and sette me before the, that thou shuldest be god, my protectour, and ꝑ house of my refuge, to the entent thou shuldest sauc me. My mide is troubled: Lo, heuines is at hāde she cōmeth with ꝑ bāner of iustice, from yesterdayes cōflicte, she departeth nat, but she is defēded with other weapons, for thy night she hath stole away my wea pōs, and with my swerd, she hathe gyr: ded her souldiers wherfore vnweapened & weake, what shal I do? Lo howe byt terly she crieth, w̄ what assaure she set teth vpō me, what a truste she hathe of the victory. where, quod she, is thy pro: tectour? Where is thy house of refuge? Where is thy helthe? Cōtinuiest styll in thy vayne hope? Thy comfortes procede but of ymaginarion. Thou ymagynest god mercyfull, and thy protectour, & the house of thy refuge, and thou thynkest thou clymest vp to heuen. Surely thou arte illuded of thy fantasye, & comforted with vayne hope. Thynkest that thou were rauyshed vp to the thyrde heauē? These are but dreames. Recounte with thy selfe howe greuous an offēces is in: gratitude. Dothe nat this dyre vp ꝑ foū tayne of mercy? Remembre, Christ wept for ꝑ citie of Hierusalē, and tolde afore the euyls that shulde fal vpō it, sayeng: The dayes shall come vpon the, & thyne

fratrum accusator attin get, securus ero, nō pe ne mihi videor securus Gratias tibi bone Jesu qua spem tuā ad me fi: xi, q̄ me de pulvere sus: citauit & de stercore e: rexit, statuitq̄ me coꝝ te, vt scis mihi in deum protectorē & i domū refu gij vt saluū me faciam. Ania mea turbata est. En adest tristitia cū vertio inflitie venit, ab hester no conflictu nō recedit, alijs tū armis munita est nam arma mihi hac nocte subripuit gladiū & meos milites suos ac cinxit. Inermis ergo et infirmus q̄d faciam? En quam peaciter clamat, quanto ipetu me aggre ditur, quantū confidit de victoria, vbi inquit, est protector tuus: vbi domus refugij: vbi sal? Adhuc permanes in fi: ducia tua vana, consola tiones ille tue de imagi natione procedunt. Fin gis tibi deū propitium et protectorē tuū, et do mū refugij tui, & putas te in celum conscēdisse. Illuderis pfecto a phan: tasia tua & vana spe con solaris. An putas te vi: & ad tertiū celū fuisse raptū. Sōnia sunt hec. Recordare obsecro ꝑ graue pēm sit ingratitu do. Nonne hec contem mie excat. Memor esto dñm flevisse sup ciuita tem Hierusalem, et ei mala ventura prenun: ciasse, dicēs. Qz venient dies in te & circūdabūt

inimici tui vallo ꝑcient dabūt te, et coangustabūt te, ꝙ ad terrā ꝑsternent te, ꝙ filios tuos q̄ in te sūt, ꝙ non relinquent in te lapidē sup lapidem. Causā ꝙ tantoꝝ malorū nō tacuit, sed eā subinnexit, dicēs. Eo qđ nō cognoueris tēp⁹ visitationis tue. Ecce q̄ ingratitudo nō modo ꝓuari beneficio, ꝙ etiā grauiter puniri meret, nūq̄d hoc ad aliꝫ nō spectat. Nonne aīa in scripturis per hūmodi sepi⁹ signific at q̄ dō non vult cognoscere visitationē dñi, circūdatur a dēmonib⁹, ꝙ variis tēptatiōib⁹ qb⁹ angustiata cadit ad terrā, ꝑsternit, nec in ea ꝺō⁹ aut bonū op⁹ relinquit, qđ nō destruat, oi esti gēa punit, nec de cetero ꝛ stauratq̄ nō cognouit tēp⁹ visitatiōis sue. Tu ꝓcto tu, inquam es hec ciuitas ꝓ plurib⁹ et magnis bñficijs a deo decorata, et nō cognouisti sed ingrat⁹ fuisti. Ipse te ad imaginē suā creauit. In medio ecclesie, non ferer infideles, te gemit. In floꝛida ciuitate te posuit, aqua baptismi te sāctificauit, in uno religiosa te enutriuit. Tu aūt̄ post cogitationes tuas cucurristi, ivanitate sensus tui ābulasti, in ꝓfundū peccatoꝝ deuenisti, dominꝰ te vocabat, ꝙ nō respōdebas ei sepe te monuit ꝙ ꝑfidū eius negleristi. Quoties te il luminauit quotiegꝛe ad

enemies shall besege the, ꝙ cōpasse the aboute, and dryue the i to streytes, and beate the downe to the grounde, ꝙ thy chyldren ꝓ be in the, and they shall nat leaue in the a stone vpō a stone. Nor the cause of so greate vengeaunce he kepte nat close, but added it, sayeng: Bycause ꝓ knewest nat ꝓ tyme of thy visitacion. Lo, ingratitude deserueth nat only to be depued of benefites, but also greuously to be punyshed. Dothe nat this belōge to the soule? Dothe nat Hierusalē ofte tymes in scripture signifie ꝓ soule: whiche whan it wyl nat knowe ꝓ visitacyō of the lorde, is beleged with deuyls, and vñ sondry temptations, wherwith it is afflicte, falleth downe to earthly thyngꝭ is ꝓstrate, nor no good dede is lefte i it, which is nat destroyed, for it is spoyled of al grace, neyther is it buyldēd agayne, she knoweth nat ꝓ tyme of her visitacīō Thou, truely, thou, I say, arte this citie, enryched of god with many and greate benefites, ꝙ ꝓ acknowlegest it nat, but werte vnkynde, he created the to hys owne lykelynes, in myddes of his churche, nat amōge the infideles he made the to be borne, he dyd set ꝓ in a floryshyng citie, vñ the water of baptisme he sanctified ꝓ, in a religious house he brought the vp. But ꝓ rannest after thy lustes, in ꝓ vanitie of thy brayne ꝓ walkedest, ꝓ rannest downe into depe synnes / the lorde called the, and ꝓ answerredest nat. He ofte aduertised ꝓ, and ꝓ regardedest nat his counsel. Howe ofte dyd he lyghte the? Howe ofte dyd he turne the to thy

herte?

herte? Howe ofte dyd he awake the frō slepe? He inuited the, & thou excusedest thy selfe, he plucked, and thou dydest resyst hym. At lasse his ineffable goodnes ouercome the. Thou dydest offende, and he visited the, thou fellest, and he plucte the vp, thou were ignorāt, & he taught the, thou were blynde, & he lyghtened the, from the trouble of the worlde, from the tempest of the see, he brought the to quietnes, & to ꝑ porte of religiō, he gaue the ꝑ habite of holy conuersacion, he made the his preste, he brought the to the scoles of his wysdome, and yet thou hast alwayes bene vnkynde, & negligently ꝑ hast done the wyl of the lorde, whan yet thou knewest it wrytten. Cursed is he ꝑ dothe the worke of the lorde negligētly. Nor thus the goodnes of god did nat leue the, but alway brought ꝑ gētly to better, and which is moste of all, garnysshed the w̄ knowlege of scripture, the worde of preachynge he putte in thy mouthe, and dyd set the i the myddes of his people, as one of ꝑ greate & famous mē. Thou, thy nat w̄ slāding, taughtest other, and regardest nat thy selfe, other thou healedest, and thy selfe ꝑ sauedest nat, ꝑ lyftedest vp thy herte in thy worshyp, and therfore thou hast lost thy wyfedome i thy worshyp. Nought wert thou made, & nought shalte thou be forcuermore. Knowest thou nat ꝑ the ser-uaūt knowyng the wyl of the lorde, and doyng it nat, shalbe beaten with many stryppes? Dost nat knowe ꝑ god resysteth the proude? Howe fellest thou Lucifer, which

cor conuertit / quoties te de somno excitauit / Inuitabat te et tu excusabas, trahebat & tu resistabas ei. Tandem vicit pietas ineffabilis et imensa. Tu peccasti, & ipse te visitauit, tu cecidisti, & ipse te erexit, tu ignorasti, et ipse te docuit, tu cecus fuisti, et ipse te illuminauit a ſtre pitu mundi, a tempesta te pelagi, te ad quietem & portum religionis perduxit, habitū sctē cōuersationis dedit, sacerdotē suū te esse voluit, ad gimnasia sue sapiētie adduxit. Ingrat⁹ tñ semp fuisti, & negligēter op⁹ dei fecisti. Cū tñ scires scriptū esse: Maledictus q̄ fecerit op⁹ Dei negligēter, Nec ſe pietas diuina te reliquit, sꝫ semper ad meliora benigne perduxit, et quod maximum est te scientia scripturarum ornauit, sermonē predicationis in ore tuo posuit, et quasi bnum de magnis viris in medio populi te constituit. Tu aūt alios docuisti, & te ipsum neglexisti, alios curasti, teipsum nō saluasti elevasti cor tuū in decore tuo, & ideo perdidisti sapiētiā tuā in decore tuo. Nihil factus es & nihil eris in perpetuum. An ignoras q̄ seruus sciens voluntatem Dñi et nō faciēs, vapulabit plagellis multis? An nescis quia deus superbis resistit? Quomodo cecidisti Lucifer?

qui mane oriebaris, qui vulnerabas gẽtes q̃ dicebas in cõrde tuo, in celum conscendã. Verũtamen in infernũ detraheris in profundum lacꝰ.

Subter te sternetur tinea, ⁊ operimentũ tuũ erũt vermes. An putas nunc inuenire miam, q̃ scandalizasti plurimos q̃ toties a deo vocatus et monitus, respõdere noluisti? Vbi esset iusticia dei? vbi equitas in dicijs? Nõ semp̃ pleq̃t mia pcõrẽ, terminos sibi statuit. Nõne scriptũ est? Vocauit ⁊ renuistis, expandi manus meas ⁊ non fuit qui aspiceret, despexistis omne cõsiliũ meum et increpationes meas neglexistis. Ego quoq̃ in interitu vestro ridebo ⁊ subsannabo, cũ vobis id q̃ timebatis, advenerit. Ecce q̃ non sẽp̃ mia pcõrẽ dat venĩ. An nõ cõsideras gradꝰ mie in te finẽ habere, q̃ tot beneficijs a deo honoratus, in profundũ pelagi ceciderit, qui tot gratijs ornatꝰ ob tuã superbiã et inanem gloriã scandalũ factus orbi terrarũ? Nõ te itaq̃ decipiet spes vana quam sequeris, vine amodo vt libet, noli in hac et in alia vita penis infernalibus cruciari.

Elige habitare cum his qui ducũt in bonis dies suos, et in puncto ad infernа descendunt, nec pudor te detineat. Fac frontem meretricis, comedamus et bibamus,

which dydest sprynge vp in ỹ mornyng, whiche dydest wounde the gentyls, whiche saydest in thy herte, I wyll clyme vp to heauen. But ỹ werte plucked downe to helle in to the deape of the lake, vnder the lyeth the mottes, ⁊ thy hyllynge is wormes. Thynkest thou nowe to fynde mercy, which haste offended many, whiche so ofte called and moneshed of god, woldest nat answere? where were than the iustice of god? Where were than ỹ equitie of iudgement? Mercy dothe nat alwaye folowe syñers, she hathe set her boũdes. Is it nat wrytte: I haue called ⁊ ye haue becked awaye, I haue spred abrode my handes, and there was none that wolde loke vpõ me, ye haue despised my counsell, and neglected my increpatiõs: I also i your decay wyll laughe and iest, whã that thyng that ye feared come vnto you? Lo, nat alwayes mercye gyueth pardone to the syñer. Doste nat cõsyder the degrees of mercy to haue an ende, in the which, being adourned with so many benefites of god, dydest fal in to the deape see, whiche garnyshed with so many graces, for thy pryde and vayne glorye werte a sclaunder to the worlde? Let nat thã vayne hope deceyue ỹ, whõ thou folowest, lyue henforthe after thy luste ⁊ appetite, be nat punished bothe in this lyfe ⁊ in the other with eternall paynes. Those to dwell with thẽ, which leade theyr dayes in pleasure, and in a moment go downe to helle. Nor let nat shame hold the bake. Take the forehed of an harlot, let vs eate ⁊ drynke for to

more we

morowe shal we dye. Thy woūde is despayred on, it is made incurable. whan she had sayde these wordes, all the hoste cryed out with horible voyces, and repeted her wordes, sayeng. Thy wounde is (despayred on, and made vncurable.

¶ I remembre the aduertysementes of my mother, though I was som what rekle in youthe, yet to my power I plucked vp my selfe, and stode vpō my feete, lyftynge vp myne yes to heauen, from whens I hoped for helpe, And lo, hope with a cheresull countenaunce furnysshed with beames, descendynge from aboue sayde, who is that that enuolueth sentences with vnlerned wordes, which setteth boūdes to infinite mercy? which folysshe plone thynkest to beare the waters of the see i her hādes. Hast thou nat herde the lord, sayeng: In what houre soeuer the synner bewayleth his synnes, none of all his iniquities I wyll record? what man is he that synneth nat? who cā say my herte is clene? The Pater noster belongeth to all, in whiche all men are cōpelled to say: Dimitte nobis debita nostra. Forgyue vs our synnes. Our lorde taught the apostles thus to prayse. Dothe nat than this prayer belonge to other? The apostles receiued fyrst the holy ghoste. And why taught he the thus to pray, if they had no synne, and if they had, who can glorifie that he is no synner? Deare the beloued disciple of the lord. If we say, that we haue no synnes, we begyle our selues, and trouth is nat i vs. James the apostle. In many thynges, that he, we

crastina die enim morie
mur. Desperata est pla
ga tua, et insanabilis fa
cta est. Hec cum diceret
totus exercitus vocib⁹
tremendis diuulabat, et
verba eius repetebat,
dicēs. Ego vero memor
admonitionum matris
mee, cuius aliquantulū
a pueritia⁹, a dictis
erexi me et retinui pe
des meos ejenans ocu
los ad celū, vnde auxi
lium expectabā Et ecce
spes hilari vultu splen
dorib⁹ diuinis ornata de
alto descendēs, ait. Que
est ista q̄ inuolvit sentē
tias sermonib⁹ imperi
tis, q̄ posuit terminos
mie, q̄ infinitū vult sin
ti, q̄ aquas maris i ma
nib⁹ portare se credit?
An non audisti dñm di
centem: In quacūq; die
ingemuerit peccator oīs
iniquitatū, nō recordabor
Quis est hō q̄ nō peccat
Quis pōt dicere mūdū
est cor meū? Ad oēs enī
oēs dicta spectant, si qua
oēs homines dicere cōpe
luntur. Dimitte nobis
debita nra. Apīos hoc
nōs dās orare voluit, nū
quid ergo ad ceteros ho
mines hec oīo nō ptine
bit. Nōne apīs p̄mittas
spūs acceperūt? Cur aūt
docuit eos orare si pec
cā nō habebāt? et si habebāt
dās poterit gliari si pec
catoris nō esse. Audi dile
ctū discipulū dīcē. Si di
xerimus quia peccā nō
habem⁹, nosipos seducimus
et veritas i nob⁹ nō est. Ja
cobus apīs. In multis

ait, offendimus omnes
Oēs ergo peccauerūt ⁊
tugiter egēt mia dei, sā
ti dei holes. Scriptum
ē ēm. Septies i die ca
dit iustus ⁊ resurget nō
ergo mia terminos ha:
bet, sed quotiescūq; pec
catoz ingemuerit, mia
pīsto, erit nec interest
dtrū de magnis aut de
paruis pctis loquamur
Cecidisti, surge et mia
te suscipiet. Cozruisti,
clama et mia ad te ve:
niet. Itez cecidisti itez
cozruisti, conuertere ad
dñz ⁊ viscera ei⁹ pietat(
tibi patebunt. Cecidisti
cozruisti, ītio ⁊ quarto
plange mia te nō dereli
quet quoties peccas, to
ties resurge, ⁊ mia finē
nō hēbit, vt dō ipzope:
ras beneficia accepta o
feminarū pessima tristi
cia. An nō Dauid ꝓphe:
ta maximus, magna et
multa bñficia accepit, de
quo dixit Dñs Inueni
virū scōm coz meū ⁊ ta:
men peccauit, ⁊ quidē gra
uiter, cā i adulterio quā
tu homicidio iusti viri ⁊
innocentis, nec tñ dñs
suā miam in eo termina
uit. Quid superbie pec:
catā adducis: Nōne ipe
Dauid elenauit coz suū
et numerare fecit popu
lū Israel gloziabat eni
quasi rex magnus ⁊ po:
tēs in fortute sua, nec tñ
ob hoc repzobatus est,
Quare, qz pctm suū non
abscōdit, nō illud prēdi
cauit sicut Sodoma sed
dixit cōfitebor aduersū
me iniusticiā meā Dño

al offede. Wherfoze al haue syned, and
nede ꝑ mercye of god, yea ꝑ holy men of
god. Foz it is wzyte, Seuē tymes a day
fall ꝑ iuste man, ⁊ he shall ryse agayne.
wherfoze mercy hathe no symyttes noz
boūdes. But so ofte as ꝑ synner lamētethꝫ
his gylte, so ofte he obteyneth mercye.
Noz it skyleth nat whether we speake
of greate oz of lytle offēces. Thou haste
fallen, aryse, ⁊ mercye shalt take the vp.
Thou thzynkest, call, ⁊ mercy shall come
vnto the. Agayne thou fallest, agayne ꝑ
thzynkest, turne the to the lozd, and the
bowelles of his pitie shall open to the.
Thou fallest thyzde tyme, ⁊ the fourthe.
Knocke, crye, ⁊ mercy wyl nat fozsake ꝑ.
As ofte as ꝑ synnest, so ofte ryse agayne,
⁊ mercy shall haue none ende. Why do:
ste ꝑ vpbzayde ꝑ benefites ꝑ thou haste
taken, O thou wzetched woman, heau:
nes? Dyd nat Dauid ꝑ greate prophete
receyue many ⁊ greates benefites? Of
whom ꝑ lozde sayde, I haue fonde a mā
accozdynge to my herte: ⁊ yet he synned,
⁊ ꝑ greuously, as wel i aduoutrie, as in
the murderyng of a good ⁊ innocent p:
sone, ⁊ yet the lozd ended nat his mercy
in hym. what bzyngest thou the synne of
pryde? Dyd nat Dauid lyfte vp hꝫ herte
⁊ caused to nūbze the people of Israel?
Foz he gloried as though he had bene a
greate kynge ⁊ a myghty in his owne
strengthe ⁊ puissaunce, and yet he was
not reiecte foz this, why? Foz he dyd not
hyde his syn, he dyd not boste it as So:
doma dyd, but he sayde: I wyll confesse
agaīst my selfe, myn iniusticye to ꝑ lozde.

wherfoze

wherfore merci hathe set no limites nor
bounder vnto her selfe, but the wycked
and dāpned plones do set endes to thē
selues, that they may nat passe vnto it,
for she commeth to them but they dryue
her awaye. wherfore it is writte: Thy p-
bicion Israel is of thy selfe, of my onely
is thy helpe. Open thy mouthe, saythe
merey, and I wyll fyl it. Holde out thy
bosome, & I wyl gyue ꝯ a good measure
and heaped full, & flowyng ouer. Contī-
nue in prayers & wepyng. For he that
hathe begon to loue the, & prouoke the
with benefites & graces to his loue, wyll
nat leaue the, but gyue the encrease & p-
fourme rather hȳ worke, what natural
cause begynneth a worke, & leueth i the
myd way? The vertue of sede celleth not
vntyl it hathe brought ꝯ frute to perfe-
ction. what byrde leaueth her ponge, be-
fore they be able to rule thē selues: why
do they this? what profyte cōmeth vnto
them of this? None truly but only la-
bour. Loue thā compelleth the naturall
causes to dryng theyr affectes to perfe-
ction, goodnes compelleth them, which
they couet to poure out for goodnes al-
wayes diffundeth it selfe. If than the
creatures do this, what shall the creator
do? for he is the selfe loue, he is infinite
goodnes shal nat he make perfecte his
worke? Beare the lorde Jesus. It is my
worke, ꝯ he, to do the wyl of hym that
sent me that I shulde make perfecte his
worke. He thā ꝯ begā to loue ꝯ, wō hȳ gyf
ȳ free benefites to allure ꝯ vnto hym,
to clense the, & also to pourge ꝯ frō syn.

without

Misericordia itaq; non
sibi terminos posuit: sz
reprobi statuunt sibi fi-
nes, vt ad eos non tran
seant, nā vsq; ad termi-
nos eorū vadit sed ipā
repellunt eā. Hinc scri-
ptū est. Perditio tua ex
te Israel, ex me tantū-
modo auxilium tuū. Aperi
os tuū, inquit, mia, & im
plebo illud, expande fi-
nū tuū & dabo tibi mē-
suram bonā & coagitatā &
supfluentē. Verūtle i ora
tionib⁹ & fletu, qz dē-
pit te diligere & bēficijs
gratiosq; ad suum amo-
rē prouocare, non dēficiet
sed magis ꝑficiet opus
suū. q nā causa naturas
lis incepit opus, vt in
medio trimeris nūtiat:
birr⁹ seminis nō cessat
donec fruct⁹ ad ꝑfectio
nem ꝑducat. Que auis
reliquit pullos suos an
tē⁹ sepos regere ba-
leat? Cur hec faciūt? q
vtilitas ex hoc pueni
illis? nulla ꝓfecto, sed
tm labor. Amor igit co-
git causas naturales
suos affectus ad ꝑfectū
ꝑducere bonitas ꝓpēs
lit eas, quā cupiūt dif-
fūdere, bonū em est sui-
ipsius diffusiuū. Si hoc
faciūt creature, qd fa-
ciet creator? Ipse enim
amor est, ipa bonitas in-
finita. An nō ꝑficiet op⁹
suū. Audi vōz Jesu Chri
ste volūtas est, vt fa-
cā volūtatē ei⁹ q misit
me vt ꝑficiā op⁹ eius. q
igit cepit te amare suis
bēficijs & gratijs attra
here te a ꝑtis, mūdare

procul dubio ꝓficiet opꝰ
suum, hec eñ sūt ꝓpara-
tiones eīne vite. Cur
igitur nūc cadēs nō es
colisus? Nonne q̄ dñs
suppolsuit manū suam? q̄
quare suppolsuit manū
suā quare cōuertit ad se
oꝛ tuū? Cur te ad peni-
tentiā ꝓuocauit? Cur
cōsolatus es te? Nōne
vt te mūdet, et gēa sua
dignū faciat, ꝫ ad eter-
nam vitā perducat. Nō
sunt hec illusiones aut
imaginationes tue, sed
diuine inspiratiōes. Sz
esto, imaginatiōes sunt
nōne bone sunt? nonne
de fūri ꝺ̄ute ꝓueniūt?
Cū itaq̄ oē bonū a deo
sit, vtiq̄ sunt he imagi-
nationes: diuine illusio-
nes. Exulta ergo in ver
bis istis. Ad hec verba
a deo confoꝛtatum es
coꝛ meū: q̄ꝫ ꝓre gaudio
psallere incepi, dicens:
Dñs illuminatio mea,
et salꝰ mea quē timebo?
Dñs ꝓtector vite mee,
a quo trepidabo?
Cad pedes dñi cum la-
chrymis ꝓuolutꝰ, dixi:
Dñe si cōsistāt aduersus
me castra: non timebit
coꝛ meū. Cum coꝛtitudo
mea ꝫ refugius meū es
tu, ꝫ ꝓpt̄ nomē tuū ꝺ̄uc
es me, et enutries me.

¶ Finis meditationis Hieronimi Ferrariēsis in ꝑsalmum: In te Do-
mine speraui: quā mo-
te ꝓuentus explere
non potuit.

Without doute he wyl make ꝑfecte his
worke, for these be ꝑ ꝑparacyōs of euer
lasting lyfe. Why therfore nowe whan
ꝑ fellest, werte thou nat dꝛoulsed? was it
nat bicause ꝑ lord did put vnder his hā-
de? And why dyd he put vnder his hād?
Why dyd he tourne to the thy herte?
why did he ꝓuoke the to repētāce? why
dyd he cōfoꝛte ꝑ? was it not because he
wold make ꝑ cleane & sticke vnto him &
make the worthy his grace & bring the
to euerlasting lyfe. These be not illusiōs
& thy imaginations, but diuine inspira-
cions. But be it, let thē be imaginatiōs,
be they nat good? Do they nat come frō
the vertue of fayth? wherfore lythe all
good (as ꝺ̄ eth frō god, vndoubtedly these
imaginations ar diuine illuminacions.
Reioyse therfore i these worꝺ̄s, At these
worꝺ̄es my herte was so cōfoꝛted, that
foꝛ ioye I began to synge, fayenge.
The lord is myne ꝺ̄yghtnig & my helth
whō shal I feare. The lord is ꝑ ꝓtectour
of my lyfe of whom shall I be adaūshed?
¶ At the tere of the lorꝺ̄ ꝓstrate w̄
weppyng I sayde, Lord, though a felde
be ꝓyched against me, my herte shal nat
fear, foꝛ my foꝛtitude, & my refuge art
thou, & foꝛ thy names sake thou shalt
bꝛynge me out and noꝛyshe me.

¶ An ende of ꝑ exꝑositiō of Hierome of
Ferrarie vpō ꝑ Psalme of In te dñe
speraui, whiche ꝓuented by dea-
the he coulde nat fynyshe.

¶ Imꝓynted by me Nicolas le Roux.

Here be-
gynneth the Pystles and Gospels of euery Sonday/and holy Daye in the yere.

M.D.xxxviij.

I.G


DEVS

CHere begynneth the Pystels and Gospels of euery Sonday / & holy Daye in the yere.

¶ The Pystell on the fyrst Sonday in Aduēt The. xiii. Chappter. to the Romayns.

BRethren We knowe that it is tyme nowe þ we awake out of slepe / for nowe is our saluacyon nerer thē we beleued The nyght is passed and the daye is come nye / let vs therfore cast awaye the dedes of darknes / & let vs put on the armour of lyght. Let vs walke honestly as it were in the daye lyght / nat in eatyng & dyrnkyng / neyther in chambryng & wantonnes / neyther in strykes envyeng but put ye on our lorde Jesus Christe.

¶ The Gospell on the fyrste Sondaye in Aduēt. The. xxi. chappter of Matthewe.

WHen Jesus drewe nye vnto Jerusalē / & came to bethphage vnto the mount Oliuete / thē sent Jesus two of his disciples sayēg / to thē Go into the castell that lyeth ouer agaynst you and anone ye shal fynde an Asse bounde / and her Colte with her / lose them & bryng thē vnto me / and yf any man say ought vnto you / saye ye that your lorde hathe nede of thē / & strayght way he wyll let them go. All thys was done to fulfyl that whiche was spoke by the prophet / sayeng. Tell ye ye dought ter of Syon beholde thy kynge cōmeth vnto the meke: & sytting vpon an Asse & a Colte / the fole of an Asse vsed to the poke. The disciples wente & dyd as Jesus cōmaūded thē & brought the Asse & the Colte and put on thē theyr clothes and set hym theron. Many of the people spredde theyr garmētes i the waye / other cutte downe braūches frō the trees and strawed thē in the waye. ¶ Moreouer the people that wente before / and they also that folowed after cryed / sayenge Osanna the sonne of Dauid. Blessyd be he that commeth in the name of the lorde.

¶ The Pystell on the seconde Sondaye in Aduēt. The. xv. Chapp. to ꝑ Romaynes. A.

BRethren what soeuer thynges are wrytten afore tyme are wrytte for our learnynge that we thorowe pacience and confortte of the scrypture myght haue hope. The god of pacyence & consolacyon / gyue vnto euery one of you, that ye be lyke mynded one towardes another after the enlample of Jesu christe that ye all agreeing togyther may with one mouthe honour god & the father of our lord iesu Chryst Wherfore receyue ye one an other as Chryste receyued vs, to the prayse of god. And I say that Jesus Chryste was a minister of the Circuncyſion for ꝑ trueth of god, to confyrme the promyses made vnto the fathers And let ꝑ gentyls prayse god for his mercy, as it is wrytte, for thys cause I wyl prayse the among the gētyls and syng in thy name. And agayn he sayeth ye gētyls reioyse with his people. Agayne, prayse the lorde all ye gentyls, and laude him al nacyōs And in another place Esaias sayeth there shalbe the rote of Jesse, and he that shal ryse to raygne ouer the gentyls: in hym shall the gētyls trust. The god of hope fyl you with all ioye and peace in byleuynge, that ye may be ryche in hope thorowe the power of the holy ghoste.

¶ The Gospell on the seconde Sonday in Adu..... The. xxi. chappter of Luke. D.

JEsus sayde vnto his disciples there shalbe sygnes in the Sonne, and in the Mone, and in the Starres, and i the earth the people shalbe i suche perplexite that they shall nat tell whiche way to turne thē selues. The see and the wanes shal rore, and mennes hertes shall fayle them for feare, and for lokyng after those thynges whiche shall come on the erthe, for the powers of heuē shall moue / & then shall they se the sone of man come in a cloud with power and great glory, when these thynges begyn to come to passe, them loke vp and lyft vp your hedes, for your redēpcyon draweth ny. And he shewed thē a symylytude, behold the fygge tree: and all other trees when they shutt forth their buddes, ye se and knowe of

poure owne selues that so: mer is the nye at handes. So lyke wyse ye (whē ye se these thynges come to passe) vnder stande/that the kyndome of god is ny. Verely I saye vn: to you/this generacyon shall not [illegible] al be fulfylled he[illegible]the shall passe but my wordes shall nat passe.

¶ The Pystel on .v. sō. Sōday in Aduent. The fyrste Pystel and the .iij. Chappter to the Chorinthyans. ¶

BRethren let mē this wyse esteme vs euen as the mynysters of chrystes dispolers of the secretes of god. Further more it is requyred of the di: spolers/that they be founde faythfull/with me is it but a very small thynge/that I shulde be iudged of you other (of mānes day) no I iuge nat myne owe selfe I knowe nought by my selfe yet am I nat therby iustifyed/it is the lorde that iudgeth me/ther: fore iudge nothyng before ỹ tyme/vntyll the lorde come whiche wyl lyghten thynges that are hyd in darkenes: & open the counseyles of ỹ hert. And them shall euery mā haue prayse of God.

¶ The Gospel on the .iij. Sō day in aduent. The .xj. chap. of Mathewe. ¶

When Johñ beyng in pry son herde the worke of Chryst he sente two of his di sciples and sayde vnto hym. Arte thou he that shall come or shall we loke for another. Jesus answered & sayd vnto them. Go and shewe Johan what ye haue herde and sene The blynde se/the halte go/ the lyppers are clensed/the dese heare/ỹ deade ar reysed vp agayne: and the Gospell is preached to the poore/and happy is he that is nat hurte by me Euen as they departed Jesus began to speake vnto the people of Johan what went ye for to se in the wyl: dernes went ye out to se a re: de wauering with the wynde other what went ye out for to se. Went ye to se a man clothed in softe rayment. Be holde they that weare softe clothyng/are in kynges hous: ses. But what went ye out for to se. Went ye out to se a prophete: ye I saye vnto you & more then a pheт/for this is he of whom it is wrytten. Beholde I sende my messēger before thy face/which shall prepare thy waye before the.

¶ The Pystell on the .iij. Sonday in Aduent the .iij. Chapyter to the Phylyppay nes. A.



Rethren reioy: ce in the lozde alway/ād agay: ne I say:reioyce let your softnes be knowen vn: to all men. The lozd is euen at hande. Be nat carefull/but in all thynges shewe your pe ticyō vnto god in prayer and supplicacyon with gyuyng of thankes. And the peace of god whiche passeth al vnder standyng kepe your herres/ & myndes in Chryst Iesu.

¶ The Golpell on the .iij. Sondaye in Aduēt the fyrste Chapyter of Johñ. ¶

When the Iewes sent p: stes and Leuytes from Jerusalē to axe Johñ What art thou. And he confessed/ & denyed nat/and sayde playn: ly I am nat Chryst and they axed hym/ what then? arte thou Helyas and he sayde I am nat/Arte thou a prophet And he answered no. Than sayde they vnto hym. What arte thou/that we may gyue an answere to them that sent vs. what sayest thou of thy selfe? he sayd. I am the voyce of a cryar in the wyldernes make strayght the way of the lozde/as sayde the prophete esayas. And they which were sent/were of the Pharyses & they axed hym and sayde vn: to hym. Why baptyzest thou then yf thou be [illegible] noz Helyas neyth[illegible] Johan answered them say: eng/ I baptyze with water/ but one is come amonge you whom ye knowe nat. He it is that cōmeth after me whiche was before me/whose sho lat ched/ I am nat wozthy to vn lose. These thynges were don in Bethabara be yonde Jozdan where Johan bpd baptyzed.

¶ The Pystell at hye masse on Chrystmas day The fyrst Chapy. to the Hebrewes. A

Rethren/god in ty: mes past diuersly/ & many wayes/spake vnto the fathers bp prophetes/but in these laste dayes he hathe spoken vnto vs by his sonne whome he hathe made heyre of all thyn ges/by whome also he made the worlde. Whiche sonne beynge the bzynghtnes of his glozy/and very ymage of his substaunce/ bearyng vp

all thynges with the wozde of hys power/hathe in hys owe perſon pourged our ſyn: neſ/and ſytteth on the ryght hande of the maieſty on hye/ and is moze excellent them the aungels/in as moche as he hath hy enheritaunce ob: teyned [illegible] excellent name thē haue [illegible]ey/foz vnto whyche of the aungels ſayde he at any tyme thou arte my ſone thys day begate I the. And agayne/I wyl be his father/ and he ſhall by my ſone And agayne when he bzyngeth in the fyrſte begotten ſone in to the wozlde he ſayth. And all the aungels of god ſhal woz: ſhyppe hym/and vnto the an gels he ſaythe/he maketh his angels ſpyzytes and hys my nyſters flammes of fyze but vnto the ſone he ſayth god thy ſeate ſhalbe foz euer and euer the ſcepter of the kyng: dome is a ryght ſcepter.

Thou haſt loued ryghtwyſ: nes and hated iniquyte wher foze hathe god whyche is thy god/anoynted the with the oyle of gladnes aboue thy fe: lowes and thou lozde in the begynnynge haſte layde the foundatyon of the erthe.

And the heuens are the woz: kes of thy handes. They ſhall periſſhe/but thou ſhalt endu re they al ſhal ware olde as wythe a garment/and as a ve ſture ſhalt thou chaunge thē and they ſhalbe chaūged but thou arte alwayes the ſame and thy yeres ſhall nat fayle.

¶ The Goſpell at hye maſſe on Chryſtmas day the fyrſt Chappter of Johan. A.

IN the begyn: nyng was the wozde/and the wozde was wᵗ god/and god was the wozde The ſame was in the begyn: nynge with god. All thynges were made by it: and with: out it was made nothynge that was made In it was ly: fe: and the lyfe was the lyght of men: and the lyght ſhyn: neth in the darkeneſ and the darkenes comprehendeth it nat. There was a man ſent frome god whoſe name was Johan. The ſame came as a wytnes: to beare wytnes of the lyght: that all men through hym myght beleue: he was nat the lyght/but to beare wytnes of the lyght. That was a true lyght/whi: che lyghteth al mē that come in to the wozlde/he was

in the worlde/and the worlde by hym was made/and the worlde knewe hym nat/he came among his owne and his owne receaued hym nat/vnto as many as receaued hym gaue power to be ꝑ sones of god/in that they byleued on his name/which were borne nat of blod nor of the wyll of the flesshe/nor yet of the wyll of men/but of god and the worde was made flesshe/and dwelte amonge vs/and we sawe the glory of it/as ꝑ glory of the onely begotten sone of the father/whiche worde was full of grace and verite.

¶ The Pystell on saynt Steuen day. The. vj. chapyter of the Actes of the Apostels. ¶

STeuen full of fayth & power/dyd greate wondres & myracles amonge the people. Then there arose certaine of the synagoge: whiche are called Lybertines & Syrenites/ and of Alexandria/and of Cylicia/and Asya/and disputed with Steuen and they could nat resyste the wysdome/and the spyryte: with whiche he spake. ¶ When they herde these thynges theyr hertes claue a sonder: & they gnasshed on hym with theyr tethe but he beyng full of the holy goste loked vp stedfastly with hys eyes in to heuen/and sawe the glory of god & Jesus stadyng on the ryght hande of god/and sayd beholde: I se the heuens ope and the sone of man standynge on the ryght hande of god. Then they gaue a shoute with a loude voyce & stopped theyr eares and ran vpō hym all at ones/and cast him out of the cytie/and stoned hym and the wytnesses layde downe theyr clothes at a yonge mās fete named saule And they stoned Steuen callynge on/and sayenge: Lorde Jesu receaue my spyryte/and he kneled downe and cryed with a loude voyce. Lorde laye nat thys synne to theyr charge. And whan he had thus spoken/he fell a slepe in our lorde.

¶ The Gospell on saynt Steuen daye. The. xxiij. chap. of Matthewe. D

IEsus sayd vnto the Jewes/and cheefe prestes beholde. I sende vnto you wyse prophetes/wyse men and scrybes & of them some shall ye scourge in your synagoges/and persecute from cytie to cytie that

al ryghtuous blode may fall on you, whiche was shed vpō the erth, from the blode of ryghtuous. Abell vnto the blode of zacharias the sōne of Barrachias, whome ye slew betwene the tēple & the aul: ter. I say vnto you, al these thinges shall lyght vpō this generacyon Jerusalem, Jerusalem, whiche kyllest p: phetes & stonest them which ar sent to the, how of & wold I haue gadred thy chyldren togyder, as the henne gade: reth her chyckens vnder her wynges, but ye wolde nat, beholde your habytacyon shalbe lefte vnto you desola: te For I say vnto you, ye shal nat se me henceforth tyll that ye saye. Blessed be he that cō meth in p name of the lorde.

¶ The pystel on saynt Johā the euangelystes daye. Eccle siasticꝰ.xv.

HE that feareth God wyll do good: & he p kepeth p lawe shall optayne wysdom & she wyl come agaynst hym as an honorable mother: as a woman yet a vyrgyn shal she receaue hym. She shal fede hym with the brede of lyfe & vnderstandyng & the water of holsome wysdome she shal gyue hym to drynke and she shall exalte hym among his neyghbours & shal open hys mouth euyn in the thyckest of that congregacyon. And she shal fyl hym with the spy: ryth of wysdome & vnderstā: dyng, and with the garment of glory shal apparell hym. She shall make hym rych with ioy and gladnes & shall enhereth hym of an euerla: stynge name.

¶ The Gospel on saynt Jo: han daye the euange: lyst. The. xxi. chapi. of Johan. C.

IEsus sayde to peter folow me. Peter tur ned about & sawe p disciple whome Je: sus loued folowynge whiche also leued on his brest at sup: per, & sayd. Lorde whiche is he p shal betray the? Whē Peter sawe hym he sayde to Jesus. Lorde what shal he here do? Jesꝰ sayd vnto hym yf I wyll haue hym to tary tyl I come, what is that to p, folow p me. Then went this sayeng abrode amonge the brethren that that disciple shulde nat dye. And Jesꝰ sayd nat to hym, he shal nat dye, but yf I wyl that he tary tyl I com, what is that to p, the

same dilcypie is he, whiche
teſtifyeth of theſe thynges &
wrote theſe thynges, & we
know þ is teſtimony is true.
¶ The Pystel on chyldermas
daye. The. xiiij. Chappter of
the reuelacyõ of sayne Johã.

AND I loked &
lo a lambe ſtode
on the mount
Syõ and with
hym a hondred
and. xliiij. M. ha
pyng his fathers name wryt
ten in theyr foreheades, and I
herde a voyce from heuen as
the ſoũde of many waters, &
as the voyce of a great thun
der, & I herd the voyce of har
pers harpyng with theyr har
pes, & they ſong as it were a
new ſong before the ſeate &
before the. iiij. beaſtes, & the
elders & no man could lerne
that ſong but the. C. & xliiij.
M. which were redemed frõ
þ erth. Theſe are they which
wer nat defyled with wome,
for they are virgyns. Theſe
folowe the lãbe whyther ſoe
uer he goethe, theſe were re
demed from men beynge the
fyrſt frutes vnto god & to the
lambe, & in theyr mouthes
was founde no gyle for they
are without ſpote before the
trone of god.

¶ The Golpell on chylder
mas daye. The ſeconde cha
piter of Matthewe. L.

THE angell of þ
lord appered to
Joſeph i dreme
ſayenge Aryſe &
take the chyld &
[illegible] mother &
flye in to Egypt & abyde the
re tyl I bryng the worde for
herode wyl ſeke þ chylde to
deſtroye hym. Then he aroſe
& toke the chylde & hys mo
ther by nyght & departed in
to Egypte, & was there vnto
the deth of Herode, to fulfyll
þ whiche was ſpoken of the
lorde, by the prophet whiche
ſayth. out of Egypt haue I
called my ſone Them herode
perceaupnge that he was moc
ked of þ wyſemen, was exce
dynge wrothe & ſent forthe
& ſlewe all the childzen that
were in bethleem & in all the
coſtes therof as many as we
re two yere olde & vnder, ac
cordynge to the tyme whiche
he had diligently ſerched out
of the wyſe men. Then was
fulfylled þ whiche was ſpo
ken by the pphete Jeremye
ſayenge. On the hylles was
a voyce herd, mournyng we
pyng, & great lamentacyon
Rachel wepyng for her chyl

dren ꝙ wolde nat be confoꝛted bycause they were nat.

¶ The Pystel on Saynt Stephens day the. v. chap. to the Hebrē.

EVery hye preest that is take frō amōg men, is ordeyned foꝛ men, in thynges pertaynynge to god to offer gyftes & sacrifices foꝛ synnes with can haue compassion on the ygnoꝛaunce, & on them that are out of the ryght waye bycause ꝙ he hym selfe also is compassed with infirmite foꝛ the which inkyndnes sake he is bounde to offre foꝛ synnes, as well foꝛ his owne parte, as foꝛ ꝙ peoples. No mā taketh honoure vnto hym selfe but, he that is called of god as was Aaron euen so likewyse chryst honoured hym selfe that he myght be the hye preest, but he glorifyed hym that sayde vnto hym. Thou arte my sone, thys daye begat I the, as he also in another place speaketh. Thou arte a preest foꝛ euer after ꝙ ordre of melchisedech

¶ The Gospell on Saynt Stephens day the. vii. chapiter of Luke.

IEsus put foꝛthe a parable vnto his disciples/ sayeng. A certayne noble mā went in to a farre countre, to receaue hym a kyngdom and thē to come agayne, he called his ten seruantes, & delyuered thē ten pounde sayenge vnto thē. Bye & sell tyll I cō But hys cytesens hated hym, & sente messēgers after hym sayēge we wyll nat haue thys mā to raygne ouer vs, and it came to passe when he was come agayne & had receaued his kyngdom he cōmaunded his seruantes to be called to hym to whome he gaue his money to, wytte what euery mā had done. Thē came the fyrst sayeng, lord thy pounde hath encreaseth thē pounde, & he sayd vnto hym well good seruaūt bycause ꝙ wast fayth full I a very lytell thige take ꝙ auctoryte ouer x cyties: & the other can sayeng lorde. Thy pounde hath encreased fyue pounde & to the same he sayde. And be thou also ruler ouer fyue cyties. And ꝙ thyrde came and sayd lorde, beholde here thy pounde which I haue kept in a napkyn foꝛ I feared ꝙ bycause thou arte a streighte man, ꝙ takeste vp ꝙ thou laydeste nat downe & repest that ꝙ dydest nat sowe And he sayde to hym of thyn owne mouthe iudge I the ꝙ

euyll seruantte/knewest thou nat that I am a straite man/ takynge vp that I layde nat downe & reppynge that I dyd nat sowe/wherfore them gaue nat ꝑ my money I to the bāke:& tyen at my cōmynge. I myght haue rec̄red myne owne vauntage & he sayd to thē ꝑ stode by. Take frō hym that pounde & gyue it hym ꝑ hath tene pounde. And they sayde to hym Lorde he hath then pounde. I saye vnto you that vnto all thē that haue it shall be gyuē. And frō hym ꝑ hath nat/euē hath he hathe shall be takē awaye frō hym. Moreouer those myn enemyes:whiche would nat that I shoulde raygne ouer thē/bryng hyther& sle thē before me/ and whē he had thus spoken he preded forth before them. And wēt vp so to ierusalem.

¶The Pystell on the sonday after Chrystmas day the.iiii. Chapi.to the Galatiānes. A Brethren I say that the heyre as lōge as he is a chylde differith nat from a seruaunt:though he be lorde of all:but his vnder tutors& gouerners/vntyl the tyme apoynted of the father:euen so we: as lōge as we were chyldren were in bondage vnder ꝑ ordinacyons of the worlde but whē the tyme was full come god sente his sōne borne of a womā:& made bōde vnto the lawe:to redeme them:whiche were vnder the lawe:that we thorow election myght receaue the inheritaūce[illegible]ge thē vnto the nat[illegible] sonnes bycause ye are sonnes God hath sent the spiryte of hys sone in to our hertes/whiche crieth Abba father wherfore nowe arte thou nat a seruaunt:but a sone:yf thou be the sone thou art also the heyre of god throughe Chryst.

¶The Gospell on the sonday after Chrystmas day/the secōd chappter of Luke. & Ioseph and Mary/ the mother of Iesus meruayled those thynges which were spoken of hym & Symeō bysshopped thē/& sayd vnto Mary hys mother behold thys chylde shall be ꝑ fall & resurrecciō of many in Israell/& sygne whiche shal be spokē agaynst & moreouer the swerde shall pearce thy soule that the thoughtes of many hertes may be opened & there was Anna a ꝓpheteſſe/the wughter of Phanuell of trybe of Aser:and she was of a greate

age, and hade lyued with an husbande seuen yere from her vyrgynyte and she had ben a wydowe aboute foure score and foure yeares, whiche wēt neuer out of the Temple, but serued there, with fastynge & prayer nyght and daye, & she came forth that same houre and praysed god & spake of hym, to all that lokede for redempcyon in Jerusalem and as sone as they had perfourmed all thynges accordynge to the lawe of the lorde they returned in to Galyle in to theyr owne cytye Nazareth, and ỹ chylde grewe & wered strōge in spirite, and was ful of wysdome and the grace of god was with hym.

¶ The Pystel on newe yeres daye The secōde chapiter vnto Tytus.

L.

MOst dere beloued Tytus The grace of gode that bryngeth saluacyon vnto al men hath apered and teacheth vs that we shuld deny vngodlynes & worldly lustes & that we shulde lyue sober myndet ryghteously and godly in thys present worlde, lokinge for the blyssed hope and glorypous apperyng of the myghtye god and of our sauyour Jesu chryste which gaue hi selfe for vs to redeme vs from all vnryghtwyslenes & to pourge vs a peculyer people vnto hym selfe feruētly gyuē vnto good workes These thyngis speke and exorte.

¶ The Gospell on newe yeres daye. The. j. chapiter of Luke.

L.

AND whē ỹ eyght daye was come ỹ the chylde shoulde be cyrcūcysed hys name was called Jesus which was named of the Angell before he was cōceaued in hys mothers wombe.

¶ The Pystell on twelfe daye. Esaye. lx.

VP & receaue lyght Jerusalē, for thy lyght is come, & the glory of ỹ lord is vp ouer ỹ, for behold darknes shall couer ỹ erth and a thicke myst the nacyons, but ỹ lorde shall ryse as the sone ouer the & hys glorye shall be sene vpon ỹ, & the herthē shall walke i thy lyght: & the kynges in ỹ bryghtnes ỹ is ryssen ouer the: lyft vp thynes eyes rounde aboute & se all these are gathered to gyther & are come to the thy sones shal come frō farre & thy doughter shall be euer by thy syde, thē thou

shalt se & shalte haue pleny/ty herth shal wõder, & breake out in ioye when ꝯ multitude of the see are turned to ꝯ, & ꝯ armyes, of ꝯ hethene are com vnto ꝯ The abũdaunce of Camelles shal couer the & ꝯ Dromadoryes of Madiã & Epha, shal come al of thẽ frõ Saba, & bring golde, & frãkensence & shal ꝓclayme ꝯ prayse of ꝯ lorde.

¶ The gospell on the twelfe daye. The seconde chapiter of Mathewe. ℣.

WHen Jesus was borne i Bethleem i Jurye in ꝯ tyme of kynge herode, beholde, there came wyse mẽ from ꝯ Est to Jerusalem sayenge where is he ꝯ is borne kynge of ꝯ Jewes, we haue sene hys starre in ꝯ Est, & are come to worshyppe hym. Herode the kynge: after he hade herde thys was troubled, & all Jerusalem wt̃ hym, & he gathered all ꝯ chefe prestes & scribes of ꝯ people, & demaunded of them wher Christ shoulde be borne. They sayde vnto hym in Bethleem i Jury for thus it is wrytten by ꝯ pphet. And thou Bethlee in the lande of Jury, arte nat ꝯ lest concernynge the prices of Juda for but of the shall come a captayne, whiche shall gouerne my people Israel. Them Herode prieuelly called the wyse mẽ, and dilygently enquyred of thẽ the tyme of ꝯ starre that appered, & sent them to bethleem sayenge. Go and serche dilygently for the chylde, and when ye haue founde hym, bryng me worde, that I maye come and worshypp[illegible] also, when they hade herde the kynge: they departed: and loo the starre whiche they sawe i the Est, went before them, vntil it came and stode ouer the place were ꝯ chylde was when they sawe ꝯ starre they were meruaylous y glade and entred in to the house: and founde the chyld with Marye hys mother, & kneled downe and worshypped hym, and openede theyr treasures: and offred vnto hym gyftes, golde, frankensence and myrre. And after they were warned of god in theyr slepe, that they shulde nat go agayn to herode, they returned in to theyr owne countree another waye.

¶ The Pystell on the Sonday wich in the octas of the Eppyphany.

VPs & receaue lyght Jerusalem. &c. ye shal fynde this pystel on twelf day. f. bij

¶ The Gospell on the Sonday with in the vtas of the Epiphany. The fyrst chapter of Johan.

D.

IOhñ sawe Jesu commynge vnto hym & sayde, Beholde ꝑ lam ye of god, whiche take the awaye the synne of ꝑ worlde. Thys is he of whom I sayde: after me cometh a man which was before me for he was yer thē I and I knewe hym nat, but that he shuld be declared to Israel Therfore and I com baptysyng with water Johan bare recorde sayēg. I sawe the spirite descēdyng from heuen: like vnto a doue and it abode vpon hym and I knewe hym nat he ꝑ sente me to baptyse the in water sayde vnto me vpon whome thou shalt se the sperite descēde and tary syt on hym that same is he whiche baptyseth with the holy goost. And I sawe and bare recorde: that this is the sone of gode.

¶ The Gospell on ꝑ fyrst sondaye after ꝑ vtas of the Epiphanye the. xii. chapiter to ꝑ Romayns.

A.

BRethren I beseche you by the mercyfulnes of god, that ye make youre bodyes a quicke sacrifyce, holy & acceptable vnto god, which is your reasonable seruice of god, and fassyon nat your selues, lyke vnto this worlde but be ye chaunged in your shape by ꝑ renuynge of your wyttes that ye may fele what thyng ꝑ good, that acceptable, and perfecte wyl of god is for I say thorow the grace that vnto me gyuen is to every man amonge you, that no man esteme of hym selfe more then it becommeth hym to esteme, but that he discretly iudge of hym selfe accordynge as god hath dealte to every man the measure of fayth as we haue many membres i one body, and all membres haue nat one office, sowe beynge many are one body in Chryste, & every man amonge oure selues one anothers membres.

¶ The Gospell on the fyrst Sōdaye after the vtas of the Epiphany. The seconde chapyter of Luke.

F.

WHen Jesu was .xii. yere olde they were vp to Jerusalē after ꝑ custume of ꝑ feaste, & whē they had fulfylled ꝑ dayes, as they returned home ꝑ chylde Jesu bode styll i

Jerusalem vnknowynge to his father & mother, for they suppoled he had bē in the cō-pany. They came a dayes iour-ney, and sought hym amōge theyr kynsfolke & acquayn-taunce, and founde hym nat They wēte backe agayne to Jerusalem, and sought hym & it fortuned that after thre dayes, they founde hym in ȳ temple sytteynge in the mydes of ȳ doctures bothe hea-rynge them: and posynge thē and all that herd hym, mer-uayled at his wytte and answeres & when they sawe hym they were astoyned, and his mother sayd vnto hym, sone why hast thou thꝰ dealt with vs. Beholde thy father and J haue soughte the so-rowyng, & he sayd vnto them how is it, ȳ ye haue soughte me, wyst ye nat that J muste go about my fatherꝭ busynes and they vnderstode nat the sayeng that he spake to thē, and he wentes with them & came to Nazareth, and was obedyent to thē but his mo-ther kepte all these thynges in her herte, and Jesus en-creased in wysdome & age, & in fauoure with god & man.

¶ The Pystell on the secon-de Sondaye after the Epy. The. xij. Chap. to the Romayns. L.

Brethrē seyng that we haue dyuers gyftes, ac-cordyng to the grace that is gyuen vnto vs, yf any mā ha-ue the gyfte of prophesye le-t hym haue it, ȳ it be agreyng vnto the fayt[illegible] hym that hath an office wayt[illegible] his office, let hym that teacheth take hede to his doctryne, le-te hym that exorteth, gyue attēdaunce to his exortacyō, yf any man gyue, let hym do it with synglenes, let hym ȳ ruleth do it with dilygēce, yf any mā shewe mercy, let hym do it with chere fulnes let lo-ue be without dissymulacyō, hathe that whiche is euyl & cleaue vnto that whiche is good. Be kynde one to ano-ther with brotherly loue, in gyuynge honoure, go one be-fore another. Lette nat the busynes whiche ye haue[illegible] hs de be tedyous to you, be fer-uent in the spyryte, applye, your selues to the tyme, re-ioyse in hope be pacyēt i tri-bulacyon cōtinue in prayer, dystrybute vnto the necessy-te of the sayntes & dylygent-ly to harbowre. Blysse them whiche persecute you blysse but curse nat, be mery with

the that are mery/wepe with them that wepe be of lyke affeccion one toward another/ be nat hye mynded/but make your selues equall to them of the lower sorte.

¶ The Gospell on the .ij. Sonday after the twas of the Epiphania. The .ij. Chapytre of Johan. ¶

THere was a mariage in cana a cytie of galyle & iesus mother was there/Jesus was called also and his disciples vnto the mariage/& whē the wyne fayled Jesus mother sayde vnto hym/they haue no wyne/Jesus sayde vnto her/woman what haue J to do with the/myn houre ys nat yet com his mother sayde vnto the mynysters/what so euer he sayth vnto you do it There were standyng .vj. water pottes of stone after the maner of purifienge of the Jewes conteynyng two or .iij. fyrkyns a pece. Jesus sayd vnto the/fyl the water pottes & they fylled the vp to ye harde brym/& he sayd vnto them. Drawe ouce nowe/& beare vnto ye gouernour of ye feaste & they bare it. Wha the ruler of the feaste hade tasted the water ye was turned vnto wyne/neyther knewe whēce it was/but the mynysters which drewe ye water knewe he called the bryde grome & sayde vnto hym al men at the begynnynge/set forth good wyne & when men be dronke them that whiche is worse/ but thou hast kept backe the good wyne vntyll nowe. This begynnynge of myracles dyde Jesus in Cana of Galyle & shewed his glorye/& his disciples byleued on hym.

¶ The Pystell on the .iij. Sonday after the twas of the Epiphany. The .xij. Chapytre to the Romayns.

BEthynken/be nat wyse in your owne opinions. Recompēce to no man euyl for euell/pryde a fore hāde thynges honest in the syght of all men/yf it be possyble yet on your parte haue peace with all men/derely beloued auenge nat your selues. but gyue rowme vnto ye wrath of god/for it is wryten vengeaūce is myn/& J wyll rewarde sayth ye lorde Therfore yf thyn enemy hūgre fede hym/yf he thrste gyue hym drynke/for so dooynge ye shalte heape cooles of fyre on his heed be nat ouer com of euyl. but ouercōme euyl wt goodnes

¶The Gospell on the thyrd Sondaye after the dras of the Epipha. The. viij. chapy. of Matthewe. A

WHen Jesus was come downe frō the mostrayn moche people folowed hym & lo there came a lepre & wor: shypped him sayeng/mayster/ yf thou wylte thou canste make me clene/he put forth his hande & touched hym sayeng I wyl/be thou clene/& imme: diatly his lepry was clēsed and Jesus sayd vnto hym/se thou tell no man/but go and shew thy selfe to the preest/& offre the gyfte that Moyses cōmaūded, in wytnesse to thē whē Jesus was entred in to Capernaū/there came vnto hym a certayne Centurion/be: sechyng hym/& sayeng. Mayster/my seruaūt lyet sycke/at home of the palsey & is gre: uously payned/& Jesus sayd vnto hym. I wyll come & cu: re hym. The Centuryon answe red & sayd. Syr I am nat wor thy that thou shuldest come vnder ye rofe of my house but speake the word only and my seruaunt shall be healede/for I also my selfe/am a man vn der power & haue souldyours vnder me/and I saye to one go/and he goeth/and to ano ther come and he commeth & to my seruaunt do this/and he doeth it. When Jesus herde that he meruayled ād sayde to them that folowed him. Verely I saye vnto you I haue nat founde so greate faithe no nat in Israel. I say therfore vnto yo[illegible]hat many shall come frō the est & west/ and shal res with Abraham/ Jsaac/ād Jacob/in the kyng dome of heuen/and the chyl: dren of the kyngdome shal be caste out in to the vtter dar: knes/there shall be weppynge and gnasshyng of teeth. The Jesus sayde vnto the Centu ryon/go thy waye/and as ye hast byleuede/so be it to the/ and his seruaunt was healed the same houre.

¶The Pystell on the fourth Sondaye after the dras of ye Eppyphany. the. xiij. Chapiter to the Romayns. B

BRethrene owne no: thyng to any mā but to loue one another for he the loueth another ful fylleth the law for these com: maundemētes thou shalt nat cōmyt aduoutry/thou shalt nat kyl/ye shalt nat stele Thou shalte nat beare fals wytnes Thou shalte nat desyre an so forthe ye if there be any other

commaundemẽt. they are all comprehendyd in this sayeg. Loue thy neyghboure as thy selfe/loue hurteth nat his neyghbour. Therfore loue is the fulfyllynge of the lawe.

¶The Gospell on the fourth Sonday after the twas of the Epyphanye. Cha. of Matth.

WHen Jesus entred in to a shyp and hys dyscyples folowed hym ād behold there arose a great storme in the see/in so morhe that the shyppe was hydde with wawes and he was a slepe & hys dyscyples came vnto hym/ād awoke hym sayenge. Master saue vs we perysshe/he sayd vnto them why are ye fearefull. O ye of lytell fayth. Them he arose and rebucked the wyndes and the see/and there folowed a great calme/ and the men meruayled and sayde what man is this/that bothe wyndes & see obey hym.

¶The Gospell on the fyft Sonday after the twas of the Epiphanye. The thyrde Chapiter to the Collossyans.

BRethren now as electe of god holy ād beloued put on tender mercy/kyndnes humblenes of mynde/meekenes/long suffryng/forbering one on ather if any man haue a quarell to another/euen as Chryst forgaue you/euen so do ye/aboue all thyngs put on loue/which is the bōd of perfectnes and the peace of good rule in youre herres/ to the whiche peace ye are called one body/and se they be thankfull: let the worde of Chryst dwel in you plenteously in al wysdome techyng and exortyng your owne selues in psalmes/and hymnes: and spyrituall songes: whiche haue fauour with them syngyng in your herres to the lorde: and all thynges what so euer ye do in worde or dede: do in the name of the lorde Jesu gyuyng thankes to god the father by hym.

¶The Gospell on the .v. Sonday after that twas of Epyphanye. the .xiij. Chapter of Matthewe.

IEsus sayde vnto his dyscyples The kyngdome of heuē is lyke vnto a māwhiche sowed good sede in his felde: but whyle men slepe: there came his foo: and sowed tares amonge & wheate and went hys way. Then the blade was spronge vp:

and had brought forth fruyte the appered the tares also The seruauntes came to the housholder: and sayde vnto hym. Syr sowedest nat thou goode seede in thy close/ from whense then hathe it tares he sayde to the the enuyous man hath done this/ The the seruauntes sayd vnto hym. Wylt thou the that we go & gather the & he sayd nay, lest whyle ye go about to wede oute the tares ye plucke vp also with the the wheate by the rotes let bothe grow to: gyther tyl haruest cō & in tyme of heruest/ I wyll saye vn to my reapers/ gather ye fyrst the tares/ & bynde the yn shewes/ to be brent/ but gather the wheate in to my barne.

¶ The Pystell on the Sonday after weddyng goeth out called Septuage. The. j. Pystell to the Corynthyans/ and the. ix. Chap. D

Brethren percyue you nat how that they whiche renne a course renne all yet but one receyueth the reward/ so renne & ye may optayne. Euery man that proued maysters abstayneth from al thynges/ & they do it to obtayne a corruptyble crowne/ but we to obtayne an vncorruptible crowne. I therfore so runne nat as at an vncertaine thyng so fyght I nat as one that beateth the ayre but I tame my body and brynge hym in to subiection/ lest after that I haue preached to other I my selfe shulde be a cast awaye. Moreouer I wolde nat that ye shulde be ignorante of this/ as youre fathers were all vnder a cloude/ and all passed thorowe the see/ and were al baptysed vnder Moyses in the cloude/ & in the see/ and dyd al eathe of one spirituall meate/ and dyd all drynke of one maner of spirituall drynke and they dronke of & spyrytuall rocke that folowed them whiche rocke was Christe.

¶ The Gospell on the Sonday after weddynge goeth out called Septuagesima the xx. Chaypter of Matth. A

Iesus sayde vnto his disciples. The kyngdome of heuen is lyke vnto an household der/ whith went out erly in & morning to hyre labourers I to his vynyard/ & he agreed with the labourers for apeny a day & sent the in his vynyard. & he went out abonte

the thyrde houre, and sawe other standynge ydell in the market place, and sayd vnto the, go ye also i to my vineyarde, and what so euer is ryght, I wyll gyue you, & they went their way Agayne he wente a bout the syxte & nynth houre & dyde lykewyse. And he went oute about the eleuenth houre, & founde other standyng ydell, & sayde vnto them. Why stande ye here al the day ydell. They sayd vnto hym. Because no man hath hyred vs. He sayde vnto thei. Go ye also i to my vyneyarde & what soeuer shall be ryght, that shall ye receaue. When euen was come, the lorde of the vyneyerde sayd vnto his Steward cal the labourers & gyue them their hyre, begynne at the laste tyl thou come to the fyrste And they which were hyred about the eleuenth houre cam & receaued euery man a penye, Then came the fyrst, supposynge that they shulde receaue more, and they lyke wyse receaued euery man a penye. And when they had receaued yt, they grudged against the good man of the house sayeng These last haue wrought but one houre, & thou hast made them equall vnto vs, whiche haue borne the burthen and hete of the daye. He answered to one of them sayeng frende I do the no wronge, dyddest thou not agre with me for a peny. Take that whiche is thy dutye, and go thy waye, I wyll gyue vnto thys laste, as moche as to the, is it not lawfull for me to do as me lysteth with myne owne is thin eye euyl because. I am good, so the last shal be fyrst, and the fyrst shal be laste for many are called, and fewe be chosen.

¶ The Epistel on the Sōdaye of.xx. the second pystel to the Corynthyās and the. xi. chapyter. B.

BRethren suffre foles gladly because ye your selues ar wyse, for ye suffre euen yf a man bryng you in to bondage, yf a man deuoure, yf a man take, yf a man exalte hym selfe yf a man smyte you on the face I speke as beernynge rebuke as though we had be weake howbeyt wherin so euer any man dare be bolde, I speake folyshely. I dare be bolde also. They are hebrues so am I They are Israelytes, euen so am I. They are the sede of Abraham, euē so am I. They

are the mynysters of chryst. I speake as a fole/ I am more. In labours more abounda̅t of the i stryppes aboue measure, in pryson more plenteously, in dethe ofte of the Jewes, fyue tymes receaued I, euery tyme .xl. stryppes saue one. Thryse was I beaten with roddes. I was ones stoned. I suffred thryse shype wrake nyght and daye haue I bē in the depth of the see in sorne ynge of ten. In perels of waters in perell of robbers in teoperdyes of myn owne nacyon, in teoperdyes among the hethē. I haue ben in perelles in cytyes, in perelles in wildernes, in perelles in the see in perelles amonge false brethren in labour and trauayle, in watchyng often in hūgre: in thrysst in fastynge often: in colde & in nakednes: beside the thynges whiche outwardely happen vnto me: I am combred dayly & care for all congregacyons Who is sycke: & I am nat sycke who is hurte I sayth: and my hert burneth nat yf I must nedes reioyce: I wyll reioyce of myne infirmityes. God ȳ father of oure lord iesv̄ chryst, which is blyssed for euermore knoweth that I ly nat.

¶ The Gospell on the Sonday of .xx. The. viii. chapter of Luke. A.

WHē moche people were gathered to gyther: and were come to Jesus oute of the cytyes: he spak by a similitude A sower went out to sowe his sede. And as he sowed: some fell by the way syde: and it was troden vnder fete: and ȳ foules of the ayre deuoured yt vp and some fell on stones: and as soone as it was sprong vp: yt wyddred away bycause it lacked moystnes: and some fell amonge thornes: & the thornes spronge vp with it: & choked it. And some fell on good grounde: and sprong: ge vp and bare fruyt an hondred folde. And as he sayde these thynges: he cryed: he ȳ hath eares to heare: let hym heare, his disciples asked hi, sayenge, what maner symylytude this shulde be, & he sayd vnto you it is gyue to knowe the secretes of the kyngdome of god, but to other in similitudes, that when they se, they shuld nat se and when they hear, they shulde nat vnderstāde, the symylitude is this. The sede is the worde of god, those that are besyde ȳ waye are they that heare and after

warde cõmeth the deuyll and taketh awaye ꝑ wozd oute of theyr hertes, lest they shoulde byleue and be saued. They on the stones, are they which when they heare the wozde receaue it wyth ioye, & these haue no rotes, whiche foz a wayle byleue, and in tyme of temptacyõ goo awaye. That whiche fell amonge thoznes, are they which heare and go forth, and are choked wt care and ryches and voluptuous lyuing, and bzyng forth no fruyte. That ꝑ good grounde, they are whiche with a good and pure hert, heare ꝑ wozde and kepe it, and bzyng forth fruyte with pacience.

The Pystell on the Sonday of.l. the fyrste Pystel to the Corynthyans. The. xiii. chapiter. A.

Bicause thoughe I speake with the tonges of men and angels, and yet had no loue I were euē as soundyng braste and as a tynklynge cymball. And though I coulde prophesy, and vnderstode all secretes, and all knowlege, ye yt I had all fayth so that I coulde moue mountaynes out of theyr places, and yet had no loue, I were nothynge. And though I bestowed all my goodes to fede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profyteth me nothing, loue suffereth long & is curteous, loue enuyeth nat loue doth nat frowardly, swelleth nat waieth nat dyshonestly seketh nat her owne is nat prouoked to angre thynketh nat euyll, reioyceth nat in iniquite, but reioyceth in ꝑ trueth suffereth all thige, byleueth all thinges, hopeth all thinges, and endureth in all thiges. Though that the prophesyeng fayle, other tonges shall ceasle, or knowlege vanysshe away, yet loue fayled neuer away for our knowlege is vnparfyte, and our prophesyeng is vnparfyte, but when that whiche is parfyte is come, them that whiche is vnparfyte shalbe done awaye, when I was a chylde. I spake as a chylde. I vnderstode as a chylde, I imagyned as a chyld, but as sonne as I was a man I put awaye all childysshenes, nowe we see in a glasse euen in a darke speakinge but when shall we see face to face. now I know vnparfytly But whan

shall I knowe euen as I am knowē, nowe abydeth, fayth, hope, & loue, euen these thre, but the chefe of thē is loue.

¶ The Gospell on the Sonday of.l. The.xviii. Chappter of Luke. F.

IEsus toke vnto him the twelue and sayd vnto them beholde we go vp to Jerusalem, & all shall be fulfylled þ are wrytē by the prophetes of the sones of man, he shall be deliuered vnto the gētyls, and shal be mocked, and shall be despytefully entreated, & shall be spetten on, and whē they haue scurged hym, they wyll put hym to deth and the thyrd day shal he aryse agayn They vnderstode none of these thynges and this sayinge was hyd from thē, and they perceyued nat the thynges which were spoken, it cam to passe as he was come nye vnto Jericho, a certayne blynde man sate by the waye syde beggyng, and when he herde the people passe by, he asked what it meante. They sayde vnto hym, that Jesus of nazareth went by: and he cryed sayeng. Jesy the sone of Dauyd haue mercy on me, and they which went before rebuked hi, bycause he shuld hold his peace & he moche þ more cryed. The sonne of Dauyd haue mercy on me. Jesy stod styll, and commaunded hym to be brought vnto hym, and when he was come nere, he asked hym sayenge. What wylt thou that I do vnto the and he sayde, lorde þ I may receaue my syght, Jesus sayd vnto hym Receaue thy syght thy fayth hath saued þ, and immediatly he sawe and followed hym prayesynge god & al the people whē they sawe it, gaue laude to god.

¶ The pystell on Alhewednysday. The seconde chapter of Johel. D.

OUre lorde sayth turne to me w̄ all your hertes, in fastyng & lamētation, & teare your hertes, & nat youre garmentes, & turne vnto þ lorde your god for he is full of mercy, & cōpassyon long yer he be angry, and great in mercy, & repenteth when he his at the poynt to punysshe, who cam tell whether the lorde wyll turne and haue compassyon and shall leaue after hym a blessyng, sacrifice & drynke, offrynge vnto the lorde your god Blow a trōpet in Syon

proclayme fastyng, and cal a congregacyon, gather ye peo: ple togyther, bryng thou the elders to one place, gather ye yonge childzen and they that suke the brestes togyther, let the bryde grome come out of his chambre, and the bryde out of her parloure, let ye prie: estes that mynyster vnto the lozdewepe betwene the porche & the alter, and saye spare lozde thy people and delyuer nat thyne enherytaūce vnto rebuke that the heethen shuld raygne ouer the, wyy shulde they say among the nacyons where is theyr god And the lozde enuyed foz his laudes sake and had compassyon on his people & the lozd answered and sayde vnto hys people beholde I sent you cozne newe wyne and oyle, & ye shal be satysfyed therw̄ neyther wyll I delyuer you any moze vnto the heethen.

¶ The Gospell on Assheweneseday The. vi. chapiter of Mathewe. B.

MOzeouer sayd vnto his disciples when ye faste, be nat sadde as the hypocrytes are, foz they disfygure theyr faces that it myght apere vnto men that they faste. Verely I saye vnto you: they haue theyr rewarde. But ye when thou fastest anoynt thy heed: and washe thy face: that it appere nat vnto men how that thou fastest: but vnto thy father that is in secret and thy father which seythe in secrete: shall rewarde the openly. Gather nat treasure to gyther on erth where rust and mothes corrupte: & where theues breake through & steale but gather the treasure to gyther in heuen where neyther rust: nor mothes corrupte: and wher theues neyther breke vp nor yet steale: For wher soeuer youre treasure ys: there wyll youre herte be also.

¶ The Pystell on ye fyrst Sonday in Lent the seconde pystell to the Corynthyās The. vi. chapiter. A.

BRethren we crozte you the ye receaue nat the grace of god in vayne, foz he sayth I haue herde you in a tyme accepted, and in the day of saluacyon haue I succored the Beholde nowe is the wel accepted tyme, beholde nowe is the daye of saluacyon, let vs gyue no man occasyon of euyll, that in oure office be founde no faute but in al thi:

ges let vs be haue oure selues as the mynysters of god. In moche pacyence in afflyccyons, in necessyte, in anguysshe in stryppes, in pryssonment, in stryfe in labour, i watche, i fastyng, in purenes, i knowledge, in longe sufferyng, in kyndnes, in the holy ghost, in loue vnfayned, in the wordes of trueth, i the power of god by the armure of ryghtwysenes on the ryght hande, and on the lyft hande in honoure and dishonour, in euyl reporte & good reporte, as disceyuers, & yet true, as vnknowē, as dyenge and behold we yet lyue, as chastened and nat kylled, as sorowynge and yet alway merye. as poore and yet make many ryche, as hauyng nothyng and yet possessyng all thynges.

¶ The Gospell on the fyrst Sonday in Lent The iiii. chappter, of Mathewe. A.

WHē Jesu was lede away of the spirite in to wyldernes to be tempted of the deuyll And when he hadde fasted forty dayes and forty nyghtes, at the laste he was an hungred. Them came vnto hym the tēpter, and sayde, if thou be the sone of god, commaunde that these stones be made breade. He answered and sayde. It is wrytten, man shall nat lyue onely by breade, but by euery worde that procedeth out of ỹ mouthe of god. Them the deuyll toke hym vp in to the holy cyte, and let hym on a pynacle of the temple and sayde vnto hym yf thou be the sone of god, cast thy selfe downe for it is wrytten, he shall gyue his angels charge ouer the, and with theyr handes they shall holde the vp that ỹ dassh nat thy fote agaynst a stone. Jesus sayde to hym, typs is wrytten also. Thou shalt nat tēpte thy lorde god. The deuyll toke hym vp agayn & let hym in to an exceadynge hye mountayne and shewed hym all the kyngdomes of the worlde and all the glory of them, and sayd vnto hym, all these wyll I gyue the, yf thou wylt fall downe and worshyp me. Them sayd Jesus vnto hym, auoyde Sathan for it is wrytte. Thou shalt worshyp thy lorde god, and hym only shalte thou serue.

¶ The pystell on the seconde sonday i Lent, the fyrst pystel

to the Theſſalonyans. The fourth Chapiter. A.

WE beſeche you bzethzen, and exoꝛte you i the lozde Jeſu that you encreaſe moze & moze euen as ye haue receaued of vs how ye ought to walke and to pleaſe god, ye remẽber what cõmaundements we gaue you in the name of the lozd Jeſu chziſt, foꝛ this is the wyl of god, euẽ that ye ſhulde be holy, & that ye ſhuld abſteyne frõ foꝛnycacyon þ euery one of you ſhuld knowe howe to kepe hys veſſel holynes & honoure. And nat in the luſt of cõcupyſcẽce, as do þ heathẽ which knowe nat god nat no mã go to farre & defraude his bzother in bargayning, becauſe þ lozde is a wenger of all ſuche thinges as we tolde you befoꝛe tyme, and teſtyfyed vnto you foꝛ god hathe, nat callede vs vnto vncleꝛnes, but vnto holynes i Chziſt Jeſu our lozd.

¶ The Goſpell on the ſeconde Sonday in Lent the .v. Chapiter of Mathewe. L.

IEſus went thence & departed i to the coſtes of Tyre & Sydõ And beholde a woman which was a Cananite came out of the ſame coſtes & cryed vnto hym ſayeng, haue mercy on me lozd the ſone of Dauid, my doughter is peeuyſhly vexed with a deuyll & he gaue her neuer awoꝛde to anſwere. Thẽ came to hims his diſcyples and beſought hym ſayeng, ſend her away foꝛ ſhe folowyth vs cryenge, he anſwered and ſayd. I am nat ſent, but vnto the loſte ſheepe of the houſe of Iſraell. Then ſhe came and woꝛſhypped hym, ſayeng mayſter ſuccoꝛ me, he anſwered & ſayde it is nat good, to take þ chyldzens bzed and to caſt it to þ whelpes, ſhe anſwered & ſayd it is truth neuertheles the whelpes eate of the cromes whiche fall from theyꝛ mayſters table them Jeſu anſwered & ſayd vnto her. O womã great is thy fayth, be it to þ euẽ as thou deſyꝛeſt, and her dought̃er was made hole, euẽ at that ſame houre.

¶ The pyſtell on the .iij. Sõdaye in Lent to the Epheſyans the .v. chappter. L.

Bkethrene be ye folo:wers of god as dere chyldren, & walk in loue euen as Chryst loued vs: and gaue hym selfe for vs: an offryng & a sacrifyce of a swete sauer to god, so that fornicacyon and all vnclennes or couetousnes be nat ones named amōg you, as it becōmeth sayntes, neyther fylthynes, neyther folysshe talkyng neyther gestyng which are nat comely but rather giuyng of thankes for this ye know that no wyckēd ger: other vncleane persone or couetous persone whiche is the worshypper of images, hath any inheritaunce i the kyngdome of Chryste and of god. Let no man deceyue you with vayne wordes, for thorowe such thynges cōmeth the wrathe of god vpon the childrē of vnbyleue. Be nat therfore companyons with thē: ye were ones darkenesse: but are nowe lyght in the lord walke as chyldren of lyght for the fruyte of the spirryte, is in all goodnes ryghtwysnes and trueth.

¶ The Gospell on the .iij. Sonday in Lent the .xi. Chapiter of Luke. L.

IEsus was a castynge out a deuyll, which was domme And it foloweth when the deuyll was gone out, the dōme spake & the people wondred. Some of them sayde he casteth out deuylles, by the power of Belzebub, the cheyfe of the deuylles and other tempted hym sekynge of hym a signe from heuē he knewe theyr thoughtes and sayde vnto them. Euery kyngdome at debate wythyn it selfe shall be desolate And one house shall fall vpon an other. So if Sathā be deuyded with hym selfe, how shal his kyngdom endure, because ye saye that I cast out deuylles by the power of Belzebub, if I by the power of Belzebub, cast oute deuyls by whose power, do youre chyldren caste thē oute. Therfore shal they be your iudges, but if I with the fynger of god caste out deuylles no doubte, the kyngdome of god is com vpon you when a strong mā armed watched his house. That he possesseth, is i peace but when a stronger then he commeth vpon hym, & ouercommeth hym he taketh frō

hym hys harneys wherin he
trusted, & diuydeth his goodes
he ꝑ is nat w̄ me is agaynst
me, & he that gathereth nat
w̄ me scattereth whē the vn
cleane spirite is gone out of
a mand, he walketh through
waterlese places sekyng rest
and whē he fyndeth none he
sayeth I wyl returne agayne
vnto my house whēce I cam
out, and when he commeth,
he fyndeth it swept and gar:
nysshed. Them goeth he and
taketh seuen other spirites
with hym worse thē hym self
and they entre in and dwell
there and the ende of the mā
is worse thē the begynnyng.
It fortuned as he thꝰ spake
a certayn woman of the com
pany lyfte vp her voyce, and
sayd vnto hym, happy is the
wombe that bare the and te
pappes whiche gaue ꝑ sucke
and he sayd happy are they
that beare the worde of god
and kepe it.

¶ The xxiiii. on mydlent
Sondaye. The. iiii. Chapiter
to the Galathyans. L.

Brethren it is wyrten,
that abrahā had two
sones ꝑ one by a bōde mayde,
the other by a free woman ye
and he which was of the bōd
woman wꝛs borne after the
flesshe but he whiche was of
the free woman was borne
by promyse whiche thynges
be tokē mysteri for these wo:
men are two testamētes the
one from the mounte Syna,
whiche gendreth vnto bon:
dage, which is Agar, for mo:
unte Syna is called Agar in
Arabia, and bordreth vpon
the cyte whiche is now Jeru
salem, and is in bondage w̄
her chyldren. But Jerusale
which is aboue, is free which
is the mother of vs all, for it
is wryten reioyce ꝙ bareyn
ꝑ bearest no chyldren, breke
forth and cry thou that tra:
nayleſt nat, for the desolate
hath many mo chyldrene thē
she whiche hath an husbāde.
Brethren we are after ꝑ ma:
ner of Isaac chyldren of pro:
myse but as thē he that was
borne carnally, pursecuted hym
that was borne spiritually.
Euen so is it now neuerthe:
lesse what sayeth the scriptu
re. Cast awaye the bond wo:
man and her sone, for the sō:
ne of the bōd womā shall nat
be heyre, with the sone of the
free woman. So thē brethrē:
we are nat chyldrene of ꝑ bo:
unde woman but of the free
woman.

¶ The Gospell on mydelent Sondaye the. vi. chap. of Johan. A.

IEsus went his way ouer ꝑ see of Galylee nye to a cyte called tyberias, and a great multytude folowed hym, bycause they had sene the myracles that he dyd on them whyche were dysealed. Jesus went vp into a mountayne, & there he sate with hys disciples, & Easter a feast of the Jewes was nye Thē Jesus lyfte vp hys eyes & sawe a great company com vnto hym & sayd vnto Philyp. whēse shall we bye bread that these myght eate. This he sayde to proue hym for hi selfe knew what he wold do. Philyp answered hym. Two hondred peny worth of brea de are nat sufficient for them that euery man myght haue a lytell. Then sayd vnto hym one of his disciples Andrew Symō peters brother. There is a lade here, which hath fyue barley loues, and two fyshes but what is ꝑ amōge so many, Jesus sayd, make ꝑ people to syt downe there was moke haye in the place. And the men sate downe, in nombre aboute fyue thousande. Jesus toke the breade & gaue thankes. And gaue to ꝑ disciples. And his disciples, to thē that were set downe. And lykewyse of the fyshes, as moche as they wold, whē they had eaten ynoughe he sayd vnto his disciples, gather vp the broken meate ꝑ remayneth that nothige be lost. They gathered it togyther, & fylled twelue basketes with the brokē meate of the fyue barley loue whyche broken meate remayned vnto them that had eten. Thē those men when they had sene ꝑ myracle that Jesꝰ dyd, sayde This is of a trueth, the prophet whiche shal come in to the worlde.

¶ The Pystell on passyon Sondaye. The. ix. Chappter to the Hebrues. L.

BRethren Christ being an hye preest of god thiges to come came by a greater & a more perfyte tabernacle nat made with handes, that is to say nat of this maner bildyng neyther by the blode of Gottes & Calues, but by hꝭ owne blod, he entred ones for all I to the holy place and founde eternal redempcyon, for if the blode of Oxen and

of Bokes, & the ashes of an Heyfer whē it was sprynckled purifyed the vncleane as thoughtyng the purifyenge of the flesshe, how moche more shall the blode of Christe, whiche thorowe the eternall spirite offred hym selfe wythout spot to god, pourge oure consciences from deed workes for to serue ye lyuyng god and for this cause is he the medyatoure of the newe Testamēt that thorow death whiche chaunced for the redempcyon of those transgressyons the were in the fyrste Testamēt they whiche were called myght receaue the promyse of eternall herytadge.

¶ The Gospell on Palmyon sondaye. The. viij. chapter of Johan. F.

IEsus sayde vnto the company of the Jewes and the ye preestes, which of you can rebuke me of synne if I say the trueth, why do nat ye beleue me he that is of god heareth goddes wordes ye therfore heare thē nat, because ye are nat of god. Then answered the Jewes & sayd vnto hym: say we nat wel, ye thou arte a samaritane & haste the deuyl Jesus answered: I haue nat the deuyl, but I honour my father & ye haue dishonoured me. I seke nat myn owne prayse but there is one that seketh and iudgeth. Verely verely. I saye vnto you, yf a mā kepe my sayēges, he shall neuer se deth. Then sayd the Jewes to hym, nowe knowe we ye thou hast ye deuyl, Abraham is deed, & also the prophetes, & yet thou sayest yt a mā do kepe my sayenge he shall neuer taste deth arte ye greater thē oure father Abrahā, whiche is deed, & the prophetes are dead whom makest ye thy selfe Jesus answered yt I honour my selfe, my honour is nothing worth, it is my father ye honoureth me, whiche ye say is your god, & yet haue ye nat knowen him, but I knowe hym, and yf I shulde say I knowe hym nat I shulde be a lyer lyke vnto you, but I knowe hym, and kepe his sayenge your father Abraham was glad to se my daye, & he saw it & reioyseth. Then sayde the Jewes vnto hym. Thou art nat yet. l. yere old, & hast ye sene Abrahā? Jesus sayd vnto thē Verely verely I say vnto you yer Abrahā was, I am Thē toke they vp stones to cast at hī, but Jesus

hyd hym selfe and went out of the temple.

¶ The Pystel on Palme sõdaye. The seconde Chappter to the Philippians. A.

BRethren let the same mynd be i you, ꝑ which was in Christ Jesu. Which seynge in the shape of god & thought it not robbery to be equal wt̃ god. Neuertheles he made hym selfe of no reputacyon, and toke on hym the shape of a seruaunt & became lyke vnto mẽ, and was fonde in his apparell as a man, he humbled hym selfe and became obedyent vnto death, euen the death of the crosse, wherfore god hath exalted hym, and gyuen hym a name aboue all names, that in the name of Jesus shulde euery knee bowe, both of thynges in heuen, and thynges erth and thynges vnder erth, and that all tonges shulde confesse, the Jesus Christ is the lorde vnto the prayse of god the father.

¶ The passyon on palme Sonday. The .xxvi. Chapiter of Mathewe. A.

JEsus sayde vnto his disciples ye know that after ij. daye shal be Easter & the sone of man shall be delyuered for to be crucyfyed, thẽ assembled togyther the chefe prestes & the scribes, and the elders of the people in to the palays of the hye prest which was called Cayphas, & helde a counsell how they myght take Jesus by subtylte, & kyl. hym, bue they sayde, nat on ꝑ holy daye, lest any trouble aryse amonge the people, whẽ Jesus was in Bethany in the house of Symon the lyppar, there cam vnto hym a womã whiche had an alabaster box of precyous oyntement, and powred it on his hede as he sate at ꝑ bourde, whẽ his disciples sawe that they had indignacyõ, sayenge, what needed this waste: this oyntemẽt myght haue ben well solde & gyuen to the poore, whẽ Jesus vnderstode that, he sayd to them why trouble ye the woman. She hath wrought a good worke vpon me, for ye shal haue poore folke alwayes with you, but me shall ye nat haue alwayes And in ꝑ she casted this oyntment on

my body/she dyd it to burye me with all. Verely I say vn to you/where soeuer thys Gospell shall be pached eyzough out al the wozld/there shal also this that she hath done/be tolde foz a memozyall of her. Thē one of the twelue called Judas yscarioth wēte vnto ꝑ cheefe pestes/& sayd/what wyl you gyue me/& I wyll wtyuer hym vnto you/& they appoynted vnto hym thyzty peces of syluer/and from the tyme he sought opoztunite to betray hym. The fyzst daye of swete bzeade the disceyples came to Jesus sayeng vnto hym where wyle thou that we pzepare foz the to eate the ꝑaschall labe/and he sayd go in to the cyte/vnto suche a man/& say vnto hym the mayster sayth my tyme is at hāde I wyl kepe myn Easter at thy house with my disciples/& the disciples dyd as Jesus had apoynted them/and made redy the Easter lambe/when the euen was com/he sate downe with ꝑ rth. And as they dyd eate he sayde. Verely I say vnto you/ that one of you shall betraye me & they were excedynge sozowfull/& began euery one of them to say vnto hym/is it I mayster/he ānswered & sayd. He that depeth his hande wō me i the dyche shall betray me the sonne of mā goeth as it is wzyttē of hym/but who be to that man by whom the sone of mā shal be betrayed/it had ben good foz that man/yt he had neuer ben bozne. Them Judas which betrayed him answered & sayd. Is it I mayster he sayd vnto hym? thou hast sayd as they dyd eate/Jesus toke bzeade & gaue tākes bzak it/& gaue it to the disciples & sayde/take eate/this is my body & he toke the cup/ād tanked/& gaue it thē/sayeng dzynke of it euery one/foz thys my blod of the new Testamēt that shal be shed foz many foz the remission/of synes I saye vnto you I wyll nat dzynke henfozth of this frupte of the vyne tree vntyl/that day when I shall dzinke it newe with you in my fathers kyngdome/& when they had sayd grace:they wēt out i to mount Olyuete. Them sayd Jesus vnto them al ye shal be offended by me this nyght foz it is wzitten I wyll smyte the shepeherde and the shepe of the flocke shalbe scattered abzode but after I am ryse agayn I wyl go befoze you in to Galyle. Peter answered and sayde

vnto hym: though al me̅ shuld be offended by the: yet wold I be neuer offended. Jesus sayd vnto hym. Verely I say vnto ꝑ: that this same nyght before the cocke crewe thou shalt deny me thryse. Peter sayd vnto hym/ yf I shuld dye with the: yet wold I nat deny the: lykewyse also sayd al the disciples. Then went Jesus with them in to a place which is called Gethsemane: And sayde vnto the disciples: syt hye here: whyle I go ād pray yōder: and he toke with hym Peter and the two sones of zebede: and began to waxe sorowfull: and to be in agonye. Then sayd Jesus vnto them: my soule is heuy euen vnto the dethe: tary ye here & watch with me And he went a lytell aparte: and fell flatte on hys face: and prayed sayenge.

O my father yf it be possyble let thys cuppe passe from me: neuerthles: nat as I wyll: but as thou wylt: ād he came vnto the disciples: and found them a slepe and sayde to Peter. What could ye nat wat: che with me one houre: wat: che and pray: that ye al nat in to temptacyon: the spyrite is wyllynge: but the flesshe is weake. He went away ones moze and prayed/ sayenge. O my father/ yf thys cuppe cam nat passe away from me but that I drynke of it/ thy wyll be fulfylled/ and he cam and founde thē a slepe agayn for theyr eyes were heuy/ ād he left them and went agayn and prayed the thyrde tyme/ sayeng the same wordes. Thē came he to his disciples and sayd vnto them. Slepe hens forth and take youre rest take hede the houre is at hande/ and the sonne of man shalbe betrayed in to the handes of synners. Ryse let vs be goyng/ behold/ he is at hād that shal betray me. Whyle he yet spa ke/ loo Judas one of the twel ue came ād with hym a great multitude/ with swerdes and staues/ sent from the cheyf of the preestes and elders of the people/ and he that betrayed hym/ had gyuen thē a token/ sayeng who so euer I kysse/ ꝑ same is he: lay hādes on hym And forth with all he came to Jesus/ & sayde. Hayle mayster And kyssed hym/ & Jesꝰ sayd vnto hym: Frend wherfore art ꝓ com. Thē cam they and layd hādes on Jesꝰ & toke hi: And behold one of thē which were with Jesꝰ stretched out his hād & drew his swerd ād

troke a seruaūt of ỹ ye hyest & smote of his eare The sayd iesꝰ vnto hym. Put vp thy swerd in to hꝭ she the: for al ỹ lay hād on the swerd: shal pyshe with the swerd: eyther thinkest thou that I can nat nowe pray to my father & he shall gyue me mo thē. xij. legiōs of aūgeles but how thē shuld the scripture be fulfylled: for so must it be. The same tyme sayde Jesus to ỹ multitude: ye be com out as it were vnto a theke with swerdes & staues for to take me: I sate dayly teching in te tēple amonge you: & ye toke me nat. Al this was done that ỹ scriptures of the pphetes myght be fulfylled. Then all the disciples forsoke hym and fledde. And they toke Jesus & let hym to Cayphas the hye hest/where the scrybes & the elders where assembled/ and Peter folowed hym a farre of/vnto the hye hestes place. And wēt in/and sate with the seruauntes/to se the ende. The cheyf hestes/& the elders & all the counsel/sought fals witnes agaynst Jesus for to put him to death/but founde none in so moche that when many fals wytnesses came/ yet founde they none. At the last cam two fals wytnesses and sayde. Thys felowe sayd. I came destroye the temple of god/and buylde it agayn in. iij. dayes. And the cheyf preest arose and sayd to hym/answerest thou nothing how is it that these bere wytnesse agaynst the/ But iesus helde it peace. And the cheyf preest answered and sayd to hym I charge the in the name of the lyuyng god/that ỹ tel vs whether thou be Christ the sonne of god. Jesus sayd to hym/thou hast sayde/neuertheles I say vnto you/here after shall ye se the sone of man syttynge on the ryght hande of power/and come in the cloudes of the skye. Thē the hye preest rēt hys clothes sayeng. He hath blasphemed what nede we of any moo witnesses/beholde/now ye haue herde hys blasphemy/what tynk ye. They answered and sayd: he is wozthy to dye/thē spatte they in hys face/& buffeted hym with fystes/and other smote hym/with the palme of theyr handes on the face/sayenge/ Tel vs thou Christ/who is he that smote the. Peter sate without in the palayes/and a damsel came to hym sayeng Thou al so wast with iesus of Galyle

but he denyed before them al
sayeng I wote nat what thou
sayest. When he was gone
out in to the porche/another
wenche sawe hym and sayde
vnto them that were there.
This folowe was also with
Jesus of Nazareth/& agayn
he denyed with an othe that
he knew nat the man. And
after a whyle came vnto hym
they that stode by/& sayd vnto
Peter/Surely thou art euen
one of them/for thy speache
bewrayeth the. Them began
he to curse/& to swere that he
knewe nat the man. & imme-
diatly the cocke crewe/& Pe-
ter remembred the wordes of
Jesu whiche sayd vnto hym.
Before the cocke crewe/thou
shalt deny me thryse And wēt
out at ꝑ doores/and wept byt
terly whē the morninge was
come al the cheyf preestes ād
the⁹ elders of the people hel-
de a counsell agaynst Jesu/to
put him to deth/and brought
him bounde & delyuered him
vnto Pōtius Pylate the debi
te. Thē when Judas whiche
betrayed hym/sawe that he
was condēpned/he repented
him self: & brought agayn the
xxx. plates of syluer to ꝑ hye
preestes & elders sayeng. I haue
synned/betrayeng the innocēt
blode. And they sayd what is
that to vs/se thou to that.
And he cast downe the syluer
plates in the tēple & departed
and went & honge him selfe/
& the cheyfe preestes toke the
syluer plates & sayd It is nat
laufull for to put them in to
the treasury/bycause it is the
pryce of blode/and they toke
counsell/and bought with thē
a potters felde/to burye stran-
gers in/wherfore the felde is
called the felde of blode vnto
this daye. Them was fulfyl-
led that whiche was spoken
by Jeremy the prophet sayeng
and they toke. xxx. syluer pla
tes/ꝑ pryse of hym that was
valued/whome they bought
of the chyldren of Israel/and
they gaue thē for the potters
felde/as the lorde appoynted
me. Jesus stode before the iu-
dite/and the debite axed him
sayeng. Art thou the kyng of
the Jewes. Jesus sayde vnto
hym. Thou sayest/and when
he was accused of the cheyf
preestes and elders/he answe
red nothyng. Then sayde Py
late vnto him/herest thou nat
how many thynges they laye
agaynst the/and he answered
to hym neuer a worde in so
moche that ꝑ debite meruay-
led greatly. At the feest the

debite was wont to delyuer vnto ꝯ people a pryſoner whō they wolde deſyre. He had the a notable pryſoner called Barrabas, & when they were gathered togyther, Pylate ſayd vnto the: whether wyll ye that I, gyue loſe vnto you Barrabas or Jeſus which is called Chryſte, for he knew wel, that for enuye they had delyuered hym when he was ſet downe to gyue Judgemēt his wyfe ſent to hym ſayēge. Haue ꝯ nothynge to do with that iuſt man for I haue ſuf-fered many thynges this daye in a dreame aboute hym. But ꝯ cheyf preeſtes & the elders had perſwaded the people, that they ſhulde aſke Barrabas, & ſhulde diſtroy Jeſus. Then ꝯ debyte anſwered & ſayd vnto them. whether of the twayne wyl ye that I let loſe vnto you, and they ſayd Barrabas Pylate ſayd vnto them what ſhall I do then with Jeſus, which is called Chryſte. They all ſayde to hym, let hym be crucyfyed. Thē ſayde the debi-te: what euyll hath he done. And they cryed ꝯ more, ſayēg let hym be crucyfyed. when Pylate ſawe ꝯ he preuayled nothynge but that more buſi-nes was made, he toke water & waſched his handes before ꝯ people, ſayenge. I am inno-cent of ꝯ blode of this iuſt per-ſon. And ꝯ ye ſhall ſe. Then anſwered all the people and ſayde. His blode be on vs, & on our chyldren. Thē let he Barrabas loſe vnto the, and ſcourgede ieſus & delyuered hym to be crucifyed. Thē the ſouldyours of ꝯ debite toke Jeſu vnto the cōmē hal. and gathered vnto hym all ꝯ com-pany, & they ſtripped hym, & put on hym a purple robe. And platted a crowne of thor-nes, & put vppon his hedde, & a rede in his ryght hāde. And bowed theyr kenees before hym & mocked hym, ſayenge. Hayle kynge of the Jewes, & ſpytted on hym, & toke ꝯ rede & ſmote hym on the hed. And when they hade moked hym, they toke ꝯ robe of hi agayn & put hys owne reyment on hym & lede hym awaye to cru-cyfy hym. And as they came out, they founde a man of Cy-ren, named Symō: hym they cōpellede to beare his crolle. ✣ And whē they cam vnto ꝯ place, called Golgotha, ꝯ is to ſay a place of deedmēs ſcu-lles they gaue him vyneger to drynk mēgled with gall, and when he taſted thereof he

wolde nat drynke, when they had crucyfyed hym, they parted his garmentes and dyd caste lottes to fulfyll ỹ was spoken by the prophet. They deuyded my garmētes amōg them, & vpon my vesture dyd caste lottes and they sate and watched hym there, and they set vp ouer his hed the cause of hys deth wrytten. This is the kynge of the Jewes, and there were two theues crucyfyed w̄ him, one on the ryght hande, and another on the lefte They that passed by, reuyled hym, waggynge theyr heedes, and sayenge, Thou that destroyest the temple of god & buyldest it i thre dayes saue thy selfe, yf thou be the sone of god, come downe frō the crosse, lykewyse also the hye preestes mockynge hym, with the scrybes and elders sayde. He saued other, hym self he cam nat saue, yf he be the kynge of Jsrael, let hym now come downe from ỹ crosse, and we wyl byleue hym, he trusted i god, let hym delyuer hym nowe, yf he wyl haue hym, for he sayde J am the sone of god That same also the theues which were crucifyed with hym, caste in his teeth, from ỹ fyrst houre was there darkenes ouer all ỹ lād vnto the nynth houre. And about ỹ nynth houre Jesus cryed w̄ a loud voyce, sayēge. Ely Ely Lama Asbathany. That is to saye My god, my god why hast ỹ forsaken me. Some of them ỹ stode there, when they herde ỹ sayd This man calleth for Helyas. And strayt way one of thē ranne & toke a sponge & fylled it full of vynegre, & put it on a rede, & gaue hym to drynke. Other sayde, let be, lette vs se whether Helyas wyll come and delyuer hym. Jesꝰ cryed agayn with a loud voyce and yelded vp the ghost. And beholde the vayle of the temple dyd rent in twayne, from the toppe to ỹ bottome. And the erth dyd quake. And ỹ stones dyd rent and graues dyd open, and ỹ bodyes of many saītes which slept, arose & came out of the graues after hys Resurrectiō and came in to the holy cite, & appered vnto many, when the Centurion and they that were w̄ hym watchyng. Jesꝰ sawe the earthe quake & those thynges which happened, they feared greatly sayēg, of a suerty this was the sone of god. And many women were there, beholdyng hym a farre

ol, whyche folowed Jesu from Galyle, mynistryng vnto hym Among whyche was Mary magdaleyne, & Mary the mother of James & Joses & the mother of zebedes chyldren. When ꝑ euē was come there came a ryche man of aramathya named Joseph, whyche also was Jesus dyscyple. He wēt to Pylate & begget ꝑ body of Jesus. Then Pylate cōmaunded the body to be delyuered & Joseph toke ꝑ body & wrapped it in a cleane lynyn clothe, and put it in hys new tōbe which he had hewē out euyn in ꝑ roke. And rolled a great stone at ꝑ doze of ꝑ Sepulchre, & departed And there was Mary magdaleyn & the mother Mary sittyng ouer agaynst the Sepulchre.

¶ The Gospell on Palme. Sondaye.

The nexte daye that followeth good fryday, ꝑ hye preestes & Pharises got thē selues to pylate & sayde. Syr we remēbre that this deceauer sayde whyle he was yet alyue. After. iij. dayes I wyll aryse agayne. Cōmaunde therfore ꝑ Sepulchre be made sure, vntyl ꝑ thyrde daye, leest peraūture his dyscyples come & steale hym away, and saye vnto the people, he is ryssen from death, and ꝑ laste errour be worse then the fyrst. Pylate sayd vnto then Take watche men, go & make it as sure as ye cā. And they went & made ꝑ sepulchre sure with watchemē, & sealed the stone.

¶ The Gospell on good fryday. The. xviij. Chapiter of Johan. A.

Jesus went forth wꝯ his dyscyples ouer ꝑ broke Cedron where was a gardeyne, i to the which he entred with his dyscyples. Judas also, which betrayed hym knew the place for Jesus oftymes resorted tyther with his dyscyples. Judas then after he hade receaued abond of mē, & mynysters of ꝑ hye preestes & Pharises came thyder with lanternes & fyrebrōdes & wepōs Thē iesu knowyng al thinges ꝑ shulde come on hym went forth and sayd vnto them whom seke ye. They answered hym Jesu of nazareth. Jesus sayd vnto then. I am he. Judas also which betrayed hym, stode wꝯ thē, but as soone as he hade sayde vnto thē I am he, they went backewardes & fell to ꝑ grounde & he asked thē agayn. whō seke ye. They sayd.

Jesus of Nazareth. Jesus answered. I sayd vnto you, I am he, yt ye seke me, let the le go theyr way, that ꝑ sayenge myght be fulfylled whiche he spake. Of thē whiche thou gauest me, haue I nat lost one. Symō peter had a sword and drewe it, & smote the hye preestes seruaunt & cut of his ryght eare The seruauntes name was Malchus Thē sayd Jesus vnto Peter put vp thy swerd i to ꝑ sheath shal I nat drynke of ꝑ cuppe my father hathe gyuen me, Thē the cō: pany & the captayn & the mi: nisters of the Jewes toke Je sus & bounde hym & let hym away to Anna fyrst, for he was father in law vnto Ca: phas which was ꝑ hye preest ꝑ same yere Caphas was he ꝑ gaue counsel to the Iewes ꝑ it was expedient, ꝑ one man shuld dye for the people. And Symon Peter folowed Jesꝰ and another disciple, that dy sciple was knowē of the hye preest, & went in with Jesus i to the palays of ꝑ hye preest but Peter stode at the dore without. Thē went out the other disciple, whiche was knowē vnto the hye preest: & spake to the damsell ꝑ kept the dore and brought in Pe: ter Thē sayd the damsell that kepte ꝑ dore, vnto Peter art nat thou one of this mans di sciples he sayd I am nat. The seruauntes and the mynysters stode there & had made a fyre of coles, for it was colde, and they warmede thē selues. Pe ter also stode amonge them, & warmed hym selfe. The hye preest axed Jesus of his disci ples & of his doctrine. Jesus answered him: I spake opēly in the worlde I euer taught in ꝑ Synagoge & in ꝑ tem: ple whither al ꝑ Jewes resor ted & in secrete haue I sayde nothige, why axest ꝑ me, axe them whiche herde me, what I sayd vnto thē, behold they cam tel what I sayd. When he had thus spokē: one of the ministers which stode by, smo te Jesus on the face sayenge, answerest thou the hye preest so, Jesus answered hym, yf I haue euyll spoken beare wyt: nesse of ꝑ euyl, yf I haue well spoken why smytest thou me. And Annas sent hym bounde vnto Cayphas ꝑ hye preeste. Symon peter stode & warmed him selfe and they sayd vnto hym arte thou nat also one of hys disciples. He denyede it and sayde. I am nat. One of the seruauntes of the hye

preest, hys cosen whose eare
Peter smote of sayde vnto hi
dyd nat I se the in ỹ gardeyn
with hym. Peter denied it
agayne, and immediatly the
cocke crewe Thē led they Je:
sus from Cayphas in to the
hall of iudgemēte. It was in
the mornyng, & they themsel
nes wēte nat in to the iudge:
ment hall, lest they shulde be
defyled, but that they myght
eate the Paschall lambe. Py
late then went out vnto thē,
and sayd. What accusacyon
brynge ye agaynste this mā.
They answered and sayd vn:
to him yt he were nat an euyl
doer, we wolde not haue dely:
uered hym vnto ỹ. Thē sayde
pylate vnto them, take ye hi,
& iudge hym after your owne
lawe. Then the Jewes sayd
vnto him, it is not laufull for
vs to put any man to deth.
That ỹ wordes of ies⁹ myght
be fulfylled, whiche he spake
sygnifieng what deth he shul
de dye. Then pylate entred in
to the iudgemente hal agayn:
ne and called Jesus and sayd
vnto hym. Art thou ỹ kynge
of the iewes Jes⁹ answered?
sayeste thou that of thy selfe,
or dyd other tel it the of me.
Pylate answered? Am I a
iewe. Thyne owne nacyō and
hye preestes haue delyuered
the vnto me. what hast thou
done. Jesus answered My
kyngdome is nat of this worl
de. yf my kyngdome were of
this worlde then worlde my
mynysters surely fyght that
I shuld nat be delyuered to ỹ
iewes, But now is my kyng:
dome nat from hense. Pyla:
te sayde vnto hym. Arte thou
a kynge, Then Jesus answe:
red Thou sayest that I am a
kynge for this cause was I
borne, and for this cause ca:
me I in to the worlde, that I
shul beare witnesse vnto the
trueth, and al that are of the
truth heare my voyce. Pyla:
te sayd vnto hym, What thi
nge is trueth, and whē he had
sayde that, he wēte out agayn:
ne vnto the Jewes, and sayd
vnto them. I fynde in hym no
cause at al, ye haue a custome
that I shulde delyuer you one
lose at Easter. Wyll ye that
I lose vnto you the kynge of
the Jewes. Then cryed they
all agayne sayēge, Nat hym
but Barrabas, that Barra:
bas was a rober. Then Pyla
te toke Jesus and scourged
hym, & the souldyours wolde
a crowne of thornes and put
it on his heed and they dyd
on hym a purple garmēt, and

sayd. Hayle kyng of ꝯ Jewes and they smote him on the face. Pylate wente forthe agayne, & sayde vnto thē. Beholde, I bryng hym forth the to you, that ye may know, ꝯ I fynde no faute in hym. Then came Jesꝰ forth wearing a crowne of thorne & a robe of purple, & Pylate sayd vnto thē, beholde the mā. Whē ꝯ hye preestes & mynysters sawe hym, they cryed sayēg Crucifye hym, crucifye hym. Pylate sayd vnto them. Take ye him & crucifye hym for I fynde no cause in hym. The iewes answered hym, we haue a lawe & by our lawe he ought to dye bycause he made hym selfe the sone of god. When pylate herde the sayēg, he was ꝯ more afrayd, and went agayne in to ꝯ iudgement hall: and sayde vnto Jesus. whense art thou but Jesꝰ gaue him none answere Thē pylate sayd vnto hī, speakest ū ꝯ not vnto me knowest thou nat that y haue power to crucifye the, & haue power to lose ꝯ. Jesꝰ ānswered: Thou coudeste haue no power at al agaynst me, except it were gyuen the from aboue. Therfore he that delyuered me vnto the, is more in synne, and frō thēforth sought pylate meanes to lose hym, but ꝯ Jewes cryed sayeng. yf thou let hym go, thou art nat Cesars frende. For who soeuer maketh hym selfe a kyng, is agaynst Cesar whē Pylate herde that sayēg: he brought iesus forth and sat downe to gyue sentence in a place called the pauement but in the Hebrewe tonge Gabbatha, it was the Saboth euen whiche falleth in the easter feest, and aboute the. vi. houre, he sayde vnto ꝯ Jewes, behold your kyng. they cryed away with hym awaye wt hym crucifye hym. Pylate sayd vnto them shal I crucifye your kyng. The hye preestes answered we haue no kyng but cesar. Then delyuered he hym vnto them to be crucifyed, and they toke Jesꝰ and ledde hym away and he bare hys crosse, and wente forth there to a place called the place of deedmens sculles, whiche is named in Hebrewe Golgotha, wher they crucifyed him, and two other with hī, on eyther syde one: and Jesus in the mydes, and pylate wrote his tytle, and put it on the crosse. The writyng was Jesus of Nazareth kynge of ꝯ Jewes Thys tytle rede many of the

Jewes, for the place where Jesus was crucyfyed, was nye to the Cytie. And it was wrytten, in Ebrwe, Greke, and latē. Then sayde the hye preestes of ꝑ Jewes to ꝑlate wryte nat kyng of ꝑ Jewes, but that he sayd I am kinge of the Jewes. ꝑlate answered what I haue wrytten ꝑ I haue wrytte. Then ꝑ souldyours, when they had crucyfyed Jesus toke his garmentes & made foure partes, to euery souldyour a parte, and also hys cote ꝑ cote was without seme wrought vpon thorowe out, & they sayd one to another, let vs not deuyde it, but caste lottes who shal haue it. that ꝑ scripture myght be fulfylled whiche sayth. They pted my raymēt amōg then, & on my cote dyd caste lottes & the souldyours dyd suche thynges I dede. There stode by that crosse of Jesus his mother: & his mother syster Mary the wyfe of Cleophas & mary Magdaleyne when Jesꝰ sawe his mother & the disciple stādyng whom he loued, he sayde vnto his mother. Wōmā beholde thy sone. Thē sayd he vnto ꝑ disciple, beholde thy mother, & from ꝑ houre ꝑ disciple toke her for his owne. After that when Iesus perceaued ꝑ all thynges were perfourmed & ꝑ scrypture myght be fulfylled, he sayde. I thyrst, there stode a vessell full of vyneger by & they fylled a spōge with vyneger, & wounde it about with ysopo, and put it to his mouth as sone as Jesus had receaued of the vyneger he sayd it is fynished, & bowed his & heed gaue vp the goost. The Iewes them bycause it was ꝑ Sabothe euen ꝑ the bodyes shulde not remayne vpō the crosse on the saboth day, for that saboth day was an hye day, besought ꝑlate that theyr legges myghte be broke and that they myght be taken downe. Then came the souldyours and brake ꝑ legges of the fyrst, and of the other whiche was crucyfyed with Iesus but whē they cam to Jesꝰ & sawe ꝑ he was ded all redy they brake not his legges but one of the souldyours with a spere thrust hym in to the syde, & forth wt came there out blode & water, & he ꝑ sawe it bare recorde, & his recorde is trewe, & he knoweth ꝑ he sayd true ꝑ ye myght byleue also. These thynges were done ꝑ ꝑ scrypture

shuld be fulfylled. ye shal not breake a bone of hym, and agayne another scripture sayth They shal loke on hym whome they persed.

¶ The Gospell on good friday.

AFter ꝓ Joseph of Aramathia, whiche was a disciple of ies⁹, but secretly for feare of the Jewes, besought ꝓpylate ꝓ he myght take awne ꝓ body of Jesus & ꝓpylate gaue hym lycence, and there came also Nichodemus whiche at the begynnynge came to Jesus by nyght & broughte of myrre and Aloes myngled togyther about an. C. pounde weyght. Then toke they the body of Jesu and wounde it in lynnyn clothes with the odoures as the maner of the Jewes is to bury, and in the place where Jesus was crucifyed was a gardeyn & i the gardeyn a new sepulcre wherin was neuer man layde. There layde they Jesus by: cause of the Jewes saboth euen for the sepulchre was nye at hande.

¶ The ꝓystell on Easter day the fyrst pystel to the Corin: thyans. The. v. chap. C.

BRethren pourge ꝓ old leuen, ꝓ ye may be new dow as ye are swet breade. For chryst our Easter lambe is offred vp for vs, Therfore let vs kepe holy daye: not w̄ olde leuen nether with the leuen of malycyousnes and wyckednes, but w̄ the swete breade of purenes & trueth.

¶ The gospell on Easter day The. xvi. cha. of Marke. A.

MAry magdalayne and mary Jacobi & salome, bought odures that they might come and anoynte Jesus. And erely in the mornyng the nexte daye after the Saboth daye, they cam vnto the Sepulcre, whe the ſone was ryſen and they sayde one to another, who shall rolle vs awaye the stone from that doze of the Sepulchre. And when they loked, they saw how the stone was rolled away for it was a very great one. And they went in to the Sepulcre: and sawe a yonge man syttynge on the ryghte syde clothed in a long whyte garment & they were abashed. and he sayde vnto them, be nat afrayde, ye seke Jesus of Nazarethe whiche

was crucifyed, he is ryſen, he is nat here, beholde ỹ place where they put hym vnt go your way & tel his diſcyples and namely peter he wyl go before you into Galyle, there ſhall ye ſe hym as he ſayde vnto you.

¶ The Pyſtell on the monday in the Eaſter weke. The x. chappter, of the Actes of ỹ Apoſtles. F.

PEter ſtode vp amõg the people and ſayd vnto them, ye know wel that Jeſus Chriſte was preached throughout al Jury, and began in galile after the baptyme whiche Johan preached, howe god anoynted Jeſus of Nazareth with the holy ghoſt, & with power. Which Jeſꝰ wẽt about wyng good, & healing al that were oppreſſed of the deuyls for god was with hym and we are wytneſſes of al thynges which he dyd in the laude of the Jewes and at Jeruſalẽ, whom they ſlewe, and hong on tree hym god reyſed vp ỹ thyrde daye, and ſhewed hym openly: nat to al the people, but vnto vs wytneſſes choſẽ before of god: whiche eate & dranke with hym: after he aroſe from deth. And he commaunded vs to preache vnto the people & teſtifye that it is he that is ordeyned of god a iudge of quicke and deed. To hym gyue al the prophetes witnes: that thorowe his name ſhall receyue remiſſion of ſynnes all ỹ byleue in hym.

¶ The Goſpell on the Mondaye in the Eaſter weke The xxiiij. Chappter of Luke. L.

TWo of the diſcyples of Jeſu wente that ſame daye to a caſtel whiche was from Jeruſalẽ about thre ſcore for longes: called Emaus: and they talked togyther of al theſe thinges that had happened. And it chaunſed: as they commoned to gyther & reaſoned: ỹ Jeſus hym ſelfe drewe nere: and wẽte with thẽ but theyr eyes were holden that they coulde not knowe hym and he ſayd vnto thẽ. What maner of communycacyõs are theſe that ye haue one to another as ye walke & are ſadde. And ỹ one of thẽ named Cleophas anſwered & ſayde vnto hym: art thou onely a ſtraunger in Jeruſalẽ, & haſt nat knowen the thynges whiche haue

chaunged there i these dayes to whome he sayde what thi ges, & they sayd vnto hym of Jesus of Nazareth whiche was a prophete, myghty in dede & worde before god and all the people. And howe the hye prestes & our rulers de: lyuered hym to be condēned to deth and haue crucyfyed hym, but we trusted that it shuld haue ben he that shuld haue delyuered israel And as touchynge all these thyn: ges, to day is euen the thyrd daye, that they were done, ye and certayne women also of our company made vs asto: nyed, which came erely vnto the Sepulchre and founde nat his body, & came sayeng that they had sene a vysyō of angels, whiche sayd that he was alyue, and certeyne of thē which were with vs wēt theyr waye to the Sepulchre and founde it euen so as the women had sayde but hym they sawe nat. And he sayde vnto them. O foles & slowe of herte to byleue al that the pphetes haue spoken, ought nat christ to haue suffred the: se thynges and to entre in to his glory. And he began at Moyses and at al the pphe: tes & interpreted vnto them in al scryptures which were written of hym & they drewe nye vnto the castel whiche they went to and he made as though he wold haue go: ne further, but they straned hym sayenge, abyde with vs, for it draweth towardes nyght and the day is far pas sed, and he went in. To tary with them & it came to passe as he sate at meate with thē he toke breade, blyssed it, bra: ke & gaue to theym & theyr eyes were opened, and they knew hym, and he vanysshed out of theyr syght, and they sayde bytwene them selues, dyd nat oure hertes burne within vs whyle he talked with vs by the waye, and as he opened to vs the scrypture: res. And they arose vp the same hour and retorneth agayne to Jerusalem, and found the cleuē gathered togyther and thē that were with thē, which sayde the lorde is ryse in dede, & hathe appered to Symon and they tolde what thynges was done in ỹ waye and how they knowe hym in breckynge of brede.

¶ The pystell on the tewys: daye in the Easter weke The xiij. chappter of the Actes of the Apostoles. L.

PAule stode vp & beckned with the hande and sayde. ye men & brethren children & of the generacyon of Abraham, and whosoeuer amonge you feared god, to you is this worde of saluacyon sent. The inhabiters of Jerusalem and theyr rulers bycause they knew hi nat, nor yet the voyces of the prophetes whiche are redde euery saboth day they haue fulfylled them in condēnyng hym. And when they founde no cause of deth in hym, yet desyred they pylate to kyl hi and when they had fulfylled al that were wrytten of hym, they toke hym downe from the tree & put hym in a Sepulchre, But god raised hym agayne from deth, & he was sene many dayes of thē which came with hym from Galyle to Jerusalem, which are his witnesses vnto the people. And we declare vnto you, howe ꝓ ꝓmyse made vnto the fathers god hathe fulfylled vnto vs theyr children, in ꝓ he rayled yesus agayne.

¶ The Gospell on tewisday in the easter weke. The. xxiiii chappter of Luke. F.

IEsus hym selfe stode i the myddes of his disciples and sayde vnto thē peace be wt you And they were abasshed & a frayd supposyng that they hadde sene a spyryte, And he sayde vnto thē. Why are ye troubled, and why do thoughtes aryse in your hertes, beholde my handes & my fete that it is euē my selfe handle me & se, for spiryte haue not flesshe & bones as ye se me haue, and when he had thus spoken he shewed thē his handes & his fete & whyle they yet byleued nat for ioy, & wondred, he sayd vnto them, haue ye here any meate, and they gaue hym a pece of a broyled fysshe, and of an hony combe, and he toke it and eate it before thē and he sayde vnto thē. These are the wordes whiche I spake vnto you, whyle I was yet with you that al must be fulfylled whiche were wrytten of me in the lawe of Moyses, and in te prophetes, and in the psalmes. Then opened he theyr wyttes, ꝓ they myght vnderstande the scryptures, & sayd vnto thē, thus is it wrytten, & thus it behoueth

chyrſt to ſuffre/and to ryſe a-
gayne from deth the .iij. day.
and ꝑ repẽtaunce & remyſſyõ
of ſynnes ſhulde be ꝓached in
his name among al nacions.
¶ The Pyſtell on the wednyſ
day in the Eaſter weke. The
iij. Chapy. of the Actes of the
apoſtles. ℒ

PEter openynge hys
mouth ſayd/ye men
of Iſrael & al ye that
feare god. heare god
of Abrahã Iſaac & Iacob/the
god of our fathers had glory
fyed his ſone Ieſus/whom ye
betraed & denyed in the ꝑſen-
ce of pylate when he had iud-
ged him to be loſed/but ye de-
nyed the holy ghoſt & inſtꝫ de-
ſyred a murdrer to be gyuen
you ãd kylled the lord of lyfe
whom god hath reyſed from
deth/of the which we are wit
neſſes/and nowe bretheren I
know ꝑ thorowe ygnoraunce
ye dyd it/as dyd alſo your
heddes/but god which ſhewed
before by the mouth of al his
ꝓphetes ꝑ Chryſt ſhuld ſuffre/
hath thus wyſe fulfylled it.
Repent therfore & tourne/ꝑ
you ſynnes may be wne away.

¶ The Goſpell on the wed-
neſday in the eaſter weke the
xxi. Chaꝑ. of Iohan. A.

After ꝑ Ieſꝰ ſhewed
hym ſelfe agayne to
his diſcyples at the
ſee of Tiberias & on
thys wyſe ſhewed he hym ſelfe
There were to gyther Symõ
peter and Thomas which is
called Didimꝰ And Natha-
nael of cana a cyrye of galyle
and the ſonnes of zebedes, &
two other of the diſcyples
Symon peter ſayd vnto the
I go a fyſſhynge They ſayd
vnto hym, we alſo wyll go w̃
the. They went theyr way &
entred i to a ſhip ſtrayte waye
& that nyghte caught they
nothynge but when the mor-
nynge was nowe come Ieſus
ſtode on the ſhore neuerthe-
les the diſcyples knewe nat
that it was Ieſꝰ ſayde vnto
thẽ, fyrs haue ye any meate.
They anſwered hym no and
he ſayd vnto thẽ, caſte out ꝑ
net on the ryght ſyde of the
ſhyd and ye ſhal fynde. They
caſte out & anone they were
nat able to drawe it, for the
multytude of fyſſhes. Them
ſayd the diſcyples whõ Ieſꝰ
loued vnto ꝑeter, it is ꝑ lord
Whan Symon ꝑeter herde
that it was ꝑ lorde, he gyrde
his mãtel to hym for he was
naked, and ſprang in to the
ſee the other diſcyples came

by shyp for they were not far re from lande/but as it were two hondred cubytes & they drewe ꝑ nette with fyshes. As sone as they were come to lande/they sawe hote coles & fysshe layd therby & breade. Jesus sayd vnto them bryng of the fysshe which ye haue caught Symō Peter stepped forthe & drewe ꝑ nette to lande full of greate fyshes an hondred & iij. & for all there were so many/yet was nat ꝑ nette broke. Jesus sayd vnto thē. Come & dyne. And none of ꝑ disciples durst axe hym/what arte thou/for they knewe that it was ꝑ lorde/Jesus thē came and toke breade & gaue thē & fysshe lykewyse. And this is now the thyrd tyme that Jesus appered to hys disciples after ꝑ he was rysen agayne from death.

¶ The Pystel on ꝑ fyrst Sonday after Easter daye called low sonday/the fyrst Pystell of Johñ. and ꝑ fyft Chapp.

MOst dere beloued brethē all that is borne of god ouercōmeth ꝑ worlde/& this is the victory that ouercommeth the world/euen our fayth who is it that ouercōmeth the world/but he which beleueth that Jesus is ꝑ sone of god. This Jesus Christ is he ꝑ came by water ād blode/nat by water only but by water & blode/& it is the spirite that beareth wytnesse/because ꝑ spirite is trueth/for there are thre which beare record in heuē/the father/the word & the holy ghost/& these thre are one/for there are thre which beare recorde in earth. The spirite/the water/and blode/& these the are one/yf we receaue the wytnesse of men/the wytnesse of god is greater for this is ꝑ wytnesse of god/which he testifyed of his sonne he that beleueth on the sōne of god/hath wytnesse in hym selfe.

¶ The Gospell on the fyrst Sonday after Easter day called lowe Sonday. The. xx. Chappter of Johan.

THe same day at nyght which was the morowe after the Sabaoth day/when the doores were shutte where the disciples were assembled together for feare of the Jewes came Jesus/& stode in ꝑ mydes/& sayde to thē. Peace be with you/& when he hade so sayde/he shewed vnto them his handes/& hys syde. Then were the disciples glad when

they sawe the lorde. The sayd Jesus to the agayne. Peace be with you. As my father sent me/euen so send I you/& whē he had syde that/he brethed on them & sayde vnto the Receaue the holy ghost who soeuers synes ye remyt they are remitted vnto them and who soeuers synnes ye retayne/ they are retayned but Thomas one of the twelue called Didimus; was nat with the whē Jesus came/the other disciples sayd vnto hym. We haue sene the lorde/& he sayd vnto the. except I se in his hādes/the print of the nayles/ and put my fynger in the holes of the nayles/and thrust my hāde in to his syde I will nat beleue. And after. viii. dayes. agayne/his disciples were within: & Thomas with the. The cā Jesus whē the dores were shut & stode in the mydes & sayd. Peace be with you. after & sayde he to Thomas/bringe thy fynger hyther/& se my hādes/& bringe thy hāde & thrust it in to my syde/& be nat faythlesse but beleuyng. Thomas answered and sayd vnto hym my lorde and my god Jesus sayde vnto him. Thomas bicause thou hast sene me therfore thou by leuest. Happy are they & hath nat sene/and yet beleue. And many other sygnes dyd Jesus in the presence of his disciples which are nat wrytē in this boke. These are wrytten that ye myght beleue that Jesus is christe the sone of mā/& that in beleuyng/ye myght haue lyfe thorowe his name.

¶ The Pystel on the. iij. Sonday after Easter daye the first pystel of Peter the ij. chapiter. L.

MOst dere beloued brethē Christe suffred for vs/leuyng vs an ensample/& ye shulde folowe his steppes whiche dyd no synne/neyther was there gyle found in his mouthe/which when he was reuyled/reuyled nat agayn/ when he suffred/he threatened nat but commytted the cause to hym that iudgeth ryghtously whiche hys owne selfe bare our synnes in hys body on the tree & we shuld be delyuered frō synne & shuld lyue ryghtwysenes by who se stripes ye were healed/for ye were as sheape goynge astraye/ but are now returned vnto & shepherde & bysshop of youre soules. ¶ The Gospel on the seconde Sonday after Easter day. the. x. chap. of Johan. L.

Iesu sayd to his disciples. I am ꝑ good shepherd the good shepherd gyued hys lyfe for ꝑ shepe an hyred seruaũt/which is nat the shepherd neyther the shepe are is owne seyth the wolfe ꝛmynge & leaueth ꝑ shepe & flyeth/& ꝑ wolfe catcheth thẽ/& scatereth ꝑ shepe. The hyred seruaũt flyeth/byeause he is an hyred seruaunt/& careth nat for ꝑ shepe. I am the good shepherde/& knowe myne/& am knowẽ of myne. As my father knoweth me euẽ so knowe I my father/& I gyue my lyfe for the shepe/& other shepe I haue which are nat of this folde/them also must I bryng/ꝑ they may heare my voyce & that theare may be one floke/and one shepherde.

¶ The Pystell on the .iij. Sõdaye after Easter daye The fyfte Pystell of peter. the .ij. chappter. L.

Most dere beloued brethren I beseche you as ſtraungers & pylgrymes/abstayne frõ flesshly lustꝭ which fyght agaynſt the soule & se ꝑ haue honest conuersacyon amõge the gẽtyles that they which backbyte you as cuyl doars may se youre good wor kes & prayse god in the daye of visitacyon submyt your selues vnto al maner ordinaũce of mã for the lordes sake whether it be vnto the kynge as vnto ꝑ cheyfe heed/other vnto the rulers/as vnto them ꝑ are sent of him for the punyshement of cuyl wars/but for the laude of thẽ that do wel/for so is the wyl of god that ye put to stilẽce the ignorauncye of the folysshe mẽ/as free and nat as hauyng the liberte for a cloke of malycyousnes but euẽ as the seruaũtes of god/ honour al men/ loue brotherly felyshyp feare god an honour ꝑ kynge/seruaunts obey your mayſters with all feare/nat onely yf they be good and courteous/but also thoughe they be frowarde/for it commeth of grace in Chryſt Jesus our lorde.

¶ The Gospel on the .iij. Sõday after Easter day the .xvi. chapiter of Johan. D.

Iesus sayde to his dyscyples after a whyle ye shall nat se me & agayne after a whyle ye shal se me for I go to the father/thẽ sayde some of his disciples betwene thẽ selues/what is this that he sayth vnto vs After a whyle ye shal nat se me and agayn

after a whyle ye shall se me & that I go to the father. They sayde therfore what is this þ he sayth after a whyle/we ca nat tell what he sayth. Jesus perceaued that they wolde axe hym/& sayd vnto them. This is it þ ye enquyre of bytwene your selues/that I sayd after a whyle ye shal nat se me/ād agayne/after a whyle ye shall se me. Verely verely I say vn to you/ye shall wepe & lamēt/ and the worlde shall reioyce ye shall sorowe but your so: rowe shall be turned to ioye/ A woman whē she trauayleth hath sorow bycause her hou re is come/but as soone as she is delyuered of the chylde/she remēbred nomore the angupsh she. For ioy that a man is bor ne in to the worlde. And ye now are in sorowe/but I wyl se you agayn/& your hertes shal reioyce/& youre ioye shall no man take from you.

¶ The Pystell on the.iiij. Sō daye after Easter daye. The fyrst chap. of James. ¶

MOst dere beloued bre thre euery good gifte & euery pfyte gyfte/ is from aboue & cō: meth downe/from the father of lygth with whom is no va ryablenes neyther is he chaū ged vnto darkenes. Of his owne wyll begate he vs with þ word of lyfe/that we shulde be the fyrst fruytes of his crea tures. Wherfore dere brethre lette euery man be swyfte to heare: slow to speke: & slow to wrath for the wrath of man worketh nat that whiche is ryghteous before god. wher: fore laye a parte all fylthyn; al superfluyte of malycyousnes And receaue with mekenes þ worde that is grafted in you/ whiche is able to saue your soules.

¶ The Golpel on the.iiij. Sō daye after Easter daye the xvi. chapiter of Johan. ¶

JEsus sayde to his di: scyples now I go my waye to hym that sēt me. and none of you axeth me/whither goest thou but bycause I haue sayde su: che thynges vnto you/your hertes are ful of sorowe. Ne: uertheles I tell you þ trueth it is expedient for you þ I go awaye for if I go nat awaye/ that confforter wyl nat come vnto you/but if I departe I wyll sende hym vnto you. And when he is come/he wyl rebuke the worlde of synne/ & of ryghtewysenes & of iudg ment of synne/bycause they

bylene nat on me: of ryght: wyſenes bycauſe I go to my father, & ye ſhall ſe me no more. And of iudgemēt, bycauſe ꝑ cheyfe ruler of thys worlde is iudged all redye. I haue yet many thynges to ſay vnto you, but ye can nat beare thē awaye nowe. How be it whē he is com I meane ꝑ ſpyryte of truth he wyl teche you all truth. He ſhall nat ſpeake of hym ſelfe but what ſoeuer he ſhal heare, that ſhall he ſpeke and he wyl ſhew you thinges to come he ſhall glorifye me, for he ſhall receaue of myne & ſhall ſhew vnto you. Al thynges that the father hath are myne. Therfore ſayd I vnto you that he ſhall take of myne and ſhewe vnto you.

¶ The Pyſtell on the .v. Sōdaye after Eaſter day, which is the nert ſonday before the crolle dayes: the fyrſt chapyter of Iames. D.

MOſt dere beloued bretherē ſe that ye be doers of ꝑ worde, & nat hearers onely deceauyng youre owne ſelues with Sophiſtrye for yf any ꝺ heare the worde and do it nat, he is lyke vnto a man that beholdeth his bodely face in a glaſſe, for as ſoone as he hathe loked on hi ſelfe he goeth his waye & hathe immediatly forgotte what his faſhyō was, but whoſoeuer loketh i ꝑ parfyte lawe of lybertye and contynueth therin yt he be nat a forgetful hearer but a doer of the worde he ſhalbe happye i his dede, yt any man amōge you ſeme deuoute, & refrayne nat hys tonge, but deceyue hys owne herte, thys mānes deuocyon is in vayne. Pure deuocyon & vndefyled before god the father, is this. To viſyte ꝑ frendles & wydowes i theyr aduerſyte, & to kepe him ſelfe vnſpotted from the worlde.

¶ The Goſpell on the .v. Sōday after Eaſter day whiche is the nert ſondaye before ꝑ Crolle dayes the .xvi. chapyter of Iohan. E.

IEſus ſayde vnto his diſcyples, verely verely I ſaye vnto you what ſoeuer, ye ſhall aſke ꝑ father in my name, he wyl gyue it you, hetherto haue ye aſked nothyng i my name aſke & ye ſhall receaue it ꝑ youre ioye may be full. Theſe thinges haue I ſpoken vnto you in ꝓuerbes, the tyme wyl come when I ſhall ſpeake no more to you i ꝓuerbes, but I ſhal ſhew you playnly frō my

father. At that daye shall ye aske in my name, and I saye nat vnto you þ I speake vnto my father for you. For the father hi selfe loueth you bycause ye haue loued me, & haue bylæued þ I came out frō god I wente out from the father & came in to þ worlde. I leaue the worlde agayne and go to þ father. His disciples sayde vnto him: behold nowe speakest thou playnly, & thou vsest no prouerbes. Now we know that þ vnderstandest al thynges, and nedest nat that any man shulde aske the any questyō. Therfore byleue we that thou cōmest from god.

¶ The Pystell on Mōdaye in the Crosse dayes. The. v. Chapter of James. D.

MOst dere beloued bretheren knowlege youre faultes, one to another & praye one for another, þ ye maye be healed. The prayer of a righteous man auayled mōche, yf it be feruent. Helyas was a man lyke vnto vs in daliger to tribulacyon as we are, & he prayed in hys prayer, þ it myght nat rayne. And it rayned nat on þ earth by þ space of thre peres & syxte moneths; & agayne he prayed & the heuen gaue rayne, and þ erth brought forth her fruite yf any of you erre from the truth & another conuert him, let the same knowe, that he which conuerted the synner frō goyng a straye out of his waye, shall saue a soule from deth, and shall hyde the multytude of synnes.

¶ The Gospell on Monday in the Crosse dayes The. xi. Chapyter of Luke. B.

IEsus sayd vnto hys disciples whiche of you shuld haue a frende and shulde go to hym at mydnyght, & sayd vnto hym frende lend me thre loues for a frende of myne is come out of the waye to me, & I haue nothynge to set before hym & he within shuld answere & sayde: trouble me nat, nowe the dore is nowe shyt & my seruauntes are with me in þ chamber. I cam nat aryse & gyue them vnto þ I say vnto you tought he wyl nat aryse & gyue hym bycause he is his frende yet bycause of his importunite he wold ryse, & gyue hym as many as ne deth & I saye vnto you, aske and it shall be geuen you. Seke and you shall fynde knocke, and it shall be opened vnto you for euery one þ asketh receaueth & he þ seketh fyndeth, and to

hym ꝑ knocketh shal it be opened. yf the sone alke breade of any of you, that is a father, wyll he gyue hym a stone. Or if he alke fysshe wyll he for a fysshe gyue hym a serpent Or if he alke an egge, wyl ye offre hym a Scorpyon? yf ye the which are euyl, cā gyue good gyftes vnto your chyldren: How moche more shall your father of heuen gyue the holy ghoost to the ꝑsure it of hi ¶ The Epistel on ꝑ ascension euen. The.iiij. chaptre of the Actes of the Apostels. B.

THe multitude of them ꝑ byleueth were of one herth & of one soule also none of them sayd, that any of the thynges whiche he possessed was his owne but had al thinges cōmon, and with great power gaue ꝑ Apostels wytnes of ꝑ Resurrecyō of oure lord Jesꝰ Chryst, & great grace was with thē all. Neyther was ther any amonge them ꝑ lacked for as many as were possessors of lādes or houses sold thē and brought ꝑ pryce of the thynges whiche were solde & layde it downe at the Apostels fete, & distribucyon was made vnto euery man accordyng as he had nede.

¶ The Gospel on ꝑ ascēsyon euē ꝑ. xvij. chapt. of Johā. A.

IEsus lifted vp his eyes to heuē & sayd father ꝑ houre is come, glorify thy sone, ꝑ thy sōne may glorify ꝑ. As thou hast gyuen hi power ouer all flesche: that he shulde giue eternall lyfe to as many as ꝑ hast gyuē hi. This is lyfe eternall that they myght knowe the, ꝑ onely very god: & whō ꝑ hast sent Jesꝰ Chryst. I haue glorified ꝑ on ꝑ earth I haue fynyshed the worke whiche ꝑ gauest me to w, and nowe glorify me thou father w̄ thyne owne selfe with the glory whiche I had with the per ꝑ worlde was I haue declared thy name vnto those whiche ꝑ gauest me out of ꝑ world. Thyne they were and thou gauest thē me & they haue kepte thy sayenges. Now haue they knowē that al thinges what soeuer thou hast gyuen me, are of the For I haue gyuē vnto them the wordes, whiche thou gauest me, and they haue receyued thē & haue knowen surely that I came out from the and haue beleued that thou dydst sent me. I pray for thē. I prayed nat for the worlde, but for them whiche thou hast gyuen me for they are thyne,

& all myne are thyne & thyne are myne, & I am gloryfyed in the. And nowe am I nomore in the worlde, but they are in the worlde & I comme to the.

¶ The pystell on the ascēsion daye The fyrste chapi. of the Actes of the apostles. L.

SAynt Luke which wrote the Actes of the Apostels sayth in the former treatyse (derē frēd theophyle) I haue writē of all that Jesus begā to do & theache vntyll ye daye in the which he was takē vp after that he thorough the holy goost hath giuē cōmaūdemētes vnto ye Apostels which he hath chosen/to whom also he shewed hym selfe a lyue after his passyō by many tokēs appering vnto them fortye dayes/& spake vnto thē of ye kyngdome of god & gathered thē to gyther & cōmaūded thē that they shulde nat departe from Jerusalē/but to wayte for the promyse of the father/whereof ye haue herde of me, For Johā baptysed with water/but ye shall be baptysed wt the holy ghost/& that within this fewe dayes, whē they were come togyther they asked of hym sayenge. Lorde wylte ye at this tyme restore agayne the kyngdome to Israel? He sayed vnto thē it is nat for ye to know the tymes or seasons which ye father hath put in his own power but ye shall receaue power of the holy ghoste/ which shall come on you. And ye shal be witnesses vnto me in Jerusalē/& in all Jewry & in Samary/and euen vnto the worldes ende/& whan he had spoken these thynges, whyle they beheld he was taken vp and a cloude receaued hym vp out of theyr syght & while they loked stedfastly vp to heuen as he went, Beholde two mē stode by thē in whyte clothinge whiche also sayde, ye men of Galyle? why stand ye gasyng vp in to heuen. Thys same Jesus whiche is taken vp from you in to heuen, shal so come, euen as ye haue sene hym go in to heuen.

¶ The Gospel on the Ascension daye the. xvi. Chapyter of Marke. L.

AFter that Jesus appered vnto ye eleuē as they sate at meate, & cast in they teth theyr vnbeleefe & hardnes of herte, because they beleued nat thē which had sene hi after his resurrection, & he sayd vnto thē, Go ye in to all the worlde, & preache the Gospel to al creatures, & he that by-

leueth, & is baptised shal be saued, & he ꝑ byleueth nat shall be dāpned. And these sygnes shal folowe thē that shall byleue i my name, they shall cast out deuyls, and shall speake with new tonges, & shall kyll serpētes, and yf they drynke any deedly thynge, it shal nat hurte them they, shall laye theyr handes on the sycke & they shal recouer. So thē whē our lorde Jesus had spoken vnto them, he was receaued in to heuē, and is sete downe on the ryght hande of god, & they wēt forth, and preached euery where. And ower lorde wrought with them, and confyrmed theyr preachynge wᵗ myracles folowynge.

¶ The Pystell on the Sondaye after the ascēsyon daye the fyrst pystell of Peter and the. iiii. Chappter. B.

MOst dere beloued brethren be ye discrete, & watch in prayers but aboue all thynges, haue feruēt loue amonge you/ for loue couereth the multitude of synnes. Be ye harberours one to another and that without grudgige as euery man had receaued the gyfte, mynister the same one to another, as good mynisters of the many folde grace of god. yf any mā speke let hi talke as though he spake the wordes of god yf any man mynyster, let hym do it as of the habylyte whyche god mynystreth vnto hym that god in all thynges may be glorifyed thorowe Jesus Chryste.

¶ The Gospel on ꝑ Sōdaye after the Ascēsyon daye the xv. Chappter of Johā. D.

JEsus sayd vnto hys dyscyples, whē the cōforter is come whome I wyl sende vnto you from the father which is the spyryte of verite, whiche ꝓceded of the father, he shall testyfye of me & ye shall beare wytnes also, bycause ye haue ben with me from ꝑ begynnyng. These thinges haue I said vnto you bicause ye shuld nat be hurte i your faith they shal excōmunicate you ye the tyme shal come, that who soeuer kylleth you: wyl thinke ꝑ he doth god true seruice. and such thinges wyl they do vnto you, bycause they haue nat knowē the father neyther yet me. But these thynges haue I tolde you that when that houre is come, ye myght remember them that I tolde you so.

¶ The Pystel on wytson sō day/the second Chap. of the Actes of the Apostles. A

WHen the fyft daye was come wyche is wytson sondaye/ ꝑ Apostels with one accorde gattered togyther in one place. And sodenly there cam a sounde from heuē as it had ben the commynge of a myghey wynde/ & it fylled all the house where they sat And there appered vnto thē cloue tonges/as they had ben fyre and it sate vpon eache of thē and they were all fylled with ꝑ holy ghost & began to speak with other tonges/euen as ꝑ spiryte gaue thē vteraunce. There were dwellynge at Jerusalē Jewes deuoute men/ which were of al nacyons vnder heuen. When this was noyfed aboute/the multitude cam togyther & were astoyned bycause that euery man herd thē speake in hys owne tōge. They wōdered all & merueyled sayēg amōg thē selues loke are nat all these which speake of galyle: & howe hea: re we euery man hys owne tōge wherein we were borne Parthyās/Medes/& Elamytes/& the inhabiters of Mesopotamya of Jewry/Capadocia/Pont9/& of Asia/Phrigia Pamphilia & of Egypte/& of the partyes of Lydia/whiche is besyde Sirene/& straūgers of Rome/Jewes/& Proselite Grekes/& Arabiās/we haue herde them speake with our owne tōges the great workes of god.

¶ The Gospell on wytsonisōday the. xiiij. Ch. of Johñ. JEsus sayd vnto his disciples ꝑ any mā loue me/& wyll keape my sayēges. My father also wyll loue hym & we wyll com vnto hym & wyll dwell with hym. He ꝑ loueth me nat: kepeth nat my sayēges/& the wordes which ye heare are nat myne but the fathers which sēt me This haue I spokē vnto you beynge yet p̄sente with you/ but ꝑ cōforter which is ꝑ holy ghost (whome my father wyl gyue in my name) shall teache you all thynges/& bringe all thynges to your remēbraūce/ what so euer I haue tolde you Peace I leaue with you/my peace I gyue vnto you nat as ꝑ world gyueth/gyue I vnto you/let nat your hartes be greaued/neyther fere ye/ye haue herde how I sayde vnto you. I go and come agayn vnto you/yf ye loued me ye wolde verely reioyce/by:

cause. I sayde. I go vnto the father for the father is greater them. I and now haue I shewed you before it come, that when it is come to passe, ye myght byleue. Here after will I nat talke many wordes vnto you, for the chefe ruler of this worlde commeth and hath naught in me: but that the worlde may knowe that I loue the father, & as the father gaue me commaundement euen so do I.

¶ The Pystell on the monday in the wytson weke the .v. chappter of the Actes of the Apostels. .v.

PEter opened his mouthe and sayde. Jesus commaunded vs to preache vnto the people and to testifye, that it is he that is ordeyned of god a iudge of quycke and deed, to hym gyueth all the prophetes wytnes that thorow his name shall receaue remissyon of synnes, all that byleue in hym, Whyle peter yet spake these wordes, the holy ghost fell on all them which heard his preachynge. And they of the Circumcision which beleued were astoyned as many as came with Peter because that on the gentyles also was shed out the gyft of the holy ghost for they herd them speake with tonges & magnyfye god Then answered Peter can any man forbyd water that these shulde nat be baptysed: which haue receaued the holy ghoste as well as we. And he commanded them to be baptised in the name of our lorde Jesu Christe.

¶ The Gospell on Mondaye in the wytson weke the .xiij. Chapiter of Johan. B.

JEsus sayde vnto a rular amonge the Pharises. God so loued the worlde: that he gaue his onely sone for the entent, that none that beleue in hym shuld perysshe but shulde haue euerlastyng lyfe, for god sent nat his sone in to the worlde to condempne the worlde but that the worlde Be thorow hym myght be saued that beleuyth on hym shall nat be condempned But he that beleueth nat is condemned al redy, because he beleued nat in the name of the onely sone of god. And this is the condenacion, That lyght is com in to the worlde & men haue loued darknes more then lyght because their dedes were euyl, for euery man that doth euyl hateth the lyght neyther gueth to

lyght leste his dedes shulde be reproued but he ꝑ doeth the trueth cõmeth to ꝑ lyght ꝑ his dedes myght be knowē how that they are wrought in god.

¶ The pystell on the tewysdaye in the wytsone weke The.viij.Chappter of the actes of the apostles. B.

When the Apostels whiche were at Jerusalem herd say that samaria, had receaued the worde of god, they sent vnto thē peter and Johan, whiche when they were com, prayed for thē, ꝑ they myght receaue the holy ghost, for as yet he was come on none of thē, but they were baptised onely in the name of Cryste Jesu Then layde they theyr handes on them and they receaued the holy ghost.

¶ The gospell on the tewysdaye in the wytson weke the x.Chappter of Johan. A.

Jesus sayd vnto his disciples verely verely I saye vnto you who so euer entreth nat in by ꝑ dore in to ꝑ shepe folde but clymeth vp some other way he is a the fe and a robber. He that goeth in by the dore, is the shepherd of the shepe. To this man the porter openeth the dore, ꝑ ꝑ shepe here his voyce and he calleth hȳ owne shep by name and he leadeth thē out, and whē he hath sent forth his owne shepe, he goeth before them, ꝑ the shepe folow hym, for they knowe his voyce A straunger they wyll nat folowe: but wyll fly frō him: for they knowe nat te voyce of straungers. This maner of sayenge spoke Jesus vnto thē and they vnderstode nat what thynges they were/which he spake vnto thē. Thē sayde Jesus vnto thē agayn. Verely verely I say vnto you/that I am the dore of the shepe All euē as many as came before me are theues ꝑ robbers/but the shepe dyde nat heare thē. I am the dore, by me yf any man entre in, he shal be sake, and shall go in ꝑ out, ꝑ fynde pasture. The theefe commeth nat but for to steale, kyl and destroy, I am come that they myght haue lyfe, ꝑ haue it ꝑ more habundauntly.

¶ The pystell on wednysday in the wytson weke The .ij.chapp. of the Actes of the Apostles. L.

Peter stepe for ꝓ wꝫ the eleuen, & lyfte vp his voyce & sayd vnto thē, ye men of Jewry & al ye that inhabyte Jerusalē, be this knowen vnto you, & with your eares here my wordes. These are nat dronken as ye wene for it is yet but the thyrde houre of ꝓ day but this is that whiche was spoken by the pher Joell. It shall be in the laste dayes sayth god of my spirite I wyl powre out vpō all flesshe, and your sones and your doughters shal prophesye, & your yong mē shall se vysyōs & your olde mē shall dreame dreames, & on my seruauntes, and on my hand maydens. I wyl powre oute of my spyrite in those dayes, and they shal prophesy, & I wyl shewe wounders in heuen aboue, & tokens in the earth byneth, blode & fyre and the vapour of smoke. The sō shall be turned in to darknes & ꝓ moone in to blod, before ꝓ great & notable day of te lord shall com and the tyme shall come that who soeuer shall cal on ꝓ name of ꝓ lorde, shall be saued.

¶ The Gospell on the wednysdaye in wytson weke the vi. chappter of Johan. B.

IEsus sayd vnto his disciples & to the company of the Jewes. No man cam com vnto me except my father which had sente me drawe hym & I wyl rayse hym vp at the last day. It is written in the ypheties And they shall all be taught of god Euery man whiche hathe herd & lernet of the father cōmeth vnto me, nat ꝓ any mā hathe sene ꝓ father, saue he which is of god. The same hath sene the father. Verely verely I say vnto you he that beleueth on me hath euerlastynge lyfe. I am that breade of lyfe your fathers dyd eate Manna in wyldernesse, and are deed. This is the breade whiche commeth from heuen, that he whiche doth eate of it, shuld nat dye I am ꝓ lyuyng bread which came downe from heuen, yf any man eate of this breade he shall lyue for euer. And the breade that I wyl gyue is my flesshe, whiche I wyl gyue for ꝓ lyfe of the world.

¶ The Pystell on Trynyte Sōdaye. The iiii. Chappter of the Reuelacyō of saynt Johñ. A.

I loked vp and sawe a doze open in heuen, and the fyrste voyce whiche I hearde, as it were of a trom: pette talkynge w̄ me, which sayde, come vp hyther, and I wyll shewe ꝯ thynges which muste be fulfylled here after, and immedyatly I was in ꝯ spirytе, and beholde, a seate was put in heuen & one sate on the seate, and he that sat was to loke vpon lyke vnto a Jasper stone, and a Sar: dyne stone and there was a rayne bow aboute te seate, to loke vpon lyke vnto an Emeralde, and aboute the seate were. xxiiij. seates, and I sawe on the seates. xxiiij. elders syttynge clothed in whyte rayment, and had on theyr hedes crownes of gold and out of the seate ꝓceded lyghtnynges. & thōdrynges and voyces, & there were. vij. lampes of fyre burnyng be: foze the seate, which are the vij. spyrites of god & befoze the seate there was a see of glasse, lyke vnto crystall, and in the myddes of the seate, & rounde aboute the seate, were iiij. beestes full of eyes befoze and behynde, & the fyrst beest was lyke a lyon, the seconde beest lyke a Calfe, & ꝯ thyrde beest had a face as a man, & the fourthe beest was lyke a flyeng Egle, and the fowre beestes had ethe one of them vi. wynges about hym, and they were ful of eyes with i, and they had no rest day ney ther nyght sayenge. Holy, holy, holy, lorde god almygh: ty whiche was, & is and is to come. And whē these beestes gaue glory, honour & thākes to hym that sate on ꝯ seate, whiche lyueth euermoze, the xxiiij. elders fell downe be: foze hym that sate on the tro ne & worshypped hym that lyueth euer and caste theyr crownes befoze ꝯ trone sayēg thou arte worthy lorde to re: ceaue glory, honour, & power foz thou hast created al thyn ges, and foz thy wylles sake they are and were created.

¶ The Gospell on Trinyte sōday ꝯ. iij. chapy. of Johñ. A.

There was a mā of ꝯ pharyses named Nichodemus, a ru: ler amonge the Jewes, De came to Jesus by nyght and sayd vnto hym. Mayster we know that ꝯ arte a teacher, whiche art come frō god, foz no mā coulde do suche myra: cles as thou doest except god were w̄ hym. Jesꝰ answered

and sayde vnto hym. Verely verely I say vnto the, except that a mā be borne a newe, he cam nat se the kyngdome of god. Nichodem⁹ sayd vnto hym. How can a mā be borne whē he is olde? Cā he entre in to his mothers wōbe and be borne agayne? Jesꝰ āswered. Verely verely I saye vnto ꝯ, except that a mā be borne of water, & of the spirytе, he can not entre i to ꝯ kyngdome of god. That whiche is borne of the flesshe, is flesshe and that which is borne of the spiryte is spirite. Mervayle nat that I sayde to ꝯ, ye must be borne a newe. The wynd bloweth wher he lysteth and ꝯ hearest his sound, but ꝯ canst nat tell whense he cōmeth, & whyther he goeth. So is euery man ꝯ is borne of the spiryte. Nicho demus answered and sayde vnto hym, how cā the se thynges be. Jesus answered and sayd vnto hym, Arte thou a mayster in Jsrael, & knowest nat these thynges. Verely verely I say vnto the we speak that we knowen, and testifye that we haue sene, and ye receaue nat our wytnes, yf I haue tolde you erthly thynges, & ye haue nat byleued, how shuld ye byleue yf I shal tel you heuenly thynges. And no man hat ascēded vp to heuen, but he that came downe from euen, that is to say the sone of man, whiche is in euen. And as moyses lyfted vp the serpent in wyldernes, euen so must the sone of man be lyfted vp, that no man which byleueth in hym perysh, but haue eternal lyf.

¶ The pystel on Corpꝰ christi daye. The fyrst pystell to the Corynthyās, ꝯ. xi. chap. ℟.

Brethren that which I gaue vnto you I receaued of the lord, for ꝯ lord Jesus christe ꝯ same nyght in the whiche he was betrayed toke breade & thāked & brake, & sayd, take ye & eate ye this is my body which is broken for you. Thꝭ do ye in ꝯ remēbraūce of me, after ꝯ same maner he toke ꝯ cup wē supp was wne sayēg This cup is ꝯ new Testamēt I my blode, this do as ofte as ye drynke it, i ꝯ remēbraūce of me, for as often as ye shal eate this breade, & drynke of this cuppe, ye shal shew ꝯ lord des de the tyll he com. Wher fore who so euer shall eate of this breade, or drynke of

the cuppe vnworthely shall be gylty of the body and blod of te lorde. Let a mā therfore cramyn hym selfe and so let hym eate of the breade and drynke of the cuppe, for he that eteth and drynketh vnworthely, eateth & drynketh his owne dampnacyon bycause he maketh no differēce of the lordes body.

¶ The Gospell on Corpus Christi daye. The. vi. Chapyter of Johan. F.

IEsus sayde vnto his disciples & to the companyof ỹ Jewes, my flesche is meate in dede, and my blode is drynke in dede. He that eateth my flesche, and drynketh my blode dwelleth I me. And I in hym as the lyuyng father hathe sēte me euen so lyue I by my father, & he that eatheth me shal lyue by me. This is the breade whiche came from heuen, nat as your fathers haue eaten Manna, & are deed He that eatheth of thys bread shal lyue euer.

¶ The Pystell on the fyrste Sondaye after Trinyte sondaye the. iiij. chappter of the fyrste Pystell of Johan. B.

MOst dere beloued brethren God is loue in this apped the loue of god to vs warde bycause that god sente hys only begottē sone in to the worlde ỹ we myght lyue thorowe hym, here in is loue, nat that we loued god but ỹ god loued vs, And sent is sone to make agremēt for our synnes. Derely beloued yf god so loued vs we ought also to lou one another, no man hath sene god at any tyme, yf we loue one another god dwelleth in vs and hys loue is parfytely I vs. Hereby knowe we, that we dwell in hym, & he in vs, bycause he hathe gyuen vs of his spirite. And we haue sene and do testifye that ỹ father sent his sone, whiche is the sauiour of the worlde who soeuer confesseth that Jesus is the sone, of god I hi dwelleth god and he in god. And we haue knowen & byleued the loue ỹ god hathe to vs. God is loue, & he that dwelleth in loue, dwellethe in god, & god in hym, here in is ỹ loue parfyte in vs that we shulde haue truste in the daye of iudgement, for as he is, euē so are we in this worlde. There is

no feare in loue, but parfyte loue caſteth out all feare, for feare hath payntulnes he ꝙ feareth is nat parfyte I loue. We loue hym, for he loueth vs fyrſte. yf a mā ſayd, I loue god, & yet hateth his brother he is a lyer. Howe cane he ꝙ loueth nat his brother, whō he hath ſene, loue god whom he had nat ſene. And this cō-maundemēt haue we of him, that he whiche loueth god ſhalde loue his brother alſo.

¶ The Goſpel on ꝑ fyrſt Sō daye after Trinyte ſondaye. The. xvi. chapt. of Luke.

IEſus put for ꝙ a parable vnto hys diſcyples ſayenge there was a certayne ryche man, whiche was clothed in purple & fyne rapnes, & fared delycyouſly. euery day. And there was a certayne begger named Lazary, which laye at his gate full of ſores, deſyrige to be refreſhed with the crō-mes whiche fel frō the ryche mānes borde. Neuertheles that dogges came & lycked his ſores. And it forcuned ꝙ the begger dyed, and was cā-ryed by the angels I to Abra-hams boſome. The ryche mā alſo dyed, and was buryed, & beynge in hell in tormentes he lyft vp his eyes and ſawe Abrahā a farre of, & Lazarus in his boſome & cryed, & ſayd Father Abrahām haue mer-cy on me and ſend Lazarus ꝙ he maye dyppe the typpe of hys fynger I water, and cole my tong, for I am tormēted in this flambe, but Abrahams ſayd vnto hym ſone remēbre that thou in thy lyfe tyme re ceaueddeſt thy pleaſures and contrary wyſe Lazarus payne, Now therfore is he cōfor-ted and thou art punyſhed beyonde al this, betwene you and vs ther is a greate ſpace ſet, ſo that they which wolde go from hēce to you can nat, neyther may com from thēs to vs. Then he ſayde, I pray the therfore father, ſende hi to my fathers houſe, for I ha ue fyue brethrene, for to war ne them, leſt they alſo com in to this place of tourment. Abrahā ſayd vnto hym they haue moyſes and the prophe tes, let them heare thē. And he ſayde, nay father Abrahā, but yf one came vnto them from the deed, they wold re-pent. He ſayde vnto hym. yf they here nat moyſes & the prophetes, neyther wyl they byleue, thoughe one roſe frō deth agayne.

¶ The pystell on ỳ.ij. sõday after Trinyte sõdaye ỳ fyrste pystel of iohñ, & the.iij.cha. C.

MEruayle nat my bre: thrẽ tought ỳ world hate you, we knowe that we are translated from deth vnto lyfe bycause we lo: we the brethrene. He that lo: ueth not his brother abydeth in dethe. Who soeuer hateth his brother, is a mãsleer & ye know that no mãsleer, hath eternall lyfe abydynge in hi. Hereby perceaue we the loue of god ỹ that he gaue his lyfe for vs. And therfore ought we also to gyue oure lyues for our brethrẽ. Who soeuer hath this worldes good, and seeth his brother haue nede, & shutteth vp his cõpassyon frõ hym, howe dwelleth the loue of god ỹ hi. my babes let vs nat loue ỹ worde neyther ỹ tong, but in dede & in verite.

¶ The Gospel on the.ij. Sõ: day after Trinyte sõday. the xiiij. chappyter of Luke. D.

IEsus put forth a simi: lytude to hys disey: ples sayenge. A cer: tayne man ordeyned a great supper & bad many, & sente his seruaũte at supper tyme, to saye to thẽ that we: re bydde, come for all thyngs are nowe redy, & they all at ones began to make excuse the fyrst sayd vnto hi, I haue boughte a towne, & I muste nedes go & se it, I praye ỳ ha ue me excused. And another sayde I haue bought fyue yoke of oxẽ & I go to proue thẽ, I praye the haue me ex: cused. The thyrde sayd I ha ue maryed a wyfe, & therfore I cã nat come. And ỳ seruau: unte wẽt & brought his may ster word therof. Thẽ was ỳ good mã of ỳ house displea: sed and sayd to his seruaũte. Go out quyckely in to ỳ stre: tes, & quarters, & bryng in hyther ỳ poore & ỳ maymed, & the halte, & the blynd. And the seruaunte sayd, lord it is done as ỳ cõmaundest & yet there is roume. And the lord sayd to the seruaunt, go out ỳ to the hye wayes & hedges & cõpelle thẽ to come in that my house maye be fylled, for I saye vnto you, that none of these which were bydde shal tast of my supper.

¶ The pystel on ỳ.iij. sõday after trinyte sõday. The fyrst pystel of peter, & ỳ.v.cha. B.

BRethren submyt your selues vnder ỳ myghty hande of god that he maye exalte you, when the tyme is

come, cast al your care to hym for he careth for you Be sobre & watche, for your aduersary the, dyuel as a rorynge lyō walketh abouth, seking ge whome he maye deuoure, whome resyste stedfast in the fayth remembrynge, that ye do but fulfyll the same afflyccyons, whiche are apoynted to your brethrene that are in the worlde the god of al grace which called you vnto his eternall glorye by Chryst Jesus shall hys owne self after ye haue suffred a lytel afflyccyon make you perfyte, shall sertle stregth, and stablysshe you to hym be glory and dominion for euer, & whyle the worlde endureth. Amen.

¶ The Gospel on the thyrde Sonday after Trynyte Sonday. The. xv. cha. of Luke. A.

THe publycanes and synners resorted vnto Jesus to heare hym and the Pharyses and scribes murmured sayeng. He receaued to his company synners, and eateth with them. Them put he forthe this symylytude to them sayenge. What mā of you hauing an hondred shepe, yf he lose one of them, dothe nat leaue nynty & nynne in the wyldernes, & go after the which is lost vntyl he fynde hi. And whē he hath founde hym he putteth hym on his shulders with ioye, & as sone as he cōmeth home, he calleth togyther his louers & neyghbours sayēg vnto thē, reioyce wt me for I haue founde my shepe which was lost, I saye vnto you, that lykewyse ioye shal be in heue ouer one synner that repēteth, more then ouer nynetyy and nyne iuste persones, which nede no repētaunce. Eyther what woman hauynges. x. grottes, yf she lose one, doth nat lyghte a candell & swepe the house & seke diligently tyl she fynde it, And whē she hathe founde it, she calleth hir louers & her neyghbours sayēg Reioyse with me, for I haue fownd the grote whiche I hadde lasse, lykewyse I saye vnto you, ioye is made in the presence of the angels of god ouer one synner that repenteth.

¶ The Pystell on the. iiii. Sōdaye after Trynyte Sonday the. viii. Chapyter to the Romayns.

BRethrē I suppose that the afflyccyons of this tyme are nat worthy of the glory to come which shalbe shewed vpō vs also the feruente desyre of the creatures abydeth

lokyng when ꝑ sones of god shal appere bicause the creatures are subdued to vanyte agaynst theyr wyl, but for his wyl whiche subdued thē in hope, for ꝑ very creatures shalbe delyuered frō ꝑ bōdage of corrupcyon, in to ꝑ glorious lybertye of ꝑ sones of god, for we know that euery creature groneth w̄ vs also & trauayleth i payne euē vnto this tyme, nat they onely, but euē we also whiche haue ꝑ fyrste fruytes of the spirite mourne i our selues & wayte for the adopcyon, & loke for ꝑ delyuerance of our bodyes.

¶ The Golpel on the .iiii. sōdaye after Trinyte sonday The .vi. Chapi. of Luke. ℣.

IEsus sayd vnto his disciples be ye mercyfull as your father is mercyfull. Judge nat, & ye shall nat be iudged Cōdēpne nat, and ye shal nat be cōdēpned. Forgyue & ye shal be forgyuen. Gyue, & it shall be gyuē vnto you good measure prested downe shakē togyther & runnynge ouer, shal mē gyue vnto youre bosomes. For with what measure ye meate w̄ the same shal mē mete to you agayne. And he put fourth a symylytude vnto thē. Can ꝑ blynde leade the blynde. Do they nat both thē fal i to ꝑ dyche. The disciple is nat aboue his mayster, euery man shal be perfecte. yf he be as his mayster is why seyst ꝑ a mote in thy brothers eye & consyderest nat the beame ꝑ is i thyne owne eye, eyther howe canst ꝑ saye to thy brother, brother let me pull out the mote that is in thyne eye, when ꝑ perceauest nat the beame that is in thyne owne eye? ypocrite cast out the beame out of thyn owne eye fyrste, & then shalt ꝑ se perfectely to pul out the mote out of thy brothers eye

¶ The ꝑystell on the .v. Sōday after Trinyte sōday, the fyrste pystell of Peter & the iij. Chappter. A.

BRethrene be ye all of one mynde, one suffre w̄ another, loue as brethrene be petyfull be courteous, nat rendrynge euyl for euyll, neyther rebuke for rebuke but contrary wyse, blesse, remēbrynge that ye are therūto called, euē that ye shuld be heyrs of blessyng. yf any mā lōge after lyke, & loueth to se good dayes, let him refrayne hys tōge from euyl, & hys lyppes that they speke nat gyle Let hym eschewe euyl and w

good, let hym seke peace and ensue it, for ꝯ eyes of our lord are ouer the ryghtuous, and hys eares are opened vnto theyr prayers, but ꝯ feare of our lorde beholdeth thē that do euyll. Moreouer who his he that wyl harme you, yf ye folowe that whiche is good. Nat wᵗ standyng happy are ye. yf ye suffre for ryghtwysnesses sake, ye and feare nat thoughe they seme terrible vnto you, neyther be troubled, but sanctifye our lorde god in your hertes.

¶ The Gospel on the. v. Sō day after Trinyte sōday The v. Chappter of Luke. A.

WHen the people prealed vnto Jesu, to heare the worde of god he stode by the lake of genezareth and sawe two shyppes stādynge by the lakes syde but the fyssher mē were gone out of thē, & were washynge theyr nettes & he entred in to one of the shyppes whiche perteyned to Symon and prayed him that he wolde truste out a lytel from ꝯ lande, & he sate downe and taught the people out of the shyp, whē he hadde lefte speakynge, he sayd vnto Symon, launche out in to the depe, & let slype your nettes to make a draught? Symō answered & sayd to hym, mayster we haue laboured al nyght & haue taken nothynge neuer ꝯ later at thy word. I wyl loose forthe the net, and whē they had so done, they incloſed a great multytude of fysshes, & theyr nette brake, but they made signet to theyr felowes which were in ꝯ other shyp, ꝯ they shulde come & helpe thē & they came & fylled both the shyppes that they sonke agayne. Whē Symon peter sawe ꝯ, he fel downe at iesus knees sayeng. Lorde goo frō me for I am a synful mā for he was vtterly astonyed, & all that were wᵗ hym, at the draught of fysshe which they toke, & so was also James & Johan ꝯ sones of zebede, whiche were parteners wᵗ Symon & Jesu sayd vnto Symon feare nat frō henceforth ye shalte catche men and they brought the shyppes to lande, and forsoke all and folowed hym.

¶ The Pystel on ꝯ. vi. Sondaye after Trinyte sōday the vi. Chap. to the Romayns. A

BRethren remembre ye nat, that al we whiche are baptysed in the name of Jesus Christ are baptysed to dye wᵗ hi, we are buryed wᵗ hym by

baptime for to dye ꝑ lykewyse as chriſt was rayſed vp frō deth by ꝑ glorye of ꝑ father euē ſo we alſo ſhuld walke i a newe lyfe, for yf we be grafte in deth lyke vnto hi, euē ſo muſte we be i ꝑ Reſurrecciō, Thys we muſte remēbre ꝑ our old mā is crucyfyed wt̄ hi alſo That ꝑ body of ſynne myght vterly be deſtroyed ꝑ hēſforth we ſhuld nat be ſeruauntes of ſynne, for he that is deed is iuſtyfyed frō ſynne. Wherfore yf we be deade wt̄ Chriſt, we beleue that we ſhal lyue with hym, remembryng that Chryſt, ones rayſed frō deth dyeth no more neythe hath no more power ouer hym for as touchynge that he dyed, he dyed concernynge, ſynne ones And as thou thyn that he lyueth, he lyueth, vnto god. Lykewyſe ymagen ye alſo, ꝑ ye are deed cōcernynge ſynne, but are a lyue vnto god thorowe Jeſus chriſt oure lorde.

¶ The Goſpell on the. vi. ſōdaye after Trinyte ſondaye the. v. chap̄. of Mathew. C.

IEſus ſayd vnto his diſcypples verely I ſay vnto you except your ryghtwyſenes excede ꝑ ryghtwyſenes of ꝑ Scribes & Pharyſes, ye cā nat entre i to ꝑ kyngdom of heuē ye haue herde it was ſayde vnto thē of ꝑ old tyme Thou ſhalt nat kyl, for who ſoeuer kylleth ſhal be i daunger of iudgement but I ſaye vnto you who ſoeuer is angry wt̄ his brother ſhall be in daunger of iudgemēt. Who ſoeuer ſayeth vnto his brother Racha, ſhalbe i daunger of a counceil but who ſoeuer ſayeth vū fole, ſhalbe i daūger of hell fyre. Therfore when vū offereſte thy gyfte at ꝑ aulter & there remēbreſt ꝑ thy brother hath oughte againſt the, leue there thyne offering before ꝑ aulter & go thy waye fyrſt & be reconſyled to thy brother & thē come offre thy gyft

¶ The Pyſtell on ꝑ. vij. ſondaye after Trynyte. ſondaye the. vi. chap̄. to ꝑ romais. W.

BRethren I wyll ſpeke groſly bycauſe of the infirmyte of your fleſhe as ye haue gyuē youre mēbres ſeruauntes to vnclenes & iniquyte frō iniquyte vnto iniquyte, euē ſo nowe gyue your membres ſeruauntes vnto ryghtwyſnes ꝑ ye may be ſāctified, for whē ye were the ſeruauntes of ſynnes ye were nat vnder ryghtwyſnes. What fruyte had ye thē i two thynges wherof ye are nowe aſhamed: for the

ende of two thynges is deth
But now are ye delyuered frō
synne & made ꝑ seruaūtes of
god, & haue your fruyte ꝑ ye
shuld be sāctyfyed, & the ende
euerlastige lyfe, for ꝑ reward
of synne is deth, but eternall
lyfe is ꝑ gyfte of god, thorow
Jesus Chryste our lorde.

¶ The Gospell on the, viij. sō
daye after Trinyte son-
daye. The. viij. Chapi-
ter of Marke. A.

WHen there was a very
gret cōpany w̄ Jesus &
they had nothynge to eate
Jesus called his disciples to
hym, & sayd vnto thē I haue
cōpassyon on this people by-
cause they haue bē now with
me thre dayes & haue nothīg
to eate & yf I shulde lēde thē
awaye fastinge to they owne
houses, they shulde faynt by
the waye, for dyuers of thē
came frō farre. And his disci
ples answered hi were shuld
a man haue bread here i the
wyldernes to satysfy these &
he asked thē howe many lo-
aues haue ye They sayd seuē.
And he cōmaunded ꝑ people
to syt downe on ꝑ grounde, &
he toke the seuē loues, gaue
thankes, brake, & gaue vnto
his disciples to set before thē
& they dyd sette thē before ꝑ
people, and they had a fewe
smal fyshes & he blyssed thē
and cōmaunded them also to
be set before thē, & they dyd
eate & were sufficed, & they
toke vp of the broken meate
that was left. vij. baskettes
full: and they that dyd eate:
were in nomber about fowre
thousāde & he sēt thē awaye.

¶ The Pystell on the. viij. sō
day after Trinyte sōday the
viij. cha. to the Romayns. C.

BRethrē we are nowe
detters nat to the
flesshe to lyue after
the: flesshe for yf ye
lyue after the flesshe ye must
dye, but yf ye mortifye the dee-
des of the bodye, thorough the
helpe of the spyryte ye shall ly-
ue for as many as are led by
the spiryte, of god, they are
the sones of god for ye haue
nat receaued the spirite of
boundage to feare any more,
but ye haue receaued the spy
ryte of addycyon wherby we
crye. Abba father. The same
spyryte certyfyeth our spyry-
te that we are the sones of
god. Yf we be sones, we are
also the heyres the heyres I
meane of god, and heyres an
nered, and to gyther with
Chryste.

¶ The Gospell on ꝑ. viij. sōdaye after Trynyte sondaye ꝑ. viij. Chaꝑ. of Mathew. L.

IEsus sayde vnto his disciples Beware of fals pphetes which com to you in shepes clothynge, but i wardly they are rauenyng wolues, ye shal knowe thē by theyr fruytes Do men gather grapes of thornes, or fygges of brieres euen so euery good tree bringeth forth good fruyte, but a corrupt tree bryngeth forth euyl fruyte, a good tre came nat bryng forth bad fruyte nor yet a bad three eā bryng forth good frute euery tree ꝑ bryngeth nat for good fruyte, shal be hewen down & cast in to ꝑ fyre: wherfore by theyr fruytes ye shal knowe them. Nat al they ꝑ saye vnto me. Mayster, mayster, shal entre in to the kyngdome of heuē, but he that doth my fathers wyl which is in heuē he shal entre I to ꝑ kingdom of heuē

¶ The Pystell on the. ix. sōdaye after trinite sonday the fyrst pystell to the Corinthyās and the. x. chapyter. B.

BRethrene we may nat lust after euyl thynges, as they lusted Neyther be ye worshyppers of ydolles as were some of thē accordynge as it is written The people sate downe to eate & drynke and rose vp agayne to playe Neyther let vs cōmyt fornycacion as some of thē cōmyted fornycacyō, and were destroyed in one day. xxiij. thousande Neyther let vs tēpte Christ, as some of tēpted, and were destroyed of serpentes Neyther murmure ye as some of thē murmured, & were destroyed of the destroyer. Al these thynges happened vnto them for ensaples, ꝑ were wrytten to put vs in remembraunce, whome the endes of the worlde are come vpon. Wherfore lette hym ꝑ thynketh he standeth take hede lest he fal. Ther hath none other temptacyō taken you, but such as foloweth the nature of man but god is faythful, which shal nat suffre you to be tempted aboue your strenght but shal in the myddes of the temptacyon make away to escape out.

¶ The Gospell on the. ix. sōdaye after Trynite sondaye the. xvi. chapiter of Luke. A.

IEsus put forth a symylytude vnto his disciples sayenge. There was a certayne riche man whiche

had a bayly & was accused vnto hym & he had wasted his goodes, & he called hym, & sayde vnto hym. Howe is it & I heare this of the? Gyue accoptes of thy baylyshippe for thou mayste be no longer bayly. The bayly sayde within hym selfe, what shall I do? for my master wyll take away from me the baylyshyp I can nat dygge, and to beg, I am ashamed. I woth what I wyll do that when I am put out of the baylyshyp, they maye receaue me in to theyr howses. Thē called he al his masters detters & saye vnto the fyrst how moche owest thou vnto my master & he sayde an hōdred tonnes of oyle, & he sayd to hym take thy bill, & sytte down quickly & write fyfty. Thē sayd he to another what owest thou & he sayd & hōdred quarters of whcate: he sayde vnto hym, take thy bill & wryte four score, & the lorde commended the vniust bayly bycause he had done wysely, for the chyldren of this worlde are I theyr kynd wyser them the chyldren of lyght. And I saye vnto you, make you frendes of & wycked mā-mon that when ye shal depar te they maye receaue you I to euerlastyng habytacyons.

¶ The Epistell on the .x. Sonday after Trynyte sondaye the fyrst epistell to the corinthians. The .xii. Chap. A.

Brethren ye know that ye were gentyles & wēt your wayes vnto dom Idols euen as you were led. Wherfore I declare vnto you, that no mā speking in the spirite of god defyeth Jesu. Also no man can saye that Jesu is & lorde but by the holy ghost. There are dyuersitees of gyftes verely yet but one spirite & there are differences of admynystracyons, & yet but one lorde. And there are dyuers maners of operacyons & yet but one god which worketh all thynges & are wrought, I al creatures. The gyftes of the spirite are gyuē to euery man to profyte the congregacyō. To one is gyuen thorow the spirite, the vtteraūce of wysdome, to another is gyuē the vtteraūce, of knowledge by the same spirite to another is gyuē fayth by & same spirite, to another the gyftes of healyng by & same spirite to another power to do miracles to another prophesye to another iudgemēt of spyrytes, to another & interpretacyō of tōges

And thele al wozketh euen ꝑ
selfe same spirytc, deuydyng
to euery mā seueral gyftes,
euen as he wyl.

¶ The Gospell on the .x. sō:
day after Trinyte sōday the
xix. Chapiter of Luke. F.

When Jesus came ny vn
to Jerusalē, he beheldc
the cytie: wep on it sayeng,
yf u ꝑ haddest knowē those thi
ges which belonge vnto thy
peace, euen at this tyme but
nowe are they hyd from tyne
eyes, foz the dayes shall come
vpon the, that the enemyes
shal cast a banke about the &
compasse the rounde, & kepe
the in on euery syde & make
the euen with the grouide w
thy chyldren which are i the,
and they shall nat leaue i the
one stone vpon another by:
cause thou knewest nat the
tyme of thy vysytacyon, and
he went in to the tēple, and
began to caste out them that
solde therin and them that
bought, sayenge vnto them
It is wrttē my house is the
house of prayer, but ye haue
made it a den of heues & he
taught dayly in the temple.

¶ The Pystell on the .xi. son:
daye after Trinyte sondaye,
the fyrst pystell to the Cozin:
thyans the .x. chapy. A.

Brethren as pertey:
ning to the Gospell
whiche I preached
vnto you, which ye haue also
accepted, & in the whiche ye
contynue, by whiche also ye
are saued. I do you wō after
what maner I preached vn:
to you yt ye kepe it, except ye
haue byleuedy in vayne, foz
fyrst of al I delyuered vnto
you that whiche I receaued,
howe that Chryste dyed foz
our synnes, agreinge to the
scriptures, and that he was
buryed that he arose agayne
the thyrde daye, accozdynge
to the scriptures, and that he
was sene of Cephas thē the
eleuen. After that he was se:
ne of mo then fyue hondzed
brethrene at ones of whiche
manye remayne vnto this
daye, and many are fallen a
slepe, after that appered he
to James, them to al the
Apostels, and laste of all he
was sene, of me, as of one ꝑ
was bozne out of due time
foz I am the lest of all the
Apostels, which am nat wor:
thy to be called an Apostle,
bycause I persecuted the cō:
gregacyon of god but by the
grace of god I am ꝑ I am,
and his grace whiche is i me
was nat in vayne.

¶The Gospel on the seuēth Sondaye after Trinyte Sondaye. The.xviij.cha. of luke. A

IEsus put forth this symilitude vnto certayne which trusted in them selues that they were perfecte, & dispysed other. Two men went vp in to the temple to praye the one a pharyse/ & the other a publycan the pharyse stode and prayed thus with hym/ selfe. God I thanke the that I am nat as other men are extorcioners vniust, adulterers or as this publycā. I fast twyse in the weke/ I gyue the tythe of all that I possesse. And the publycā stode a far of, and wold nat lyfte vp hys eyes to heuen/ but smote his breest sayeng. God be mercyfull to me synner. I tell you this mā departed home to his house iustifyed no more thē ỹ other for euerye man that exalted hym selfe shal be brought low and he that humbleth hym selfe/ shal be exalted.

¶The Epystel on the.xij. Sonday after Trinyte sondaye/ the.ij. Epystel to the Corynthyans. The thyrde chappter. A.

BRother/ sene suche trust haue we thorowe christ to godward/ nat that we are sufficyent of our selues to thinke any thig as it were of our selues but our ablenes commeth o god/ which hath made vs able to mynyster the newe Testamēte nat of the letter/ but of the spyryte/ for the letter kylleth but the spyryte gyueth lyfe/ yf the mynistracyon of deth thorowe the letters figured i stones was gloryous/ so that the chyldren of israell could nat beholde the face of moyses for the glory of his countenaunce (which glorye is done awaye) why shall nat the ministracyon of the spirite be moche more gloryous/ for yf the mynystringe of condēnacyon be glorye/ moch more doth the mynystracyon of ryghtwysenes excede in glorye.

¶The Gospel on the.xij. Sōday after Trinyte Sonday. The.vij. chapit of Marke. D.

IEsus departed from the costes of tyre and came by Sydon vnto the see of Galyle thorowe ỹ myddes of the costes of.x. Cytyes/ and they brought vnto hym one that was wake and dome/ and prayed hym to lay his hande vpon hym/ and he toke hym aside frō the people & put hys fyngers in

hys eres/& dyd spytte & cou-
ched his tonge/& loked vp to
heuē & syghed and sayd vnto
hym/Ephata/that is to say/
be opened/& straȳte waye his
eares were opened/& ꝑ stryng
of his tonge was loosed/& he
spake playne/& he commaun-
ded then that they shulde tel
no man/but the more he for-
bad thē/in so moche the more
a greate wale they publisshed
sayēge. He hath done al thyn
ges wel/and hath made both
the deafe to heare/& the dōme
to speake.

¶ The Pystel on the .xiij. Sō
daye after Trynite sondaye
The thyrde Chapter to the
Galathyans. L.

BRethren to Abraha,
and his sede were ꝑ
promyses made/he
sayth nat/in the sedes as I ma
ny/but in thy sede/as in one
which is Christ This I say/ꝑ
the lawe whiche began after
wardes beyond .iiij. hondred
and .xxx. yeres dothe nat by-
fanull/the Testament ꝑ was
confyrmed afore of god vnto
Christ warde/to make the ꝑ-
mise of none effecte/for yf the
inheritaunce come of the law
it cōmeth nat of promyse but
god gaue it to Abraham by ꝑ
myse/wherfore them serueth
the lawe/the lawe was added
because of transgression (tyl
the sede came to which the ꝑ-
myse was made)& it was or-
deyned by angels in the han-
de of a mediator. A Mediator
is nat a Mediator of one/but
god is one/is the lawe then
agaynst the promyse of god:
God forbyd how be it yf the-
re had ben a law gyuē/which
coulde haue gyuen lyfe/them
no doute ryghtwysenes shuld
haue come by the lawe/but ꝑ
scripture concludeth all thyn
ges vnder syn that the pmys
by the fayth of Jesus Christ
shuld be gyuen vnto thē that
byleue.

¶ The gospel on the .xiij. Sō
day after Trinyte sōday. The
.x. Chappter of Luke. D

IEsus sayde vnto his di-
scyples happy are the
eyes/which se that ye se. For
I tell you that many prophe
tes and kynges haue desyred
to se those thynges which ye
se/and haue nat sene thē/and
to heare those thinges which
ye heare and haue nat herde
them/and beholde/a certayne
lawyer stode vp/and tempted
hym sayenge. Master what
shall I do to inherite eternal
lyfe? He sayd vnto hym/what
is wryten in the lawe? howe

redest thou: and he answered and sayd. Loue thy lorde god with all thy herte and with all thy soule/and with all thy strength & with all thy mynde and thy neyghbour as thy selfe. And he sayde vnto hym/ thou hast answered ryght thys do and thou shalt lyue he wyll lyng to iustifye hym selfe sayd vnto Jesus who is them my neyghbour. Jesus answered and sayde. A certayne man descended from Jerusalem to Jerico/& fell in to the handes of theues/which robbed hym of his rayment/& wounded hym/and departed leauynge hym halfe deed/& by chaunce there cā a certaine preest that same way & whē he sawe him he passed by/& lykewyse a Leuyte/when he was come nye to the place/wente & loked on hym/& passed by. Thē a certayne Samaritan as he iorneyed cā nye vnto hym/& when he saw hym had compassyon on hym & went to hym & bound vp his woundes/& poured in oyle & wyne/& put him on his owne beest/& brought hym to ostry/& dressed hym/ a comon in/& made prouysyon for hym/and on the morowe ny/& whē he departed/he toke out two pēs/& gaue them to the hoste/& sayde vnto hym take cure of hym/& what soeuer thou spendest more/when I come agayne/I wyll recompence the. Which now of these thre/thynkest thou/was neyghboure vnto hym that fell in to the theues handes. And he sayde he that shewed mercy on hym. Then sayde Jesus vnto him go and do thou lykewyse.

¶ The pystel an the.xiij. Sōdaye after Trinyte sonday. The.v.chappter to the Galathyans.

L.

BRothren walke in the spiryte and fulfyl nat the lustes of the flesshe for the flesshe lusteth contrary to the spiryte/and the spiryte cōtrary to the flesshe. These are cōtrary one to the other so that ye can nat do that whiche ye wolde/but & yf ye be ledde of the spiryte/thē are ye nat vnder the lawe. The dedes of the flesshe are manyfest/whiche are these aduoutry/fornycacyon/vnclennes/wantonnes/ydolatry/wytchecrafte/hatred/varyaunce/zele/wrathe/stryfe/sedycyōs sectes/enuyenge/murther/dronkennes/glotonye & wyne/& such lyke/of the which I tell you before/as I haue you in tyme past/that they which cōmyt suche thynges

shall nat inherytе the kyng:
dome of god. But the fruyte
of the spyrite is loue/ioy/pea
te longe sufferyng/gentylnes
goodnes faythfulnes/mekе:
nes/temperancye. Agaynst
suche thare is no lawe. They
that are Chrystes/haue crucy
fyed the flesshe/with the ap
petites and lustes.

¶ The gospel on the.xiiij. Sō
day after Trinyte sōdaye the
xvij.chapyter of Luke. A.

AS Jesus went to Jeru
salem he passed thoro/
we Samaria and Galyle/&
as he entred in to a certayne
towne or castel/ther met hym
ten men that were Lepers/
whiche stode a fare of and put
forth theyr voyces and sayde
Jesu mayster haue mercy on
vs. When he sawe them/he
sayd vnto them/go and shew
your selues to the preestes &
it chaūced as they went they
were clensed/and one of thē/
whē he sawe that he was clē:
sed/turned backe agayne/&
with a lowde voyce praysed
god/& fell downe on his face
at his fete and gaue hym tha
kes/& the same was a Sama
ritane. And Jesus answered
and sayde/are there nat ten
clensed but wher are those ny
ne. Ther are not founde that
retourned agayne/to gyue
god prayse/saue onely this
straūger/& he sayde vnto hym
aryse/& go thy way/thy fayth
hathe made the hoole.

¶ The Pystel on the.xv. Son
daye after Trinyte sonday.
The.v.chapyter to the Gala:
thyans. D.

BRethrene yf we lyue in
the spirite/let vs walke
i the spiryte let vs nat be vay
ne gloryous prouokyng one
another/& enuyenge one ano
ther. Brethrene yf any mā be
fallē by chaūce i to any faute/
ye whiche are spirytual helpe
to amende hym in spiryte of
mekenes/cōsyderyng thy sel:
fe/lest thou also be tempted/
bere ye one anothers burthē/
and so fulfyl the law of Chry
ste/yf any mā seme to hym sel
ue that he is som/what/whē
in dede he is nothynge/the
same deceaueth hym selfe in
his ymaginacyon/let euery
man proue his owne worke &
thē shal he haue reioysyng in
his owne selfe/and nat i ano:
ther for euery man shal beare
his owne burthyn/let hym
that his taughte in the wor:
de minister vnto hym that tea
cheth hym i all good thyngs/
be nat deceaueth/god is nat
mocked/for what soeuer mā

soweth/that shall he reepe.
He that soweth in his fleshe
shal of the flesshe reepe corru-
pcyon/but he that soweth in
the spirite/shall of the spirytc
reepe lyfe euerlastyng. Let vs
nat be wery of well wyng/for
when ꝑ tyme is come we shall
reepe without werynes.
Whyle we haue therfore cy-
me/let vs do good vnto all me
& specyally vnto them: which
are of ꝑ houshold of faythe.
¶ The Gospell on the. xv. so-
daye after Trynite sonday.
The. vi. Ch. of Matthewe. C.

IEsus sayde vnto his di
sciples that no man can
serue two maysters/for either
he shall hate the one and loue
the other/or els he shall leue
to the one/& dyspyce the other
ye can nat serue god & mām
Therfore I say vnto you/be
nat carefull for youre lyfe/
what ye shall eate nor what
ye shall drynke/nor yet
for your body/what ye shall
put on/is nat the lyfe more
worth the meate/& the body
more of value then raymēte?
beholde the foules of ꝑ ayre/
for they sowe nat neyther rea
pe/nor yet carry to the barnes
& yet your heuenly father fe-
deth them/are ye nat moche
better the they? which of you,
though he toke thought ther
fore/coulde put one cubit vn-
to his stature? & why care ye
them for rayment? Consider
the lylyes of the felde/howe
they grow. They labour nat
neyther spinne/& yet for all ꝑ
I say vnto you/that euen Sa
lomon in all his royalte was
nat arayed like vnto one of
these. Wherfore yf god so clo
thed the grasse/whiche is to
day in felde/& to morowe shal
be caste to the furnesse/shall
he nat moch more do te same
vnto you. O ye of lytell fayth?
Therfore take no thought
saying What shall we eate or
what shal we drynk/or wher
with shall we be clothed/after
all these thynges seke the gē
tils/for your heuenly father
knoweth that ye haue nede
of al these thyngs/but rather
seke ye fyrst the kyngdome of
heuen/and the ryghtwysnes
therof/and all these thynges
shalbe mynystred vnto you.
¶ The Pystel on the. xvi. Sō
day/after Trinyte sonday,
The. iii. ch. to ꝑ Ephesyās. B.

SAynt paule wrote vn
to the Ephesyans/
sayeng. I desyre you
that ye faynte nat
bycause of my tribulacyons
your sakes whiche is your

prayle/for thiscause I bowe my knees vnto the father of our lorde Jesus Christ/which is father ouer al that is called father in heuen & in heuē & in erth/that he wold graūt you accordynge to the ryches of his glory/that ye maye be strēghted with myght by hys spirite in the inner man that Christ may dwell in your hertes by fayth/that he beynge roted & grouñded I loue/myght be able to cōprehēde with all sayntes what is that bredth and length/deepth/& heygth and to knowe what is ꝑ loue of Christ/whiche loue passed knowledge that ye myght be fulfylled with al maner of fulnes which cōmeth of god/vnto hym that is able to do excedynge haboundātly aboue al that we axe or thynke/accordyng to the power that worketh in vs/be prayle in ꝑ congregacyons by Jesus Christ throwout all generacyons from tyme to tyme. Amen.

¶ The Gospell on ꝑ. xvi. Sōday after Trinite sondaye The. vii. chapi. of Luke.

JEsus went in to a cyte called Naym/and many of his disciples went with hym and moche people/when he came nye vnto the gate of the cyte beholde there was a deed mā caried out which was ꝑ onely sone of his mother & she was a wyww/& moche people of ꝑ cytie was with her/ād when Jesus sawe her he had cōpassyon on her/and sayde vnto her/wepe not & he wente and touched the coffin & they that bare hym stode styl/& he sayde ponge man. I say vnto the/aryse:& the deed sate vp & began to speke/& he delyuered hym to his mother/and there came a feare on theym all/ād they glorifyed god sayenge/a great ꝓpet is rysen among vs/& god hathe vysyted hys people.

¶ The Pystell on ꝑ. xvii. Sōday after Trinite sonday the iiii. chapi. to the Ephesyās.

BEthrene I whiche am in bondes for the lordes sake exhorte you that ye walke worthy of the vocacyō wherwith ye are called in all hūblenes of mynde/& mekrnes/& longe sufferynge/forbearynge one another/throwe loue/& that ye be dilygēte to kepe the vnyte of ꝑ spyrite/in the bōd of peace/beynge one body/& one spirite/euen as ye are called in one hope of your callynge.

Let there be but one lord one
fayth/one baptime/one god &
father of al/whyche is aboue
al/thorow al. And in you al/
which is blessed in the worl-
des of worldes. Amen.

¶ The Gospel on the .xviij. sō
day after Trinyte Sondaye/
The .xiiij. chapiter of Luke. A

WHen Jesus wente in to
the house of one of the
chefe pharyses to eate brea-
de on the saboth day & they
what ched hym, & beholde the
re was a mā before hī whiche
had the dropsye/& iesꝰ answe
red & spake vnto the lawyers
and pharyses sayēge, it is lau
full to heale on ỹ saboth day?
and they held their peace/&
he toke hym & healed hym/&
let hym go/& answered them
sayēg. Which of you shal ha
ue an Asse or an ore fallē I to
a pitte/& wyl not strayte waye
pull hym out on the Saboth
daye? & they could nat answe
re hym agayn to that. He put
forth a simplitude to the ge-
sts/whā he marked how they
chealed that hyest roumes &
sayd vnto thē whē thou arte
bydden to a weddyng of any
mā/syt nat downe I the hyest
roume lest a more honorable
mā thē thou be bydde of hī &
he that badde both hym & the
com & saye to the: gyue thy mā
roume & thou thē begyn with
shame to take ỹ lowest roume
but rather whē thou arte byd
den/go and syt in the lowest
roume/the when he that bad
de the commeth/he maye saye
vnto the: frende syt vp hyer.
Thē shalt thou haue worshyp
in the presence of thē that syt
at meate with the/for who
soeuer exalteth himselfe, shal
be brought low/& he ỹ humi-
lieth hī selfe shall be exalted.

¶ The Epistel on the .xviij.
Sonday after Trinyte Son-
day/The .j. epistel to the Co-
rynth. & the xij. chapiter. A.

BRother I tanke my
god alwaies on your
be halfe for the gra-
ce of god whiche is gyuē you
by Jesus christ, che in al thyn
ges ye are made ryche by him
in all lernynge & in all lerning
and in all knowledge euē as
te Testimony of Jesus christ
was confirmed I pon/so that ye
are behynde I no gyfte/& wayte
te for ỹ apearynge of our lorde
Jesꝰ christe which shal stregh
you vnto the ēde that ye may
be blameles in that day of
our lord Jesus Christ.

¶ The gospel on the .xviij. sō
day after Trinyte sōday The
xxij. chap. of Matheww. D

THe pharyses wer vnto Jesꝰ & one of thē which was a doctour of the lawe/ asked hym a questyon/tēptyng hym & sayenge. Mayster whiche is the great cōmaūdement in the law? Jesus sayde vnto hym thou shalt lone thy lord god with al thyne arte/ with al thy soule and with al thy mynd this is the fyrste & that greatest cōmaūdement & there is another lyke vnto thys Thou shalt loue thy neigbour as thy selfe. In these two cō: maundementes hange al the law & the prophetes/Whyle the pharyses were gathered to gyther Jesus asked them sayenge. What thynke ye of Chryste? Whose sone is he/ they sayd vnto hym/the sone of dauid He sayde vnto thē. Howe thē doth Dauid in spi: ryte call hym lord sayēg. The lord sayde to my lorde syt on my ryght hande tyll I mack thyne enemyes thy fote stole/ yf Dauid called hi lord/how is he thē his sone? and none of them could answere hym agayne one worde. Neyther durst any mā frō ꝯ day forthe aske hym any mo questyons.

¶ The Pystel on the. xix. Sō: day after Trinyte sōday. the iiij. cha. to the Ephesyans. B.

Brothren be ye renued i the spiryte of your mynd des/& put on that new mā/ which after the ymag of god is shaped in ryghtwysenes/& true holynes. Wherfore put awaye lyenge/& speak euery man trueth vnto his neygh: bour for as moch as we ar mē bers one of another/be an gry/but synne nat let nat the sonne go downe vpon your wrathe, gyue no place vnto ꝯ backbiter let hym that stele/ stele no more but let hym ra: ther labour with his handes some good thing that he may haue to gyue vnto hym that nedeth.

¶ The Gospel on the. xix. sō daye after Trinyte Sonday. The. xix. cha. of Mathewe. A.

Jesus entred in to the shyppe & passed ouer & came i to his owne cy: tye/& beholde they brought vnto hym a mā sycke of the palsey lyenge in his bed/and whē Jesus sawe theyr fayth he sayth to the sycke of ꝯ pal: sey/sone be of good chere: thy synnes are forgyuen the/& be holde certayne of the scrybes sayth in thē selues he blasphe meth & when Jesꝰ saw theyr thoughtes he sayde wherfo: re thynk you euyl in your her

tes/whether is eyer to say/ thy synnes are forgyuen the/ or to say aryse & walke/ That ye maye knowe/that the sone of mā hath power to forgyue synnes in erth, thē sayd he vn to the sycke of the palsey arysse/take vp thy bed & go home sone & sent forth his seruaūt to thy house. And he arose & tes/to cal thē that were bydde departed to his house/& whē the people sawe it/they mer: nailled & glorified god/which had gyue suche power to mē

¶ The Epistel on the.xx. Son daye after Trinyte sondaye/ the.v. Chappter to the Ephe syans.

BRethrene take hede that ye walke circum spectly nat as fooles but as wyse/redemynge the tyme for the dayes are euyll wherfore be ye nat vnwyse/ but vnderstande what the wyll of the lorde is/& be nat dron ke with wyne/wherin is excesse but be fulfylled with the spi: rytte/spekynge vnto your sel: ues in psalmes & hymnes/& spirituall songes syngynge & makynge melody to the lorde in your hertes gyuynge thanc kes alwayes for all thynges i the name of our lorde Jesu chryst to god the father sub: mittynge your selues one to another in the feare of god.

¶ The Gospel on the.xx. sonn daye after Trinyte Sondaye The.xxij.cha. of Mathewe. Jesus sayd vnto his di: scyples the kyngdome of heuē is lyke vnto a certayn kyng whiche maryed his sonne & sent forth his seruaunt to call thē that were bydden to the mariage/the seruauntes wolde not come. Againe he sēt forth other seruauntes/ sayēge/tell thē which are bedde behold I haue ppared my dyner/ myne oxen & my fatlynges are kyl: led/and al thynges are redy come vnto ȳ maryage. They made lyght of it/and wente theyr wayes: one to his ferme place/ another aboute hys marchaundyse/the remnaunt te toke hys seruauntes & in: treated thē vngoodly & slew them: when the kynge herde that: he was wroth and sent forth his warriers & destroed those murthers and brent vp theyr cyte/ thē sayd he to his seruauntes/ ȳ weddynge was prepared: but they which were bydden therto were nat worthy. Go ye therfore out i to the hygh wayes/and as many as ye fynde byd thē to the mariage/the seruauntes went out i to the hygh wayes, and gathered togither as ma

ny as they coulde fynde/both good & bad/& the weddynge was furnysshed with gestes. The kynge came in to vyset his gestes & spyed there a ma which had nat on a weddyng garment & sayd vnto hym, frē de howe canyst thou hyther and hast nat on a weddynge garment? & he was euen spe: cheles. Them sayd the kyng to his mynysters, take & bynde hym hande & fote & cast hym i to vtter darkenes/ter shal be wepynge/& gnasshyng of teth for many are called and fewe be chosen.

¶ The Pystel on the.xxj.Sō daye after Trinyte sōday/the vi.chap.to the Ephesyās. B.

My brethrene be strōge i the lord/& in the power of his myght/put on the ar: moure of god þ ye may stāde stedfaste agaynste the crafty assautes of the deuyll/for we wrestle nat agaynst flesh and blod, but againste rule againste power, & agaynst worldly ru: lers of the darkenes of this world/agaynst spirituall wyc kednes for euenly thynges For this cause take vnto you the armour of god/þ ye may be able to resyst in the euyll day/& to stond perfecte in al thynges. Stōd therfore and your loynes gyrde about with verite/hauynge on the brest pylate of ryghtwysnes & shod de with showes prepared by the gospel of peace above all take to you the shyld of fayth wherwith ye maye quēche al the fyre dartes of the wycked and tak the helmet of salua: cyō & the swerde of the spirite whiche is the word of god.

¶ The gospel on the.xxi.Sō day after Trinyte sōday. The xiij.chapyter of Johan. B

There was a certaine ru ler/whose sone was sic: ke at Capernaū as he herde that Jesus was come out of Jewry in to Galyle/he wēte vnto hym & besoughte hym þ he would descende/& heale his sone for he was euen redy to dye. Thē sayd iesus vnto hym except ye se sygnes & wōders ye beleue nat/the ruler sayd vnto hym: syr cō away or euer that my childe dye ies? sayd vnto him go thyway thy sone lyueth & the man beleued the wordes that ies? had spoken vnto hym/& wente his way and anone as he wēte on his waye/hys seruauntes met hi and tolde hym sayenge. Thy sone lyueth thē enquyred he of thē the houre when he be, ganne to amende & they sayd

vnto hym vpon yester daye the se-
uen the houre/the feuer left
hym: & the father knewe that
it was that same houre whē
Jesꝰ sayd vnto hym, thy sone
liueth/& he beleued & al his
houshold.

¶ The Pystel on the.xxij. Sō
daye after Trinyte sondaye/
The.j. Chapyter to the Phi-
lyppians. A.

BRethren we truste i
our lorde iesꝰ christe
þ he which beganne
a good worke in you shall per
fourme it vntyll the daye of
Jesus Christ as it be cōmeth
me so to iudge of you all by-
cause I haue you in my herte
and haue you also, euery one
cōpanyōs of grace with me i
my bōdes as I defende & sta-
blysshe the gospel God bea-
reth me recorde howe greatly
I lōge after you all from the
bery herte rote in Jesus christ
and this I pray that & our lo
ue maye encrease more & mo-
re in knowledge and in al fea
lyng, that ye myght accepte
thynges most excellent that
ye myght be pure & suche as
shulde hurte no mannes con-
scyēce/ vntil the daye of christ
fylled with þ frutes of ryght-
wysnes whiche/ frutes came
by Jesus christe vnto the glo
ry, and laude of god.

¶ The Gospell on the.xxij.
Sondaye after Trinyte Son
daye. The.xviij. chappter of
Mathewe. L.

JEsus put forthe a symy
litude vnto his disciples
sayēge. The kyngdome of he
uē is lykened vnto a certayne
kynge whiche wolde take a
cōptes of his seruauntes & whē
he had begon to reken/ one
was brought vnto hym which
ought hym.x. thousāde Tale-
tes/ but when he had nought
to pay/ the lord cōmaūded him
to be sold & his wyfe and his
chyldre/ & al that he had and
paymēt to be made. The ser-
uaūt fel downe & besought hi
sayenge. Syr gyue me respy-
te & I wyl paye it euery whyt
thē hat the lorde pyte on the
seruaūt & loosed hym & forga
ue hym the det. The same ser
uaunt went out & fownd one of
hys folowes whiche ought hi
and hondred pens/ & layd hā-
des on hym and toke hym by
the throte sayenge. Pay me
that thou owest, & his felowe
fell downe & besought hym
sayeng. haue pacyence with
me and I wyl paye the al/ &
he wold nat/ but went & cast
hym in to pryson/ tyl he should
paye the dette. Now he is other

felowes sawe what was done/they were very sory/& came and told to theyr lord al that had happened. Thē his lord called hym/& sayd vnto him. O cuyll seruaūte I forgaue ꝯ all the dette/bycause thou prayedst me was it nat mette also: that thou shuldeste haue had cōpassyon on thy felowe euen as I had pity on the: and his lord was wroth and delyuered hym to the Jaylers tyll he shuld pay all that was dwe vnto hym. So lykewyse shall my heuenly father do vn to you/yf ye wyl nat forgyue wyl your hertes/eche one to his brother theyr trespales.

¶ The Pystell on ꝯ. xxiij. Sōday after Trinyte sōday ꝯ iij. Chap. to the Philippians. C.

Brethren folowe ye me & loke on thē whiche walke euen/so as ye haue vs for an ensāple for many walke of whome I haue told you often & now tel you weppnge that they are the enemyes of ꝯ crosse of christ/ whose ende is dampnacion/ whose god is theyr belye ād whose glorye is to theyr shame whiche are worldly mynded/but our conuersacyon is in heuen/from whence we loke/for the sauyour euen the lorde Jesu christe which shal chaunge in to another fassyō our wyle bodyes that they may be fassyoned lyke vnto hys glorious bodye accordig to the workynge wherby he is able to subdue all thynges vnto hym self in Jesus Christ our lorde.

¶ The Gospell on the. xxiij. Sōday after Trinyte sonday The. xxij Chap. of Math. B.

The pharises wēte & tooke counsell/howe they myght tāgle christe Jesus in hys wordes/ād sent vnto hym theyr disciples wt Herodes seruauntes sayeng mayster/we knowe ꝯ yt arte true and that thou teachest ꝯ way of god truly neyther carest for any man for thou cōsiderest nat mēnes estate tell vs therfore how thynkest yt: Is it lawfull to gyue tribute vnto Cesar or nat? Jesus perceaued theyr wylynes/& sayd why tēpt ye me ye ypocrites? Let me se the tribute money ād they toke hym a peny/& he sayd vnto thē whose is this ymage and superscripcion? they

layd vnto hi cesars/thē layd he vnto them? Gyue therfore to cesar that which is cesars and gyue vnto god/ þ whiche is goddes.

¶ The Pystell on the.xxiiii. sonday after Trinite sonday the fyrst Chapiter to the Colossyans. B

BRothrē we cease nat prayēge for you & desyrig that ye myght be fulfylled with the knowlege of his wyll in all wysdome & spirytual vnderstādyng/that ye myght walke worthy of þ lorde in all thynges þ please, beyng frutfull in all good workes and encreasyng in the knowledge of god/strēgthed with all myght thorowe his glorypous power vnto all patyence and longe suffervnge: with ioyfulnes in Jesv chryst our lorde.

¶ The Gospell on the.xxiiii. Sōday after Trinyte sonday The.ix. Chap. of Mathew. C.

WHyles Jesus spake vnto the people/beholde there came a certeyne ruler and worshypped hym sayeng my doughter is euen nowe deceased, but come and laye thy hande on her, and she shall lyue, and Jesus arose and followed hym wt his disciples and beholde a woman whiche was dysseased with an yssue of blode twelue yeres came behynde hym, & touched the heme of his vesture, and she sayd I her selfe. yf I may touche but euē his vesture onely I shal be saf Jesv turned hym about, & beheld her, sayenge doughter be of good cōforte, thy fayth hath made þ safe & she was made hole euen the same houre. ¶ The pystell on the next sōday before Advent sonday. Jeremi. xxiii.

BRothrē behold þ dayes wyll com sayth the lord þ I wyll stere vp vnto David a ryghteouse braūch, and he shall raygne a kyng, & shal be wise, & shal vse equyte & iustice in þ erth, & in his dayes iuda shal be safe, and Israel shall dwell without feare, and this is þ name that they shal call hym the lord our ryghteousnes wherfore the dayes wyll come sayth þ lorde that they shall say no more, the lorde lyueth that brought the chyldren of Israel out of the lande of egypt, but the lord lyueth whiche delyuered & brought the sede of the house of Israell, out of the lande of the north. & from all landes whether I thrust thē, and they shal

dwel in theyr owne lande sayth ꝯ lord god almyghty.

¶ The Gospell on the next Sondaye before Aduet sonday The.vi.chap.of Johñ.

WHen Jesꝰ lyfted vp hys eyes an sawe a greate cõpany come vnto hym, sayd vnto philipp: whẽce shall we bye breade that these myght eathe. This he sayd to proue hym for he hym selfe knewe what he wolde dõ. Philipp answered hym two hondred penyworth of bread are not sufficient for thẽ, ꝯ euery mã haue a lytel Them sayd vnto him one of his disciples, Andrewe Symõ peters brother. There is a chyld here: which hath fyue barley loues & two fyshes: but what is ꝯ amõge so many? Jesus sayde make ꝯ people to syt te downe (there was moche haye i the place) and the men satte downe in nomber, about fyue thousande. Jesꝰ toke the breade and gaue thankes, & gaue to his disciples and his disciples to thẽ ꝯ were set downe, & lykewyse of the fyshes, as moche as they wolde, when they had eaten inough, he sayd vnto his disciples, gather vp the broke meate that remayneth, that nothyng be lost. They gathered it togyther & filled twelue basketes with the broke meate, of ꝯ fyue barly loues, & todyshes which broken meate remayned vnto thẽ that hade eaten. Thẽ those men, when they had sene ꝯ myracle that Jesꝰ dyd, sayde, This is of a trueth ꝯ same ꝓphet, whiche shal come in to the worlde.

¶ The Pystell on the dedycacyon daye the.xxi.Chap. of ꝯ reuelacyõ of sayne Johñ. A.

IOhñ sawe ꝯ holy city new Jerusalem comdowne from god out of heuẽ prepared as a bride garnished for her husband, & I herd a greate voyce frõ the trone sayeng. Behold the tabernacle of god is with mẽ & he wyl dwell wt thẽ and they shalbe is people, & god hym selfe shalbe wt them and be theyr god, & god shal wipe awaye all teares from theyr eyes, & there shall be no more deth, neyther sorowe neyther cryeng neyther shall there be any more payne, for the olde thynges are gone & he ꝯ sate vpon the seate sayde, behold I wyll make al thinges newe.

¶ The Gospell on the dedycacyon day the.xix. chaypter of Luke. A.

IEsus entred in/& wēt thor-
rowe Jericho & beholde
there was a mā named zache⁹
& he was a ruler amōg ꝑ pu-
blycās & ryche also & he made
meanes to se Jesus what he
shuld be & he could nat for ꝑ
preace, because he was of a
low stature. Wherfore he
rā before: & ascended vp in to
a wylde hygge tre, to se hym,
for he wolde cō ꝑ same waye
& whē Jesus came to ꝑ place,
he loked vp & sawe hym, and
sayd vnto hym, zache, haste-
ly come downe, for to day I
must abyde at thy house and
quickly he came downe, and re
ceaued hym ioyfully & when
they sawe that, they al grut-
ched sayenge, he is gone in to
tary with a mā that is a syn
ner. zache stode forth & sayde
vnto the lord. Beholde lord,
the halfe of my goodes I gy
ue to the poore, & if I haue
done any mā wrong. I will
restore hym foure folde Jesꝰ
sayd vnto hym, this daye is
helth come vnto thys house
for as moch as this same hon
se is be come ꝑ chyld of Abra
ham, for the sone of mā is co-
me to seke and to saue that
whiche was lost.

¶ Here endeth ꝑ pystels &
Gospels of the Sōdayes.

¶ Here begynneth the pys-
tels, & Gospels of ꝑ sayntes

¶ The Pystell on saynt An-
drewes daye, The. j. Chapi.
to the Romayns. ¶.

BRethrē the beleefe of
the herte iustifyeth &
to knowledge with
ꝑ mouth maketh a mā safe.
For the scripture sayth who
soeuer beleueth on hym, shal
nat be ashamed. There is no
difference betwene the Jewe
and the Gentyle. For one is
lorde of al, which is ryche vn
to all that cal vnto hym. For
who soeuer shal cal on the na
me of the lorde shall be safe,
Howe shal they call on hym
on whom they beleued nat?
Howe shal they beleue on hī,
of whō they haue nat herde?
Howe shal they heare with-
out a preacher: & howe shall
they preach except they be
sēt. As it is writē howe beu-
teful are the fete of thē whi-
che bringe glade tydynges
of peas And bringe glade ty-
dynges of good thynges but
they haue nat all obeyed to
the gospel. For Esayas sayd,
lorde who shall beleue our
sayinges? So thē fayth com
meth by hearyng, & hearyng

cōmeth by the worde of god. But I aske haue they nat hearde. No doubte theyr sounde went out in to all landes, & theyr wordes in to the endes of the worlde.

¶ The Gospel on laynt Andrewes day. the fourthe chapyter of Mathewe. ¶.

AS Jesus walked by the see of galyle, he sawe two brothren, Symon whiche was called Peter and Andrew his brother castynge a nette i to the see, for they were fyshers and he sayd vnto them, folow me and I wyl make you fyshers of men. And they strayght waye left theyr nettes, and folowed hym. And he went forth from thence, and sawe other two brothren. James the sonne of zebede, and Johan his brother in the shyp, with zebede theyr father mēdynge theyr nettes and called thē and they without taryēg lefte the nettes, & theyr father and folowed hym.

¶ The Pystell on Saynt Nicolas day. Eccliā. xliiii.

BEholde an excellēt prest whiche is in his dayes pleased god, and was founde ryghteous, and in tyme of wrathe made an aronemēte lyke to hi there is nat founde that kept ꝑ lawe of the most hyest. And he was i couenaūt with hym, & in his flesshe he wrothe the couenaunte, & in tyme of temptacyon he was founde fayethfull. Therfore he made hym a couenaūte wān othe ꝑ nacyons shulde be blyssed in his syght, & that he shulde be multiplyed as ꝑ duste of the erth, he knew hi in his blyssynges & gaue him an inherytaunce & he kept hi thorowe his mercy, ꝑ he founde grace in the eyes of god. An euerlastynge couenaūte dyd he make him & gaue hym the office of ꝑ hye preest, he made hi happy in glory, in fayth, & in softnes, he made him holy, & chose hym out of all flesshe.

¶ The gospel on laynt Nicolas day ꝑ. xxv. c. of mathe. JEsus sayd vnto his disciples. A certayne man redy to take his iourney to a straunge countre, called his seruauntes to hym, & delyuered to thē his goodes, & vnto one he gaue. v. talentes, to another. ii. & to another one, to euery mā after his abilyte, & strayte waye departed. Then he that had receaued ꝑ. v. talētes wēt & bestowed thē and

wā other. v. lykewyse he that receaued. ij. gayned other. ij. but he ꝑ receaued one wēt & dygged a pyete i ꝑ erth & hyd hys maysters money. After a lōge season, the lord of those seruauntes cam & rekened wꝰ thē. Tyll cā he that had receaued. v. talentes and brought other fyue sayēg. Mayster ꝑ delyuerdest vnto me fyue talentes lo I haue gayned wꝰ thē. v. mo. Them his mayster sayd vnto him well good ser vaūte & fayethfull, thou hast bē fayethfull in lytell, I wyll make the rular ouer moche. Entre in to thy masters ioye, also he that receaued two talētes, cā and sayde, mayster, ꝑ delyueredest vnto me. ij. talentes, lo I haue wonne two other with thē, and his mayster sayd vnto him wel good seruaunte & fayethful I wyll make the rular ouer moche go in, in to thy maysters ioye. ¶ The Pystel on the Conceypcyon of our Lady. Ecclesiastice. xxiiij.

AS a vyne, so brought I forth a sauour of swetnes and my flowres are the fruyte of glory and ryches. I am the mother of bewryfull loue & of feare, & of greatnes and of holy hope In me is al grace of lyfe and trueth, and in me is all hope of lyfe and vertu. Come vnto me al that desyre me, and be fylled with ꝑ fruytes that spryng of me for my spyryte is swetter thā hony or hony combe. The remembraūce of me is for euer and euer. They that eate me shall hōger the more, & they that drynke me shall thurst ꝑ more, he that harkeneth to me shall nat be ashamed, and he ꝑ worketh by my cousell, shal nat synne, and they that bryng in to lyght shall haue eternall lyfe.

¶ The Gospell on the Conceypcyon of our Lady the fyrst chap. of Mathewe. A.

THis is the boke of the generacyon of Jesus chryst the sone of Dauid, the sone also of Abrahā. Abrahā begate Isaac. Isaac begate Jacob. Jacob begate Judas, and his brotherene Judas begate Phares, & Sarā of Thamar. Phares begate Esrom Esrō begate Arā. Arā begate Aminadab Aminadab begate Naallō naallō begate Salmon. Salmō begate Boos of Rahab. Boos begate Obed of Ruth. Obed begate Jesse. Jesse begate Dauid ꝑ kyng. dauid ꝑ kyng begate salomō

ofher that was Vryes wyf Salomon begate Roboam. Roboā begate Abia. Abia begate Asa. Asa begate Josaphat. Josaphat begat Jozā. Jozam begate Ozias. Ozias begate Joathā. Joatham begate Achas. Achas begate Ezechias. Ezechias begate Manasses. Manasses begat Amō. Amō begate Josias Josias begate Jechonias & his brothrē about the tyme they were caried awaye to Babylō, & after they were brought to Babylon Jeconias begat Salathiel. Salathiel begat zozobabel. zozobabel begate Abyud. Abyud begate Eliachim. Eliachim begate Azor. Azor begate Sadoc. Sadoc begate Achim. Achim begate Eliud. Eliud begate Eleazar Eleazar begate Matham. Matham begate Jacob. Jacob begate Joseph the husbāde of mary, of whom was borne that Jesus, whiche is called Christe.

¶ The pystell on saynt Thomas day ℔ apostle The .xxxiii. chapy. to the Ephesyās. D.

Brothrene nowe ye are no more straungers & forreners but Cytesyns with the Saynctes and of ℔ houshold of god, and are bylte vpon, the foundacyon of the Apostels, and prophetes Jesus Christe beynge the heed corner stone in whon euery buyldyng coupled to gyther groweth vnto an holy tēple in ℔ lorde I whom ye are bylt togyther & made an habytacyon for god in the spirvte.

¶ The Gospell on saynt thomas daye ℔ Apostell The .xx. chappter of Johan. F.

Thomas one of ℔ twelue called Didimꝰ was not with theym when Jesus came. The other disciples sayd vnto hym, we haue sene the lorde. And he sayde vnto therm: except I se in his handes the prynt of the nayles, & put my fynger in the holes of the nayles, and thrust my hāde in to his syde, I wyll nat beleue and after. viii. dayes agayne, the disciples were withyn, & Thomas was wt theym. Jesus came whē the doores were shutte, & stode I ℔ myddes and sayde. Peace be with you. Then sayde he to Thomas, put in thy fynger here and se my handes, & put forth thy hande, & thrust it I to my syde, & be not without fayth but beleue. Thomas answered & sayde vnto hym, my lorde & my god. Jesus sayd

vnto hi. Thomas bycause ꝑ hast sene me, therfore haste ꝯ byleued happy are they ꝑ haue nat sene & yet haue bileued. ¶ The Pystell on ꝑ Conuersyon of sayncte Paule. The ix. chappter of the Actes of the Apostles. A.

SAul yet brethyng out thzeatenynges & slaughter against the disciples of the lozde wente vnto ꝑ hye prest and desyzed of hym letters to Damascon, to the Synages ꝑ yf he found any of this way whether they were men oz women, he myght bzynge thē bounde vnto Jerusalem As he wēte on his iourney it foztuned ꝑ he dzewe nye to Damascon, & sodaynly: there shyned rounde aboute hym a lyght frō heuē & he fell to ꝑ erth & herd a voyce sayēge to hym. Saul, Saul Wh̄y pzecutest thou me? And he sayd what arte ꝑ lozde. The lozde sayde, I am Jesus whō thou pzecutest, it shalbe harde foz ꝑ to kycke agaynst ꝑ pzycke he both trēblynge & astonyed sayd, lozde what wylte ꝑ haue me to w? And ꝑ lozde sayd vnto hym aryse & go i to the Cytie and it shal be tolde the what thou shalt do. The men wyche cōpanyed with hym on his waye, stod amased, foz they herde a voyce, but sawe no man. Saul a rose frō the erth & when he had opened his eyes he saw no man. Thē ledde they hym by the hāde, & brought hym i to Damascō & he was thze dayes without syght & neyther eate noz dzāke. There was a certayne disciple at Damascon named Ananias to hym spake ꝑ lozd in a visyon, Ananias. And he sayd beholde, I am here lozd And the lozde sayde vnto hi aryse, and go in to the strete, which is called straȳte, & seke in the house of Judas, after one saul of ꝑ Cytye of Tharsus, foz beholde he prayeth & hathe sene in a visyō, a man named Ananias cōmyng in vnto hym, and puttyng his hādes on hym ꝑ he myght receaue his syght Ananias answered, lozde I haue herd by many of this man, how moche thy hurth he hath done to thy sayntes at Jerusalē, and in this place he hath auctoryte of the hye pestes to bynd all that cal on thy name The lozde sayd vnto hym. Go thy wayes foz he is a chosen vessel vnto me to beare my name before ꝑ gētyls & kynge,

and the chyldren of Israel, for I wyl shewe hym howe greate thynges he muste suf fre for my names sake Ana: nias went his way, and en: tred in to the house, and put his handes on hym, & sayde: brother saule the lorde that appered vnto the in the way as thou camest sent me vnto the that ye myghtest receaue thy syght, and be fylled with the holy goste And imediatly there fell from his eyes as it had ben scales & he receaued his syght, & arose & was ba: pteyled, & receaued meate & was confortted. The was saul certayne dayes with ye disci: ples whiche were at Dama: scon, & straycht way he pzea: ched Chzyst in ye Synagoges howe that he was the sone of god. Al ye herde hym were awased & sayd is nat this he that spoyled the whiche cal: led on this name I Jerusale: and came hyther for the en: tend that he shuld bzyng the bounde vnto the hye prestes: Saul encreased in strenghe, & confounded ye Jewes which dwelleth at Damasco affyz: myng ye this was very chzist ¶ The Gospell on ye Conuer: syon of sayne Paule The. xix. chapy. of Mathewe.

PEter sayd vnto Je: sus. Beholde we ha ue forsaken al an haue folowed the, what shall we haue therfore Jesus sayde vnto the, verely I say vnto you, ye whiche haue foloweth me in the se: conde generacyon (whe ye sone of man shal syt in the seate of his maiesty) shal syt also vpo xii. seates & iudge the. xii. tri: bes of Israel, & who soeuer forsaked houle or brothze, or systers, or father, or mother, or wyfe or childre or ryuelod, for my names sake, the same shal receue an hondzed folde, & shal iheryte euerlastig lyfe. ¶ The Pystell on Sadelmas daye. Malachye. iii.

BEholde I sende my mes: senger whiche shal pze: payze the waybefore me, and sodaynly shal ye lorde whome ye seke com vnto his temple, and the messenger of the co: uenaunte whome ye delyze. Beholde he cometh sayeth ye lord Sabooth. Who shal en: dure ye daye of his comyng, or who shal stande to beholde him: for he his as tryed fyze, & as ye herbe ye fullers soure with all & he shal syt tryeng & purgyng syluer, & shal pury fye the sones of Leuy, & shall

fyne the as gold and syluer & they shal brynge offeryng vn to the lorde of ryghteousnes and the sacrifice of Juda & of Jerusalē, shal be delycyous vnto the lorde as in the olde tyme, and in the yeres that were at the begynnyng.

¶ The Gospell on Candelmas day. y. v. cha. of Luke. D

When the tyme of purifycacyon (after the law of moyses) was com, they brought Jesu to Jerusalē, to offer hym to the lorde, as it is wrytten in the law of the lorde: euery man chylde that fyrste openeth the matryx, shalbe called holy to the lorde, & to offre as it is sayde in the law of the lorde a payre of turtle Doues, or. ij. yong Pygyons, and behoolde there was a man in Jerusalem, whose name was Symeon and the same man was iuste & feared god and longed for the consolacyon of Israell, and the holy ghost was in hym & an answere was gyuē hym of the holy ghost, that he shuld not se dethe, before, he had sene y lorde Chryste. And he came by inspiracyon in to the temple And whē the father & the mother brought in the chylde Jesus, of Jerusalē In so moch that to do for hym after y custome of the lawe. Then toke he hym vp in his armes & sayd lorde nowe lettest thy seruaunte departe in peace accordynge to thy worde, for myne eyes haue sene the sauyour sent frō the, whiche thou hast prepared before the face of all the people. A lyght to lyghtē the gētyls, and the glorye of thy people Israel.

¶ The Pystell on saynt Mathias y apostles day. The. i. cha. of y Actes of y Apost. ¶

Peter stode vp in the myddes of the disciples and sayde (the nōbre of y names were aboute an hōdred and twenty) ye men and brotherne this scrypture muste nede be fulfylled which y holy ghoste thorow the mouth of Dauid spake before of Judas, which was guyde to thē that toke Jesus, for he was nōbred with vs, & obtayned felowshyppe in this mynystracyon, and he hathe nowe possessed a plot of grounde w̄ the reward of iniquyte, & when he was hāged, brast a sonder in y myddes, & all his bowelles gusshed out, & as it is knowē vnto all y inhabiters of Jerusalē In so moch that felde is called in theyr mother

tonge Aichedema/that is to say ꝑ bloody felde. It is wrytten in the boke of Psalmes his habytacyon be voyde and no man be dwellynge therin and his bysshoprycke let another take. Wherfore of these men/which haue companyed with vs (al the tyme that the lord Jesus wēt in & out amōg vs/begynnynge at the baptyme of Johñ vnto ꝑ same daye that he was taken vp frō vs) must one be ordeyned to be a wytnes with vs of his Resurrectyon. And they appoynted ij. Joseph called Barsabas/whose surnamed was Justus/& Mathyas/and they prayed & sayd. Thou lord which knowest the hertes of al mē/shewe wheter ꝑ hast chosen of these two/ꝑ the owne maye take the roume of this mynistracyō & Apostleshyp from ꝑ whiche Judas by trāsgressyon fel/ꝑ he myght go to his owne place/and they gaue forth their lottes/and the lote fell on Mathias/& he was counted with the eleuen apostles.

¶ The Gospel on saynt Mathias the Apostles daye/The xi. Chap. of Mathewe. ℣.

At that tyme Jesus answered and sayd I praise the O father lorde of heuen and herthe bycause thou hast hyd these thynges from the wyse & prudēt & hast opened the vnto babes/euen so father/for so it pleased the al thyngs are gyuen vnto me of my father/and no mā knoweth the sone/but the father neyther knoweth any man ꝑ father/saue the sone/& he to whom the sone wyll opē hym Come vnto me all ye that labour and are ladē/and I wyl ease you/take my yoke on you and lerne of me/for I am meke & lowely in herte/& ye shall fynde rest vnto your soules/for my yoke is easy/and my burthen is lyght.

¶ The Pystel on the Annūciacyon of our Lady. Esaye. vij.

Our lorde spake to Achas sayēg. Axe the a sygne of ꝑ lorde thy god/frome a lowe byneth/or from an hye aboue But achas answered. I wyl nat axe/neyther wyll tempte the lord. Wherfore the lord sayd herken ye of the house of Dauid Is it so small a thyng for you to be greuous to man/but ꝑ ye shuld also be paynfull vnto god neuertheles yet ꝑ lord/he wyll gyue you a sygne. Beholde a virgyn shalbe with chyld/& shall beare a sone and

shal call his name Emanuell he shall eate butter & honye, ꝑ he maye haue vnderstandyng to refuse the euyll and to chose the good,

¶The Gospell on the Annunciacyon of our lady. The.i. Chappter of Luke. L.

AND the vi.moneth the angell Gabryel was sẽt frõ god vnto a cytie of Galyle named nazareth to a vyrgyn spouled to a man whose name was Joseph of the house of dauid & the virgyns name was Mary, & the angell went in vnto her, & sayd: hayle full of grace, the lord is with the, blyssed arte ꝑ amonge wome¯ When she sawe hym she was abasshed at his sayenge, and caste in her mynde, what maner of salutacyon that shuld be. & the angell sayde vnto her feare nat Mary, for thou hast founde grace with god, loo thou shalte conceyue in thy wõbe, & shalt beare a sone & shalte call his name Jesus. He shall be greate & shall be called the sõne of the hyeste, and the lorde god shall gyue vnto hym ꝑ seate of his father Dauid, & he shal raygne ouer the house of Jacobe for euer, & of his kyngdome shal be none ende. The sayd mary vnto the angel, how shal this be, seyng that I know nat a mã & the angell answered & sayd vnto her, the holy ghost shall com vpon the, & the power of the hyest shal ouer shadow the Therfore also that holy thyng which shal be borne, & shal be called the sone of god & marke, thy cosyn. Elizabeth, she hath also conceaued a sone i her olde age & this is the.vi.moneth to her which was called barayne for with god shall nothynge be vnpossyble. Mary sayd: Beholde ꝑ handemayde of the lorde, be it vnto me euẽ as ꝑ haste sayd

¶The Gospell on saynt georges daye. The fyrst chappter of James. A.

MY brethrene count it exceadynge ioye whẽ ye fall i to diuers temptacyõs for as moch as ye know & the tryenge of your fayth bryngeth pacience & let pacience haue her pfecte worke ꝑ ye maye be pfecte & solide ꝑ nothyng be lackynge vnto you, yf any that is amõg you lacke wisdom, let hym aske of god (which gyueth to all mẽ indifferently, & casteth no mã i ꝑ teeth) & it shal be gyue¯ hym,

but let hym aske in faythe & wauer nat for he ꝑ doubteth is lyke the waues of the see, toste of the wynde, & carped with vyolēce. Neyther let ꝑ mā thynke ꝑ he shal receyue any thynge of god. A waue tynge mynded mā is vnstable in al his wayes, let ꝑ brother of lowe degre reioyce ī ꝑ he is exalced & ꝑ riche ī that he is made low, for cuk as ꝑ flowre of ꝑ grasse, shall he vanysshe awaye. The Sonne ryse ꝑ wt heate, & ꝑ grasse wydderech, & his flowres fauleth away & the beaute of the fassyō of it perysshech, euen so shall the ryche man perysshe with his haboundance. Happe is the man ꝑ endureth in tēptacyō for when he is tryed he shall receaue the crowne of lyfe, which the lorde hath promysed to them that loue hym.

¶ The golpel on sayne georges day. ꝑ. xv. cha. of Joh. A.

IEsus sayd vnto his disciples. I am ꝑ true vyne, & my father is an housbāde mā, euery braūche ꝑ beareth ne fruyte ī me, he wyl take away & euery braūche that beareth fruyte wyll he pourge that it may bryng more fruyte Now are ye clene by the meanes of the wordes wiche I haue spoken vnto you, dyde yn me, and ler me bide in you, as the braunche can nat beare fruyte of it self, excepte it bide ī the vyne: no more cā ye excepte ye abid in me. I am the vyne, & ye are the braunches he ꝑ abyderh in me, and I in hym the same brigerh for the moch fruythe for without me can ye do nothynge yf a mā byde nat ī me he is cast forth as a braūche, and is wydered & mē gather it, and caste it in to the fyre, & it burnethe yf ye abyde ī me, and my wordes also bide in you aske what ye wyl and it shalbe gyuen to you.

¶ The pystel on saint marke the Euāgelystes day. The. iiij Chapy. to the Ephesyās. B.

BRethren vnto euery one of vs, is gyuen grace accordynge to the measure of the gyfte of Chryst, wherfore he sayethe he is gone vp an hye and hath ledde captyuete captyue, hand hathe gyuē gyftes vnto men. That he ascended, what meaneth it but ꝑ he also descended fyrst in to ꝑ lowest partyes of the erthe? He that ascended, is euen ꝑ same also ꝑ descended vp eue aboue al heuyns, to fulfyl al

thynges, & ꝓ very same made some Apostles some ꝓphetes some Euangelystes some shepherdes, some teachers, ꝓ the sayntes myght haue all thynges necessarye to worke and mynystre withal, to the edyfyenge of the body of chrystes, tyl we euery chone (ī ꝓ vnite of fayth & knowledge of the sone of god) grow vp vnto a ꝑfyte man after the measure of age of the fulnes of chrystes.

¶ The gospel on sayntes mark the euāgelystes day The. xv. chapp. of Johan. A.

I Am the true vyne. &c. as it is wrytten. More ouer in the Gospell of sayntes Georges daye. fo. xliii.

¶ The Epystell on Philipp & James daye. Capi. v.

DEō shal the ryghteous stande with greate constaunce agaynst thē that vexed them & toke away that they hadde laboured for whē ꝓ wicked shal se ꝓ they shalbe troubled with horrible fere and shal wounder at the sodayne & vnloked for victorye and shall saye ī them selues, repentynge & sorowynge for anguyshe of herte. These be they whiche we some tyme mocked & iested on we were out of oure wyttes & thought theyr lyuyng madnes & theyr ende to be without honour but beholde howe they are counted amōge the chyldren of god, and haue theyr enheritaunce amōg the sayntes.

¶ The gospell on sayntes Philipp & James daye. The. xiiii. chapp. of Johan. A.

IEsus sayde to his disciples let not your hertes be troubled: beleue ī god, and beleue ye in me In my fathers house are many mansyons. yf it were nat so I wolde haue tolde you. I go to prepare a place for you, and yf I go to ꝑpare a place for you, I wyl come agayne, and receaue you euen vnto my selfe: ꝓ where I am, there may ye be also: and whether I go ye know & the waye ye knowe. Thomas sayde vnto hym lorde we know nat whyther thou goeste Also how is it possyble for vs to know ꝓ waye? Iesus sayde vnto hym. I am the way, the verite and the lyfe. No man cōmeth vnto the father but by me, yf ye had knowē me ye had knowē my father also. And nowe ye know hym & ye haue sene hī. Philipp sayd vnto hym Lorde

shewe vs the father & it suffy
sceth vs. Jesꝰ sayd vnto hym/
haue I ben so lōg tyme with
you/& yet hastest thou nat kno
wen me Philip he that hath
sene me hath sene ꝯ father &
how sayest thou thē, shewe vs
the father byleuest thou nat
that I am in the father, & the
father in me? The wordes ꝯ
I speake vnto you I speake
nat of my selfe/but ꝯ father
duellynge in me/is he that w
the ꝯ workes/byleue me that
I am the father & the father
in me at the leest byleue me
for the verye workes sake.
Verely verely I say vnto you
who soeuer byleueth on me
the workes that I do, ꝯ same
shall he do/and greather wor
kes them these shall he do by
cause I go vnto my father/&
what soeuer ye aske in my na
me/that whyll I do.

¶ The Pystel on the innocyō
of the Crosse the. v. chappter
to the Galathyans.

Brother I haue trust
towarde you in god
that ye wyl be none
otherwyse minded. Be ꝯ trou
bleth you shall beare hys iud:
gemēt what soeuer he be bre
thre & I yet pache circūcisyō/
why do I then yet suffer per:
secucyō/for them had the offē
ce whiche the Crosse gyueth
ceased I wold to god they we
re sondred from you whiche
trouble you/as many as de:
syre with outwarde aperaun
ce to please carnally/they con
strayne you to be circuncysed/
onely bycause they wolde nat
suffre persecucyon with the
crosse of Chryst for they them
selues whiche are circūcysed
kepe nat the lawe: but desy
re to haue you circuncysed ꝯ
they myght reioyce in your
flesshe. God forbyd that. I
shulde reioyce/but in the cros
se of our lorde Jesu Chryste
wherby ꝯ world is crucyfyed
as thouchyng me/and I as
concernynge the worlde.

¶ The Gospel on the inuen:
cyon of the Crosse the. iij. cha
pyter of Johan. A.

There was a man of the
Pharyses named Nico
demus a ruler amonge the
Jewes/he came to Jesus by
nyght & sayd vnto hym. Mayster we knowe that thou arte
a teacher/whiche is come frō
god for no mā coulde do such
myracles as thou west, except
god were with hym. Jesꝰ an
swered & sayd vnto hī Verely
verely I say vnto the except
a man be borne a newe/he
can nat/se the kyngedome of

god. Nicodemus sayde vnto hym/howe cā a man be borne whē he is olde can he entre i to his mothers bodye and be borne agayne? Jesus answered. Verely verely J say vnto the/except that a man be borne of water/and of the spirite/he can nat entre in to ꝯ kyngdom of god. That which is borne of the flesshe is flesshe/ꝯ that whiche is borne of the spyrite/is spirytc. Mer: uayle nat that J sayd to the ye must be borne a newe. The wynde bloweth where he lysteth: and thou hearest his sounde/but thou canste nat tell whense he commeth ꝯ whyther he goeth. So is euery mā that is borne of the spirytc. Nicodemus answered ꝯ sayd vnto hym. Howe can these thynges be? Jesus answered and sayde vnto hym. Arte thou a mayster in Jsrael/and knowest nat these thynges? Verely verely J say vnto the we speake that we knowe/ꝯ testifye that we haue sene/ꝯ ye receaue nat our wytnes/ if J haue tolde you erthly thynges/and ye haue nat beleued howe shulde ye beleue if J shall tell you of heuenly thynges? And no man hath ascended vp to heuen/but he that came downe from heuen: that is to saye the sone of man/ whiche is in heuen. And as Moyses lyfted vp the serpēt in wyldernes/euen so must the sone of man be lyfted vp that no man which beleueth in hym perysshe/but haue eternall lyfe.

¶ The Pystel on the Natiuyte of Saynt Johan baptist. Esaye. xlix.

THus sayth the lorde Serkē ye Jles vnto me/ and gyue hede ye peple ꝯ are a farre the lorde called me out of the wombe/ and made mencyon of my name whē J was i my mothers bowels: ꝯ he made my mouth lyke a sherpe swerd Jn the shadowe he let me with his hande/ꝯ he made me as an excellent arow/and hyd i his quyuer and he sayd vnto me: thou arte my seruaunt. O Jsraell in whome J wyll be glorifyed/ꝯ J sayde. J labour in vayne ꝯ spende my strenght for nought ꝯ vnprofytably howbeit my cause J committe/to the lorde and my trauayl vnto my god ꝯ nowe sayth the lorde that formed me i the wombe to be seruaūt

and to turne Iacob vnto hym beholde I haue made the a lyght/that thou shuldest be saluacyon vnto the ende of the worlde kynges shal se/& rulers shal stande/vp & shal worshyppe/bycause of ꝑ lorde whiche is kaythful & the holy of Israell hath chosen the.

¶ The Gospell on the Natuyte of saynt Johan the baptist. The fyrst Chappter of Luke. F.

ELizabethes tyme was com that she shulde be delyuered & she brought forth a sone & her neyghboures/& her cosyns herd tell howe the lord had shewed greate mercy vpō her they reioysed with her. And it fortuned ꝑ eyght dayes they came to cyrcuncyse the chyld & called his name zachary/after the name of his father and his mother answered & sayd nat so but he shal be called Johan. And they sayde vnto her. There is none of thy kyn that is named with thys name, & they made sygnes to his father howe he wold haue him called/and he asked for wrytynge tables & wrote sayenge/his name is Johan. And they meruayled al & hȳ mouth was opened immediatly & hys tong and he spake laudynge god/& feare came on all them the dweltnye/and al these thynges were noysed abrod thyroughout all the hilly countrey of Iewry/and all they that herd them layd them vp in theyr harres sayeng. What maner chylde shall this be? & the hande of god was with hym and his father zacharias was fylled with the holy ghost/& prophesied sayenge. Blessed be the lorde of Israel/for he hath vysyted and redemed hys people.

¶ The Pystel on Saynt Peter and paules day. The.xij. Chappter of the actes of the Apostels. A.

IN that tyme Herode the kyng/layde handes on certein of the congregacyon to bere thē/he kylled James the brother of Johā/with answered: & because he sawe the it pleased the Iewes he proceded further/and toke Peter also. Them were the dayes of the swete breade/& when he had caught hym he put hym in prison/and delyuered him to.iiij. quaternions of soldyours to be kept entendynge after. Easter to bryng hym forth to the people. The was

Peter kept in prysō / but prayer was made without ceasyng of the congregation vnto god for hym / when Herode wold haue brought hym out vnto ꝯ people / ꝯ same nyght slepte Peter betwene two soldyours / bound with two chaynes / & the kepers before the doore kepte the prysō: and behold the angell of the lorde was there present & lyght shyned in the lodge / & smote Peter on the syde: and stryred hym vp sayeng. Aryse vp quyckly / and the chaynes fel of from his handes / & the angell sayd vnto hym / gyrde thy selfe and binde on thy sandalles / & so he dyd and he sayd vnto hym caste on thy mātell about the, and folowe me / & he came & folowed hym / & wyst nat that it was trueth which was done by the angell but thought he had sene a vysyon when they were past the fyrst & the seconde watche / they came vnto the Iron gathe that ledeth vnto the cytye which opened to them by his owne accorde. And they went out / & passed thorowe one strete & by & by the angell departed frō hym, and when peter cam to hym selfe / he sayd now I know of a suertye that the lorde hath sent his angell & hath deliuered me frō the hāde of Herode / & frō all the waytynge for of the people of the Iewes.

¶ The Gospel on Saynt peters and Powles day. the. xvj Chapiter of Mathewe. ℒ

WHen Iesus came into the coostes of the cytye which is called Cesarea Philippi / he asked his disciples sayēg whome do men saye that I the sone of man am? They sayd some say that thou arte Johan baptyst some Helyas some Jeremias / or one of the prophetes. He sayd vnto thē but whom saye ye that I am Simō peter answered & sayd Thou arte Chryst the sone of the lyuing god, & Iesus answered and sayd vnto hym Happy arte thou Simon the sone of Jonas for flesshe & blode hathe nat opened vnto the / but my father whiche is in heuen. And I say also vnto ꝯ that thou arte Peter: & vpon this roke I wyll buylde my congregacyon / & the gathes of hell shal nat preuayle agayn̄ it / and I wyll gyue vnto the / the keyes of the kyngdome of heuen and what soeuer thou bindeste vpō erth / shall be bounde in heuen: and what

soeuer thou lowlest on erth shall be lowsed in heuen.

¶The pystell on the comme moracyon of sayne paule the seconde chappter to the Galathyans. B.

I certifie you brothrne, that the gospell which was preched of me, was nat after the maner of mē neyther receaued I it of man, neyther was I taught it but receaued it by the reuelacyō of Jesus Chryst: ye haue herde of my cōuersacion in tymes past in the Jewes wayes how that beyonde measure I persecuted the cōgregacyon of god, and spoyled it, & preuayled i the Jewes lawe, aboue many of my cōpanyons: whiche were of myne owne nacyon & was as moche more feruent meynteyner of ꝑ tradycyons of ꝑ elders, but when it pleased god, which seperated me frō my mothers wōbe: & called me by hys grace, for to declare hys sone by me that I shulde preache hym amonge the hethen, immediatly I cōmened nat of the mater wō flesshe, and blode, neyther returned to Jerusalē to them whiche were Apostels before me, but wente my wayes I to Arabia, & came agayne vnto Damascon Thē after. iij. yere I returned to Jerusalē to se Peter, and abode with hym xv. dayes none other of the apostels sawe I, saue James the Lordes brother, the thinges whiche I wryte beholde, god knoweth I lye nat. After that I went in to ꝑ costes of siria and Cilicia, and was vnknowē as touchynge my persone vnto the congregacions of iewry which were in Chryst but they herd onely ꝑ he which persecuted vs in ty me passe nowe precheth the fayth: whiche before he destroyed & they glorifyed god on my behalfe.

¶The Gospell on the cōme moracyon of sayne paule the xix. Chapp. of Mathewe. D.

Peter sayd vnto Jesus beholde we haue. &c. ye shall fynde thys gospel on the conuersyō of sayne paule. fol. xlvii.

¶The pystell on the visitacyō of our lady. Cant. cha. ij.

I am ꝑ floure of the felde & lylies of the valeys. As the lylie among the thornes so is my loue among the doughters. As the appletre among the trees of the wode so is my beloued amonge

ꝓ sonnes, in hys shadow was my delyte to sitte: for his fruyte was swete to my mouth. He brought me vnto his wyne seller, and hys be hauer to mewarde was louely, louely, beholde my beloued sayde to me, vp and hast my loue: my doue my bewtiful and come, for nowe is wynter gone, & rayne departed and past: the flowres appere in our countre: and ꝓ tyme is com to cut the vynes. The voyce of the turtil doue is herd in our lãde, the fyg tree hath brought forth her fygges, & the vyne blossomes gyue a sauour vp hast my loue, my doue in the holes of the roke, and secret places of the walles, shewe me thy face and let me here thy voyce, for thy voyce is swete, and thy fassyon beautyfull.

¶ The Gospell on the vysytacyon of our Lady The fyrst Chappter. of Luke. D.

MAry arose in those dayes & went I to the mountayns with hast I to a Cytye of Jewry, and entred I to the hous of zacharie and saluted Elizabeth, & it fortuned as Elizabeth herde the salutacyon of mary, the babe spronge in herbely, and Elizabeth was fylled ꝓ the holy ghost, & cryed with a loude voyce, and sayde Blyssed arte thou among wome, and blyssed is the fruyte of thy wombe: and whẽce happeneth thys to me, that the mother of my lorde shulde come to me. Loo as soone as ꝓ voyce of thys salutacyon sounded in myne eares, the babe lept in my bely for iope: & blyssed arte thou that beleuest, for those thynges shall be perfourmed whiche were tolde the from the lorde And mary sayde my soule magnifyeth the lorde and my spyryte reioyseth in god my sauyoure.

¶ The Pystel on the Translacyon of sayne Thomas of Cantorbury the. v. Chappter to the Hebrues. A.

EVery hye preeste. &c. ye shal fynde this pystel on sait Thomas day after childermasday. f. vi

¶ The Gospel on sayne Thomas of Canterbury the. xii. chappter of Luke. B.

A Certayne noble mã &c. ye shal fynde this gospel on sayne Thomas daye after Chyldermas daye. Fo. vi.

¶ The Pystel on relyke Sõdaye. Ecclesia. xliiii.

These are the mē of mercy, whole ryghteoulnes are nat forgotte. Goodnelle abyde with the sede of them: theyr kynstolke, are an holy enheryteūce, and theyr seed hath stāde in wytnelles, and the sones of them abyde vnto the worldes ende for them the generacyon of thē, and the glorye of them shall nat be left, theyr bodyes are buryed I peace, and theyr names shal lyue in the worldes, all people shall tel the wysdome of them, and all the cōgregacyon of sayntes shall shew the laude of them.

¶ The Gospel on Relyke cō day. the .v. Chapyter of Mathewe. A.

When Jesus sawe ꝑ people he went vp in to a mountayne and whē he was set hys disciples came vnto hym, & he openeth his mouth & taught thē sayēg. Blysled are the poore in spyryte, For theyrs is the kyngdom of heuen. Blysled are they that morne for they shal be cōforted: Blysled are the meke for they shall enherete the erth Blysled are they which hongre & truste for ryghtuolnes, for they shall be fylled. Blysled are the mercyful for they shall optayne mercy Blysled are the pure I herte, for they shall se god Blysled are the mainteners of peace for they shall be called the chyldrene of god. Blysled are they whyche suffre persecucyon for ryghtuousn; sake, for theyrs is ꝑ kyngdom of heuē. Blysled are ye whē mē shal reuyle you & persecute you and shall falsly saye all maner of euyl sayēges agaynst you, for my sake. Reioyce & be glade: for greate is your reward I heuē

¶ The Pystell on saynt margarettes daye.

O Lord my god thou hast exalted my habitacyon vpon ꝑ erth & I haue prayed for deth to come I haue called the lord the father of my lord that he forsake me nat I the day of my tribulacyon. And in the tyme of prouden men without helpe / I shal laude thy name diligently / and shall prayse it in confessyon and my prayer is herde thou haste delyuered me frō perdycyon & from a wycked tyme / Therfore O lorde my god / I shall confesse and gyue laude vnto thy name.

¶ The Gospell on saynt margarettes daye. The. xiii. chapyter of Mathewe. B

Ielus sayd vnto his daleyn day. Prouerb. xxxi.
disceples The kyng A Woman of power and
dom of heuē is lyke A verye yf a man culde
vnto treasure hyd i fynde the valew of her were
the felde / the whiche a man farre aboue perles. The her:
founde & hyd it / and for ioy / te of her husbande trusted in
therof / goeth and selleth al her, that he nedethe nat spoy
that he hat / and byeth that les. She rendreth him good
felde. Agayne ꝑ kyngdom of and not euyll al the dayes of
heuē is lyke vnto a marchaū her lyfe. She sought wolle
te le kynge after good peer: and flaxe, and dyd as her hā:
les / which whē he had found des serued her. She is lyke
one precyous perle. wente & a marchauntes shyp that
solde all ꝑ he had & bought bryngeth her vytayles from
it. Agayne the kyngdome of farre She ryseth yet day, and
heuē is lyke vnto a Nette ca gyueth meate to her hou:
ste in to the see / ꝑ gadereth of sholde & fode to her maydens.
al kyndes of fysches whiche She considereth a grounde &
when it is full / men draw to bought it, and of ꝑ fruyte of
lande / and syt & gathereth ꝑ her handes planted a vyne.
good in to theyr vesselles āo She gyrde her loynes with
caste the bad away. So shall strength, and couraged her
it be at ꝑ ende of the worlde / armes She perceaued that her
The angelles shall com and ware was profytable, &
seuer the bad frō the good / therfore dyd not put out her
and shal caste thē in to a fur: cādell by nyght. She set her
neys of fyre, there shal be way fyngers to the spīdle & her
lyng and gnasshynge of teth handes caughte hold on the
Iesus sayde vnto theym, ha: dystaffe. She opened her hā:
ue ye vnderstanded all these de to ꝑ poore & stretched out
thyngs they sayd ye syr. Thē her handes to the nedye she
sayde he vnto them, therfore feared not lest ꝑ cold of snow
euery scribe which is taughte shuld hurte her house: for al
vnto the kyngdome, is lyke her housholde were double
an housholder, whiche bryn: clo hed. She made her gay
geth forth, out of his treasu: ornamētes / of bysse, & purple
re, thyngs bothe newe & olde. was her apparell. Her husbā
¶ The pystel on Mary Mag de was hadde in honour in

the gates, as he sate with ꝑ elders of the lande. She made lynnen & solde it, & delyuered a girdle to the merchaunt. Strength & glory were her rayment, and she laughed in ꝑ later dayes. She opened her mouth with wysdome & the lawe of ryghteousnes was on her tonge. She had an eye to her houshold̄e and eate nat bredydly. Her chyldr̄e arose & blessed her, & her husbande cōmended her. many doughters haue done excellētly but thou hast passed thē all. Fauour is a deceauable thinge, & beautye is vanite but a womā ꝑ feareth god she shal be praysed. Gyue her of ꝑ fruyte of her handes and let her workes prayse her i ꝑ gates.

¶ The gospel on Mary magdaleyn day. The. viij. Chapyter of Luke. E.

One of the pharyses desyred Jesu that he wolde eate wt̄ him & he came in to ꝑ pharyses house and sat downe to meate. & beholde a woman in ꝑ cyte whiche was a synner as soone as she knew that Jesus sat at meate in ꝑ pharyses howse she brought an Alabaster bore of oyntment & she stode at is fete behynde hym weppyng & bega to walsshe his fete wt̄ teares, and dyd wype thē with ꝑ eares of her heed, & kyssed his fete & anoynted thē with oyntmēt wher̄ ꝑ pharyse whiche hade hym to hys house saw ꝑ, he spake with hī hym selfe sayēge: yf this man were a prophete, he wolde surely haue knowē whos what maner womā this is whiche touched hi for she is a synner & Jesu answered & sayd vnto hym, Symō I haue sō what to saye vnto the, and he sayd: maister saye on. There was a certayne lēder which had two detters, ꝑ one ought fyue hundred pēs, & the other fyfty. Wher̄ they had nothynge to paye, he forgaue them bothe. Whiche of thē tell me wyll loue hi mooste? Symō answered & sayd, I suppose that he to whome he forgaue mooste, & he sayde vnto hi Thou hast truely iudged And he turned to the woman, and sayde vnto Symon Seest thou this womā, I entred i to thy house & thou gauest me no water to my fete but she hath walshte my fete, with teares, & wyped them with the heares of her heed. Thou gauest me no kysse: but she sence the tyme I came i hath nat ceased

to kysse my fete ✠ my heed w̄ oyle thou dydest nat anoynt ✠ she hathe anoynted my fete w̄ oyntement. Wherfore I say vnto many synnes are forgyuen her, because she loued moche. To whome lesse is forgyuen, the same doth lesse loue. And he sayd vnto her thy synnes are forgyuē the. And they that sate at meate with hym began to say within thē selues Who his this which forgyueth eaen synnes, and he sayde to the woman Thy fayth had saued ✠ go i peace

¶ The Pystell on sayne Iames day ✠ Apostle the.ij.chapy. to the Ephesyans. D.

Brethrene nowe ye are nomore straūgers and forseners: but cytesyns with ✠ sayntes, ✠ of the howsehold of god ✠ are bylte vpō ✠ foūdacyō of the apostles ✠ pheres, Iesv Chryst beyng ✠ heed corner stone i whome euery buyldyng couplet to gyther groweth vnto an holy temple in ✠ lorde, in whom ye also are bylte togyther ✠ made an habytacyō for god i the spirytc.

¶ The Gospell on sayne Iames daye the apostle the.xx. chappter of Mathewe. C.

There came to Iesv the mother of zebedes chyldre with her sones, worshyppyng hym, and desyrynge a certayne thynge of hym he sayde vnto her, what wylt ✠ haue she sayde vnto hym. Graunte that these my two sones, maye syt one on the ryght hande, ✠ the other on thy lefte hāde, i thy kyndom Iesus answered ✠ sayde, ye wot te nat what ye aske Are ye able to drynke of the cuppe that I shall drynke of? and to be baptised with ✠ baptyme that I shal be baptised w̄ They answered to hym That we are He sayde vnto them, ye shal drynke of my cuppe, ✠ shall be baptysed with the baptyme ✠ I shall be baptised w̄, but to sytte on my ryght hande, and on my lyfte hāde is nat myne to gyue but to them for whome it is prepared of my father.

¶ The Pystell on saynte Annes daye.

A Woma of power and verytc. &c. ye shal finde this pystell on saynte mary Magdaleyn daye. fo. liiij.

¶ The Gospell on sayne Annes daye. The fyrst chappter of Mathewe. A.

This is the boke of the generacyon. &c. ye shall fynde this gospell on the cō:

cepcyon of our lady. Fo. xlvj.

¶ The Pystell on saynt Peters day ad vincula. The. xij. c. of ꝑ Actes of the Apostles. ¶

When Peter came out of prylon he came to the house of mary the mother of one Johñ whiche was called Marke were many were gathered togyther in prayer/as Peter knocked at the entrey doze/ a damsell came foz the to herken named Rhoda/and when she knew Peters voyce she opened nat the entrey foz gladnes but ranne in/& tolde howe Peter stode befoze the entrey/& they sayde vnto her thou arte mad/& she boze the downe that it was euen so. Them sayd they/it is his angell peter ꝓtinued knockyng/ when they had opened the dore/& sawe hym they were astonyed/he beckened vnto them with the hande to holde theyr peace/and told then by what meanes the lozde brought hym oute of prylon.

¶ The Gospell on saynt Peter day ad vincula. The. xvj. chappter of Mathewe. ¶

When Jesus came in to the coostes. &c. ye shal fynde this gospell on saynt Peter and Paules day Fo. lij

¶ The Pystell on the transfiguracion of our lozd/the. ij. pystell of Peter & the. i. Cha. ij.

Oste dere beloued bzethzē we folowed nat deceauable fables when we opened vnto you the power/& cōmynge of our lozd Jesus Chzyst/but wt our eyes we saw his maieste. Eue the verely/whē he receaued of god the father honour and glozy/& whā there came suche a voyce to hym from ye excellēt glozy. This is my dere byloued sone in whome I haue delyte here yi/this voyce we herde whā it came from heuen/being with hym in the holy mounte we haue also a ryghte sure wozde of prophesye were vnto yt we take hede as vnto a lyght ꝑ shyneth in a darke place/ye tyl wel vntyl the daye dawne and the daye starre aryse in your hertes.

¶ The Gospell on the Transfyguracyon of our lozde. The xvij. Chappter of mathew. ¶

Jesus toke Peter & James & Johñ his bzother & brought thē vp in to an hye mountaine out of the way and was trāsfigured befoze thē/& his face dyd shyne as the sōne & his clothes were as whyte as ꝑ lyght. And beholde there

apered vnto the Moyses & he lyas/talkyng with him. The answered Peter & sayd to Jesus. Master here is good beyng for vs/yf thou wylte/ let vs make here .iii. tabernacles/one for the/& one for moyses/& one for helyas whyle he yet spake beholde a bryght cloude shadowed theym/& beholde there came a voyce out of the cloude & sayde. This is my dere sone in whō I delyte here hym. And whan the disciples herde it they fell flatte on theyr faces/& were sore affrayde And Jesus came & touched theym & sayde aryse & be nat afrayde then lyfted they vp theyr eyes & sawe no men but Jesus onely. And as they came downe frō the mountayne. Jesus charged the sayenge/ se that ye shewe the vysyon to no man tyll the sonne of man be ryssen agayne from deth.

¶ The Pystel in the feest of the name of Jesus. The .iiii. chapy. of the actes of the apost.

PEter full of the holy ghost sayd. ye rulers of the people & elders of Israel/yf we this day be examined of the good dede done to the syckeman/by what meanes he is made hole/be it knowen vnto you all/and to all the people of Israel that in the name of Jesus Christ of nazareth whome ye crucifyed and whome god rayfed from deth agayne this man standeth here playnte before you whole this is the stone cast alyde of you buylders which is sette in the cheyfe place of the corner neyther is there saluacyon in any other/nor yet also is there any other name gyuē to men wherin we muste be saued.

¶ The Gospel in the feest of the name of Jesus. The fyrst chapiter of matthewe.

THe angell of god apered to ioseph in slepe sayeng, ioseph the sone of dauid feare not to take vnto the Mary thy wyfe, for that which is conceaued in her, is of the holy ghost. She shal bryng forth a sone/& thou shalt cal his name iesus, for he shall saue his people frō theyr synnes. Al this was done to fulfyl that which was spoke of our lord by the prophete sayenge. Beholde a mayde shal be with chylde/& shall bryng forth a sonne, & they shall call his name Emanuell/whiche is by interpretacyon/god with vs.

¶ The Pystel on saynt Laurēce day/the .ii. pystel to the Corynthyans. The .ix. cha. B.

Brethrene/he whiche sowethe lytell/shalle reepe lytell/& he that sowethe plēteously shal reepe plēteously/& let euery man do accordyng as he hath purposed in his herte not grudgyngly/or of necessitie for god loueth a cheresul gyuer god is able to make you ryche in all grace/þ ye in all thynges hauynge sufficyēt vnto þ vttermost may be riche vnto all maner good workes as it is wrytten. He hath sparsed abrode & hathe gyuen to þ poore his ryghteousnes remayneth forever. He þ syndeth þ sower sede shall mynistre breade for sode & shall multyply your sede/& encrease the fruytes of your ryghteousnes.

¶ The Gospel on sayut Laurēce day. þ. xij. Ch. of Joh.

Iēsꝰ sayd vnto his disciples Verely verely I say vnto you/excepte the wheate corne fal to the grounde & dye it by dethe alone. þt it dye it bryngethe fort moche fruyte. He þ loueth hys lyfe shall destroye it/& he þ hatethe his lyfe in this worlde/shal kepe it vnto þ lyfe eternal yf any man ministre vnto me/let hym folowe me & where I am/there shall also my minister be/and yf any man ministre vnto me/hym wil my father honoure with is in heuen.

¶ The pystel on the Assumpciō of our Lady. Ecclesiast. xxiiij.

In al those thynges I sought reste: and I some mānes enherytaūce wold haue dwelte. Then þ creatoure of all thynge cōmaūded and sayd vnto me: & he þ created me byd sette my tabernacle at reste, and sayde vnto me. Dwel in Jacob, & haue thine enherytaūce in Israell, & rote thy selfe amōge myne electe. Frō þ begynnynge, & before þ worlde was I created, & vnto the worlde to come wyll I not ceasse: & before hym haue I mynystred in þ holy habytacyō & so in Syō was I setled, & in the holy cytie likewise I rested & in Jerusalē was my power And I roted my selfe in an honourable people, which are the lordes parte, and her theyr enherytaunce, & amōg the multytude of sayntes I held me faste. As a Cedar tree was I lyfte vp in Lybanon, and as a Cypres tree I mounter Hermō. As a ꝑalme tree was I exalted in Cades, and as rose plātes in Jerico. As a beautyfull Olyue tree in the feldes and as a ꝑlayntayne

tree was. ℣ eraled vpō the
waters. ℣n the streetes. ℣ ga:
ue an odoure as Sinamon &
Balme that smelleth wel/&
gaue an odoure of swetnes
as perfecte myrre.

¶ The Gospel on the assum
pcyon of our Lady. The. x. cha
pter of Luke. B.

IEsus entred in to a cer:
tayne castel. And a cer
tayne womā named Martha
receaued hym ī to her house:
And this womā had a sister
called mary: which satte at ie
sus fete/& herde iesꝰ spechyng
Martha was cōbred aboute
moche seruyng: & stode & sayd:
Master doest thou nat care
that my sister hath left me to
ministre alone: bydde her ther
fore that she helpe me. And ie
sus answered & sayd vnto her
Martha martha thou carest
and arte troubled about ma.
ny thyngꝭ/where yone is nede:
ful. Mary hathe chosen the
beste parte which shal not be
taken away from her.

¶ The Pystel on sayne Bar:
thylmewes daye. The. ij. cha:
pp. to the Ephesyans. D.

NOw ye are nomore stra
ungers. &c. ye shal finde
this Pystell on sayne James
daye. the apostle. Fo. lb.

¶ The Gospel on sayne Bar:
tylmewes day. The. xxij. cha:
pter of Luke. L.

THere was a stryfe a:
mong the disciples of
Iesꝰ whiche of thē shulde be
taken for the greatest and he
sayd vnto thē the kynges of
the gentils raygneouer them
they that beare rule ouer thē
are called gracyous lordes/
but ye shall not be so but he
that is greatest amonge you
shall be as the yongest & he ꝓ
is chyefe shal be as the mynp:
stre for whether is greater/he
that sytteth at meate: or he
that serueth is nat he that
sytteth at meate? And I am
among you as he that minyp:
strethe ye are they which ha:
ue bydden with me ī my tēpta
cyons/& I apoynt vnto you a
kyngdome, as my father hath
apoynted to me that ye maye
eate and drynke at my table
in my kyngdome/and sytte
on seates, and iudge the twel
ue trybes of Israell.

¶ The Pystel on the decolla:
cyon of sayne Johā. puerb. x.

THe loking after of iuste
men his gladnes & the
hope of wycked mē shal perys
she The strenghe of a symple
mā is the wayes of the lord &
feare to thē that worke cupll
The iuste mā shal not be mo:

ued for euer and wycked mē
shall not dwell vpon ꝑ erth.
The mouth of a iust mā bryn
geth forthe wysdome and ꝑ
tonge of capi men shal peryſ
she. The lyppes of a iuſte mā
cōsyderethe pleasaſte thyn:
ges & the mouthe of wycked
mē, frowarde thyngꝭ The sim
plicite of iuſte mē shal dyrecte
theym & the supplicacyon of
euyll mē shall dēſtroy thē. The
ryghteousnes of ryghteouſe
mē, shal delyuer thē & the wy:
ked mē shall be takē in theyr
awaytes. The iuſt man is de:
lyuered frō heuynes, and the
wycked mā shall be taken for
hym. A dissympler deceaueth
his frēde w̄ the mouth, & the
iuſt men shall be dēlyuered w̄
scyēce. A cytie shall be exalted
in the goodes of iuſt men: &
laude shall be in the losse of
wicked mē A cytie shall be ex:
alted i ꝑ blyssyng of iuſte mē.
¶ The Gospell on the decol:
lacyō of saynt Johā. The. vi.
chapyter of Marke. L.

HErode ꝑ kynge hym sel
fe sēt forth & toke Johā
& bounde hym & cast hi i pryson,
for Herodias sake, which was
his brother Philippys wyfe
For he had maried her. Johā
sayd vnto Herode. It is not
laufull for ꝑ to haue thy bro:
thers wyfe Herodias sayde
wayte for hym, & woulde haue
kylled hym, but she coulde nat
for herode feared Johā kno:
wynge ꝑ he was a iuſte man,
& an holy, & gaue hi reuerēce
& wha he herde hi he dyd ma:
ny thyngꝭ & herd hym gladly.
& when cōuenient daye was
cōe Herode on his byrth day
made a supper to ꝑ Lordes, Ca:
pteynes, and cheyfe estates of
Galile. And ꝑ daughter of ꝑ
same Herodias came l. & dan:
sed, & pleased herode & thē ꝑ
sate at boorde also. Then the
kynge sayd vnto ꝑ mayden,
aske of me what ꝑ wylte, & I
wyll gyue it ꝑ, & he sware vn
to her. what soeuer ꝑ shalte
aske of me I wyll gyue it ꝑ,
euen vnto ꝑ one halfe of my
kyngdom. And she wēt forth:
& sayde to her mother. what
shal I aske & she sayd Johā ba
ptistes heed. And she came in
straycte waye w̄ haste vnto ꝑ
kyng & asked sayeng I wyl ꝑ
ꝑ gyuest me by & by in a dishe
ꝑ heed of Johā baptiſte. And
the kyng was sory. yet for is
othes sake & for theyr sakes
whiche sate at super also, he
woulde nat put her beside her
purpose. And immediatly the
kyng sēte. Hange man, & cō:
maūded his heed to be brought

in ꝑ he wēt ꝑ beheded hym in the pryson ꝑ brought his heed in a dysshe ꝑ gaue it to ꝑ mayde, ꝑ the mayde gaue it to her mother. When his dysciples herd of it they came ꝑ toke vp hys body, ꝑ put it in a tombe.

¶ The Pystel on the natiuite of our Lady.

AS a tyme so broughte I forth a sauoure ꝛc. ye shal fynde thys pystell in ꝑ Conception of our Lady. fol. xlvi.

¶ The Gospell on the Natiuite of our Lady. The fyrste chapy. of Mathewe. A.

DYs is ꝑ boke of the generacīō of ielꝰ ꝛc. ye shal fynde thys gospell on ꝑ Conceptyon of our Lady. fol. xlvi

¶ The Pystell on the Exaltacyō of the crosse the. v. chapy. to the Galathyans. B.

I Haue truste toward you in god. ꝛc. ye shall fynde thys pystel on the inuencyon of the crosse. folio. l.

¶ The Gospell on the Exaltacyon of the crosse the. xij. Chapyter of Johan. E.

IEsus sayd vnto the people of the Jewes nowe is ꝑ iudgemēt of this worlde now shall the Prynce of thys worlde be cast out. And I (if I were lyft vp frō the erth) wyll drawe al men vnto me. Thys sayd Jesus signifyēge what deth he shuld dye. The people answered hī. we haue herde of ꝑ lawe ꝑ chryst byde euer: ꝑ how sayest ꝑ then ꝑ the sone of mā must be lyft vp who is that sone of mā: Iesus sayd vnto thē, yet a lytell while is the lyght wt you walke while ye haue light lest ꝑ darkenes cōe on you. He ꝑ walketh i ꝑ darke woteth nat whyther he goeth. But while ye haue lyght byleue on ꝑ lyghte ꝑ ye maye be ꝑ chyldren of lyght.

¶ The Pystell on saynt: mathewes day. The apostle.

THe lyknesse of the faces of the foure beestes the face of a mā, ꝑ the face of a lyō on the right hāde of the foure of them. And the face of an Eagle aboue them foure ꝑ theyr faces, and theyr wynges stretched out aboue an ye Eche hade two wings coupled togyther ꝑ two that couered theyr bodyes, ꝑ they went all streyght forwarde, ꝑ whyther they had luste to go thyther they wēt ꝑ turned nat backe agayne ¶ theyr goynge ꝑ the lyknesse of the beestes ꝑ the fallyng of thē was as burnynge coles of fyre ꝑ as fyre brāndes, walkynge betwene the beestes, ꝑ the fyre did shine, ꝑ

out of the fyre proceded lyghtnynge/ & ỹ beestes ranne & returned after the fassyon of lyghtnynge.

¶ The Gospel on saynt Mathewes dayes the apostle. the ix. chappyter of Mathewe. ¶

When Jesu wēt forth he sawe a mā sytte receauyng of a custome named mathewe & sayd to hym/ Folowe me & he arose & folowed him. And it came to passe/ ỹ Jesus sate at meate in the house beholde many Publycanes and synners came & sate downe also with Jesu & hys disceples. Whē the pharyses had perceaued ỹ they sayd to his disceples why eyteth your maister with publycanes & synners? Whē iesu herd that: he sayde to thē/ the whole nede nat ỹ physycion but they that are seke. Go & lerne/ what that meaneth? I haue pleasure in mercy and nat in offerynge for I am nat come to calle ỹ ryghtwyse/ but the synners to repentaunce.

¶ The pystell on saynt Mychaels daye. The fyfte cha. of ỹ Reuelacyō of saynt Johan. A

Jesus sēt & shewed by hȝ angell vnto hȝ seruaūte Johā which bore recorde of ỹ worde of god/ & of the testimonye of Jesus chryst & of al thynges that he sawe. Happye is he that heareth & readeth ỹ wordes of the yphesy & kepe those thinges which are wrytē there in for the tyme is at hāde. Johā to the. vii. Aggregatib i Asia. Grace be with you and peace frō hym which is/ & which was/ & the which is to come & from the. vii. spyrites/ whiche are plente before his throne & frō iesu chryst which is a faythfull wytnesse & fyrst begoten of the dead/ & lorde ouer the kynges of the erth vnto hym that loued vs/ and wasshed vs frō our synnes: in his owne blod. ¶ The Gospel on saynt mygheles daye ỹ. xviii. chap. of Mathew. A

The disceples came vnto Jesu sayenge. who is the greatest in the kyngdome of heue? Jesus called a chyld vnto hym/ & set hym in ỹ myddes of thē & sayd, verely I say vnto you except ye tourne & become as chyldre, ye cā nat entre into the kyngdome of heuen. Who so euer therfore shall submytte hym selfe as this chylde, he is ỹ greatest in the kyngdom of heuen And who so euer receaueth such a Chylde in my name, receaueth

me but who so euer offēde one of these lytell wones, which byleueth in me, it were better for him that a mylstone were hanged about his necke and that he were drowned in the depth of the see. ¶ Wo be vn to the worlde, bycause of offen ces howbeit it cam nat be auoyded neuertheles wo be to the man by whome ỹ offē ce cōmith. ¶ Wherfore if thy hāde or thy fothe gyue the occasyon of euyl, cut hym of, & cast hym frō the, it is better for ỹ to entre in to lyfe halte or maymed rather thā thou shuldest hauynge two hādes or two fete, be caste in to the euerlastynge fyre. And yf al so thyne eye offēde the, pluke hym out & cast hym from the It is better for the to entre in to lyfe with one eye them hauyng two eyes to be caste in to the hell fyre ¶ Se that ye despyse nat one of these lytel wones. For I saye vnto you, that in heuē theyr angelles beholde the face of my father whiche is in heuen.

¶ The Pystell on the Tranf lacyon of sayne Edwarde the kynge and confessour.

The iuste man wyl gyue his herte & watch I the morynyng to the lorde which made hym, & wyll pray in the syght of ỹ most hyest. He wyl open his mouthe in prayer, & wyll praye for his synnes And yf the greate Lorde wyll, he wyll fulfyll hym wt ỹ spirytc of vnderstandynge, & he wyl shewe forth ỹ eloquēce of his wysdome of swete shoures, & wyl knowledge to the lorde i prayer & he wyll directe his counsayll & discyplyn, & wyl haue counsell in secret thyn ges, & he shal speke openly ỹ discyplyn of his doctrine and shall glorye in the. Testamēt of the lorde. ¶ Many men shall prayse his wysdome & it shal nat be done awaye vnto the worldes ende. ¶ His remēbrall ce shall nat go awaye, & his name shalbe requyred frō ge neracyon, in to generacyon.

¶ The Gospell on the Trāf lacyon of sayne Edward the kynge and confessour the .xi. chapiter of Luke. E.

IEsus sayd vnto his disciples. No man lyghteth a candell & putteth it in a pry uye place neyther vnder a bushell but on a candelystke that theyr that come I, maye se lyght. The lyght of thy bo dy is thyne eye. therfore whē thyne eye is syngle, thē is all

thy bodye full of lyght, but if thyne eye be cuyll thē shal all thy bodie be full of darkenes Take hede therfore that the lyght which is in the, be nat darkenes, for yf al thy bodye shal be lyght hauynge no pte darke then shall all be full of lyght euē as when a candell weth lyght ꝑ w̄ his bryghtnes

¶ The Pystell on saynt Luke the euangelystes daye.

THe simplytude of the faces &c. ye shal fynde this pystell on saynt Mathewes daye the apostle. Folio. lvij.

¶ The Gospel on saynt luke the euangelystes daye the. x. chappter. of Luke. A.

OUr lord apoynted other seuenty also, & sent them two & two before his face, i to euery cytye & place whyther he him selfe wolde come. And sayde vnto thē the haruest is greate but te labourers are fewe, pray therfore the lorde of ꝯ haruest to sende forth his labourers in to his haruest. Go your wayes, behold I sēd you forth as Lambes amōge wolues Beare no wallet ney ther scrippe, nor shoes & salute no mā by the way In what soeuer house ye entre in fyrst saye, peace be to thys house. & if the sōe of peace be there your peace shal reste on hi, yf nat it shal returne to you agayne & in the same house tary styll eatynge and drynkyng such as they haue for the labourer is worthy of is rewarde.

¶ The Pystell on the. xi. thousande Wyrgyns daye.

O How fayre is a chast generacyō w̄ charite, the memorie of it is imortal, for it is knowē to god & mā and whē it is presēt they folow it: & desyre it whē it lederth thē & it trivmpheth crouned euerlastyngely, ouer cōmynge of battayles vnfylled a great multytude of wicked mē shal nat be profytable & cuyl plātes shal nat bryng forthe hyest trees, neyther shal set a sucr grosid & yf they sprynge in tyme in bowes, they shall be vnsucr put, they shall be moued w̄ ꝯ wide, & shal be plucked vp w̄ the vehemency of the wynde, the vnparfyte bowes shal be broken, and the frupte of thē shall be vnprofytable & bytter to eate, and profytable to nothynge, & all the chyldren whiche shall be borne to wicked mē: are witnes of wycked nes agaynste theyr parentes in theyr interrogacyon ꝯ iust man shall be in reste, yf he be occuppyed with deth.

¶ The Gospel on ꝑ.xi.thou-
sand virgyns daye. the.xxv.
chappter of Mathewe. A.

IEsꝰ sayd vnto his disci-
ples. the kyngdom of he-
uē is lykened to. x. Virgyns
whiche toke theyr lāpes and
wente to mete ꝑ bridegrome
& fyue of them were folysshe &
fyue were wyse. The foles to-
ke theyr lāpes, but toke none
oyle wt thē but the wyse toke
oyle wt them in theyr vessels
wt theyr lāpes also. wyle the
bridgrome taried all slōbred
and slept & euē at mydnyght
there was a cry made behold
ꝑ bridgrome commeth. Go &
mete hi. Thē al those virgins
arose & ꝓpared theyr lāpes, &
the folysshe sayd vnto ꝑ wyse
gyue vs of your oyle for our
lampes go out, but the wyse
answered sayeng nat so lest
there be nat in ought for vs
& you, but go rather to them
ꝑ sel & bye for your selues I cō
clusiō whyle they wēt to bye
the bridgrome cam & they ꝑ
were redy went in wt hym to
the weddynge, and the gate
was shut vp. After wardes ca
me also ꝑ other virgyns sayēg
Mayster mayster, opē to vs,
but he answered and sayde.
Verely. I saye vnto you I
know you nat loke that you
watche therfore, for ye know
neyther the day nor yet the
houre when the sone of man
shall come.

¶ The Pystel on Symō and
Judes day. The. viii. Chapy-
ter to the Romaynz. E.

BRothrē we knowe well
that all thyngs wor-
ke for the best vnto thē that lo-
ueth god which also are cal-
led of purpose for those whi-
che he knew before he also or
dyned before that they shuld
be lyke fashioned vnto the
shape of his sone ꝑ he myght
be the fyrst begotten sone a-
monge many brothrē. More
ouer whiche he apoynted be-
fore, them also he called, and
whiche he called thē, also he
iustifyed, which he iustyfyed,
them he also glorified. what
shall we thē saye vnto these
thyngs, if god be on our syde,
who cā be agaynst vs whiche
spared nat hys owne sōe but
gaue hym for vs al howe shal
he nat with hym gyue vs all
thyngs also who shal laye any
thige to the charge of goddes
chosen It is god ꝑ iustyfyed
who thē shal condēpne. It is
chryst which is ded, ye rather
which is rysē agayne whiche
is also on the ryght hande of
god, & maketh intercessyō for

vs, who shall sperate vs frō
godes love shal tribulacyon:
or anguyshe, or persecucyon,
other hongre: other naked:
nes: other pareil other swer:
de: as it is wrytte, for thy sa:
ke are we kylled al day lōge
and are counted as shepe ap
pointed to be slayne. Neuer:
theles I al these thynges we
ouer come, strongely thorow
his helpe that loued vs ye &
I am suer that nyther det
neyther lyfe, nor Angell nor
rule, neyther power neyther
thynges present, nor thyn:
ges to come neyther heeth,
neyther lowth, neyther any
other creature shall be able
to departe vs from goddes
love, whiche is in chryste Je:
sus our lorde.

¶ The Gospell on Symon &
Judes daye The. xv. chapi:
ter of Johan. L.

IEsus sayde vnto his di
scypples this I cōmaūde
you that ye love togyther, yt
ꝑ world hathe you, ye know
that it hated me before it ha
ted you yt ye were of ꝑ world
the worlde wolde love you
his owne bycause ye are nat
of the wolde but I haue cho
sē you out of the world, ther:
fore hateth you the worlde.
Remembre my sayinge that
I sayde vnto you, the seruaū
te is nat greater then is lorde
yt they haue persecuted me,
so wyl they persecute you, yt
they haue kepte my sayig, so
wyl they kepe yours but all
these thiges wyl they do vn:
to you for my names sake by
cause they haue nat knowen
hym that sente me yt I had
nat come & spoken vnto thē,
they shulde haue had synne,
but now haue they nothyng
to cloke theyr synne, with all
He ꝑ hateth me, haeth my
father yt I had nat done wor
kes among them with none
other mādid they had natte
sene but nowe haue they se:
ne, and yet haue hated both
me & my father euen that the
saying myght be fulfylled ꝑ
is wrytten in theyr law They
hated me with out a cause.

¶ The Pystell on the all ha:
lowes day The. vij. chapp. of
the reuelacyō of S. Joh. A.

IOhan sawe an angell
ascendyng from the ry:
synge of the sone, which had
the seale of the lyuynge god,
and he cryed wt a loude voyce
to the. iiij. angels (to whome
powre was gyuen to hurte ꝑ
erthe & the see) saying hurth
nat the erthe, neyther ꝑ see,
neyther the trees tyl we haue

sealed the seruauntes of our god in theyr fore hedes and I herde the nōber of thē which were sealed, & there were sealed.C.& xliiij.M.of al the trybes of the chyldren of Israel of the tryde of Juda were sealed.xij.M. of the tribe of Ruben were sealed.xij.m.of the trybe of Gad were sealed.xij m.of the trybe of Aser were sealed.xij.m. of the trybe of Neptalym were sealed.xij. m. of the tribe of Manasses were sealed.xij.m. of the tribe of Symeon were sealed. xij.m. of the tribe of Leuy were sealed.xij.m.of the trybe of Jssacar were sealed.xij.m. of the tribe of zabulon were sealed.xij.m. of the trybe of Joseph were sealed.xij.m.of the trybe of Beniamin were sealed.xij.m.After this I beheld & loo a great multytude (whiche no man coulde nō bre)of all nacyōs & people, & tōges,stode before the seate, and before the lambe,cloted with longe white garmētes and palmes in theyr hādes, and cryed with a loude voyce sayeng saluacyō be ascrybed to hym that sytteth vpō the seate of our god,& vnto the lābe & al the angels stode in the compace of the seate & of the elders,& of the.iiij. beastes & fell before the seate on theyr faces & worshypped god sayēg. Amen, blyssynge and glory, wysdom,& takes & honour & power & myght be vnto oure god for euermore.Amen.

¶ The Gospell on the all Hallowes daye. The.v.chapyter of Mathewe. A.

When Jesu sawe the people.&c.ye shal fynde this gospell on Relike sondaye. Folio.liij.

¶ The Pystell on all Soules day the fourth chapi. of the fyrst Pystell to the Tessalonyans. L.

Wolde nat brethrene haue you ignorāt as concernynge them which are fallen a slepe that ye sorowe nat as other do which haue no hope,for yf we beleue that Jesus dyed and rose agayne euen so thē also whiche slepe by Jesus, wyl god bringe agayne wt hym And this saye we vnto you in the worde of the lorde,that we which lyue and are remaynynge in the cōmynge of the lorde shall nat come ere they whiche slepe, for the lorde hym selfe shal descende from heuē with a shout and the voyce of the archagel & trompe of god and the

wed in chriſte ſhal aryſe fyrſt, them ſhal we whiche lyue & remayne be caught vp with them alſo in the cloudes to mete the lord i the ayre, & ſo ſhal we euer be with the lord wherfore ꝯfort your ſelues one another wt theſe wordes

¶ The Goſpell on ꝑ all ſoules daye. The. xi. chapyter of Johan. L

MArtha ſayd vnto Jeſu lorde yf yͤ haddeſt ben here my brother had nat ben wed, but neuertheleſſe I know ꝑ, what ſoeuer yͤ aſkeſte of god, God wyl gyue it ꝑ Jeſu ſayd vnto her, thy brother ſhall ryſe agayne. Martha ſayd vnto hym. I know well he ſhal ryſe agayn i the Reſurrectyon at ꝑ laſte day, Jeſus ſayde vnto her: I am the reſurrectyon & the lyfe, Who ſo euer byleueth on me ye thought he were deed, yet ſhall he lyue, and who ſo euer lyueth & byleueth on me ſhall neuer dye, byleueſte yͤ this She ſayde vnto hym ye lorde I byleue ꝑ thou arte Chriſt ꝑ ſone of god whiche haſte come in to the worlde.

¶ The pyſtell on ſaynt martyns daye. Eccleſiaſti. xliii.

BEholde an erceller ꝑfect &c. ye ſhall, fynde thꝫ yͤ ſtel on ſaynt Nicholas daye. Folio. xlv.

¶ The Goſpell on Saynt Martyns daye the. xxv. chapyter of Mathewe. B.

A Certain man redy to take his iourneye. &c. ye ſhal fynde this goſpell on Saynt Nicholas day. fo. xlv.

¶ The Pyſtell on Saynt katheryns daye.

LOrde I dyd lyfte vp my prayer vpō the erth & beſought to be delyuered from dethe I called vpon the lorde, the father of my lorde, ꝑ he ſhulde not leue me helpeleſſe in the day of my tribulacyon, & in ꝑ day of ꝑ proud man I prayſed thy name perpetually & honoured it with confeſſyon and my prayer was harde & thou ſauedeſt me ꝑ I peryſſhed not & delyuered me out of the tyme of vnrygheouſnes, therfore wyll I confeſſe and prayſe the, & wyll blyſſe the name of the lorde.

¶ The Goſpell on Saynt katheryns daye. The. xiii. Chapiter of mathewe. F.

THe kyngdome of heuē is lyke vnto treaſure. &c. ye ſhal fynde this goſpell on ſaynt Margaretes daye. Folio. liiii.

¶The pystell on the daye of weddynge the.vi. Chappter of the fyrst pystell to the Corinthyans. L.

BRethren remembre ye nat þ your bodyes are the membres of chryst, shall I now take þ membres of chryst and make thē the membres of an harlot God forbid Doo ye nat vnderstāde þ he whiche coupled hym selfe wt an harlot, is become one body for two (sayeth he) shall be one flesthe, but he þ is ioyned vn to the lorde is one spirite Se forbyd fornycacyon. All synnes that a man doth are without the body but he þ is a fornicator synneth agaynst his owne body. Iknowe nat ye howe that youre bodyes are the temple of the holy goost whiche is in you whom ye haue of god & how þ ye are nat your owne, for ye are derely bought. Ther fore glorifye ye in god I your bodyes & in your spirites, for they are goddes.

¶The Gospell on the daye of weddynges the. xix. chapter of Mathewe. A.

THe pharyses came vnto Jesus to tempte hym and sayd to hym, is it laufull for a mā to put away his wyfe for al maner of cauſes He answered & sayde vnto them Haue ye not read howe that he which made man at þ begynnynge made thē mā and womā & sayde for this thyng shal a man lene father & mother, & clene vnto his wyfe, & they twaine shall be one flesthe, wherfore nowe are they nat twaine but one flesthe. Let no mā therfore put a lōder that which god hath coupled to gyther.

¶The Pystell at buryenges the fyrst pystell to the Thessalonians. and the fourth cha. ℣

IWolde nat brethrene haue you ignorannte. &c. ye shal fynde thys pystell on all soules daye. fo.lxi.

¶The gospell on burienges the.xi. chapiter of Johan. L.

MArtha sayde vnto Jesus lorde yf thou. &c. ye shall fynde thys Gospell on all soules daye. fo.lxi.

¶Here endeth the pystels & gospels of the sayntes And here after folowyth the table of thys presente boke.

¶Thys is þ table wherin ye shall vnderstāde in what leke ye shall fynde þ pystels & gospels after þ vse of salysbury of euery Sondaye and holy daye in the yere.

The Pystel on the fyrst sonday i Aduent Folio.ij.
The golspel on the same day. eodem
The pystel on the ij.sondaye in Aduent. fo.eodem
The golspel on the same day. f.ij
The Pystel on the iij.sonday in Aduent. fo.iij
The golspel on the same day.eodē
The Pystel on the.iiij.sonday in Aduent. fo.eodem.
The golspel on the same day. eod
The pystel at hye masse on chrystmas daye. eodem.
The golspel on the same day. iiij.
The pystel on s. Steuēs day.eod
The golspel on the same day. eod
The pystel on sayntJohn daye Euangelyst. folio.v.
The golspel on the same day eodē
The pystel on Chyldermas daye folio.v.
The golspel on the same day. eod
The Pystel on sayntThomas day of Caunterbury. folio.vi
The golspel on the same day. eod
The Pystel on the sonday after Chrystmas daye. eodem.
The golspel on the same day. eod
The pystell on Newe peres day. folio.vij.
The golspel on the same day. eod
The pystel on the twelfe day.eod
The golspel on the same day.eod
The pystel on the lōday wythyn the vtas of the epyphany. eodem
The golspel on the same day.viij.
The pystel on the fyrst sonday after the vtas of the Epyphany.eod
The golspel on the same lōday.e.
The pystel on the.ij.lōday after the vtas of the Epyphany. eodē.
The golspell on the same day. ix.
The pystel on the. iii. lōdaye after the vtas of the epyphanie. eo.
The golspel on the same day. eo.
The pystel on the.iiii.sonday after the vtas of the Epypha.eod.
The golspel on the same lōday.x.
The pystel on the fyft sonday after the vtas of the Epypha.eod
The golspell on the same day. eo.
The pystel on the Sonday after weddynge goeth out called septuagesima. folio eodem.
The golspel on the same day. eo.
The Pystell on the londaye of. ix. folio.xi.
The golspel on the same day.eod
The pystell on the londaye.of.i. folio.xii.
The golspel on the same day.eod
The pystell on asshewednysdaye. eodem.
The golspel on the same day.xiii.
The Pystel on the fyrste sonday in Lent. eodem.
The golspel on the same day.eod
The pystell and golspel on the.ii. Sondaye in Lent. fol.xiiii.
The Pystell on the thyrde sondaye on Lent. eodem.
The golspel on the same day.eod
The pystel on mydlēte lōday. xv
The golspel on the same day. eod
The pystel on pallyon lōday. eo.
The golspel on the same day.xvi.
The pystel on palme sonday.eo.
The pallyō on the same lōday. e.
The golspel on the same daye.xv.
The pallyō on good fryday eodē
The golspel on the same day.xvij.
The pystel on Eester day.eodem
The golspel on the same day.eod.
The Pystell on the monday in the Eester weke. fo.x.ij.

The gospel on the same day. eod.
The pystel on the Tewisdaye in the Eester weke. fo. xxiiii
The gospel on the same day. eod
The Pystel on the wednisday in the Eester weke. eodem
The gospel on the same day. eod
The Pystel on the fyrst sondaye after Eester daye called lowe sō-daye. folio. xxv.
The gospel on the same day. eod
The pystel on the second sonday after Eester day. eodem.
the gospel on the same day. f xxvi
The Pystel on the thyrde sonday after Eester day. eodem.
The gospel on the same day. eod
The pystel on the. iiii. sonday after Eester daye. eodem.
The gospel on the same day eod
The pystel on the. v. sondaye after. Eester day which is the next sondaye before the crosse dayes. folio. xxvii.
The gospel on the same day. eod
The Pystell on the mondaye in the crosse dayes. eodem.
The gospel on the same day. eo.
The pystell on the Allenlyō euē. folio. xxviii.
The gospel on the same day. eod
The Pystell on the Allenlyon day. eodem.
The gospel on the same day. eod
The Pystell on the sonday after the Allenlyon day. folio. xxix.
The gospel on the same day. eod
The pystel on wytsō sonday. eod
The gospel on the same day. eod
The Pystell on Wonday in the witson weke. folio. xxx.
The Gospel on the same day eo.
The Pystell on the tewysday in the wytson weke. eodem
The gospel on the same day. eod
The pystell on the wednisday in the wytson weke fol. xxxi.
The gospel on the same day. eod
The pystel on trinyte sōday. eo.
The gospel on the same day. eod
The Pystell on corp^us chrisi day. folio. xxxii.
The gospel on the same day. eod
The Pystell on the fyrst sonday after Trinite sondaye. eodem.
The gospel on the same sonday. folio. xxxiii.
The Pystell on the seconde sonday after trinite sonday. eodem.
The gospel on the same day. eod
The Pystell on the. iii. sondaye after trinite sondaye. eodem.
The Gospell on the same d
folio xxxiiii.
The Pystell on the iiii. sondaye after trinite sondaye. eodē.
The gospel on the same day. eod
The Pystel on the. v sonday after trinite sondaye. eodem.
The gospel on the same day. xxxv
The Pystell on the. vi. sondaye after trinite sonday. eodem.
The gospel on the same day. eod
The pystell on the. vii. sondaye after trinite sondaye. eodem.
The Gospell on the same daye. folio. xxxvi.
The pystell on the. viii. sondaye after trinite sondaye. eodē.
The gospel on the same day. eod
The pystel on the. ix. sondaye after trinite sondaye. eodem.
The gospel on the same day. eod
The pystell on the. x. sonday after trinite sondaye. folio. xxxvii.
The gospel on the same day. eod
The pystel on the. xi. sondaye after trinite sonday. eodem

The Gospel on the same day.
folio xxxviij.
The pystel on the xij. sonday after trinite sonday. eodem
The gospel on the same day. eod
The pystel on the xiij. sōdaye after trinite sondaye. eodem.
The gospell on the same day. eod
The Pystel & gospel on the xiiij. sōday after trinite sonday. f. xxxix
The Pystell on the. xv. sonday after trinite sonday. eodem.
The gospel on the same day. f. xl.
The pystel on the. xvi. sonday after trinyte sonday. eodem.
The gospel on the same day. eod
The pystel on the. xvii. Sonday after trinyte sonday. eodem.
The gospel on the same day. f. xli
The Pystel on the. xviii. sonday after trinyte sonday. fo. eodem.
The gospel on the same day. eod
The pystel on the. xix. sonday after trinyte sonday. eodem.
The gospel on the same day. eod
The pystel & gospel on the xx. sōday after trynite sonday. fo. xli.
The pystel & gospel on the. xxi sōday after trynite sonday. fo. eodē
The Pystell & gospel on the. xxij. sonday after trynite sōday. f. xlij
The pystell & gospel on the. xxiii. sonday after trynite sonday. eod
The Pystel & gospel on the. xxiiij sonday after trynite sōday f. xliij
The pystell on the next sondaye before Aduent sonday. eodem.
The gospel on the same day. eod
The pystell on the Dedycacyon daye. folio eodem.
The gospel on the same day. xlv

Here endeth the table of the pystels & Gospels of the sōdayes.

Here after folowth the pystels & gospels of the sayntes.

The Pystel on Saynt Andrewes daye. fo. xlv.
The gospel on the same day. eod
The pystell on sayne Nicholas day. eodem.
The gospel on the same day. eod
The Pystel on the concepcyō of our lady. fo. xlvi.
The gospel on the same day. eod
The Pystell on sayne Thomas daye the apostle. eodē.
The gospel on the same day. eod
The pystel on the Conuersyō of sayne paule. fo. xlvii.
the gospel on the same day. f. eod
The pystel on cādelmas day. eod
The gospel on the same daye. folio. xlviii.
The pystel on sayne mathias the apostles daye. fo. xlviii.
The gospel on the same day. eod
The pystel on the Annūciacyon of our lady. fo eodem.
The gospel on the same day. xlix
The Pystell on sayne Georges daye. folio eodē
The gospel on the same day. eod
The pystell on sayne Marke the euāgelystes day. fo eodē.
The gospell on the same day. f. l
The Pystell & Gospell on Philip & Iames day. folio eodem.
The Pystell on the Inuencyon of the Crosse. folio eodem.
The gospel on the same day. eod
The Pystell on the Natiuyte of sayne Johā the bapty. fo. li.
The gospel on the same day. eod
The pystel on sayne peter & paules daye. fo. eodem.
The gospell on the same day. lii.

The Pystell on the commemo: of saynt paule. fo. eodē.
The Golspell on the same daye. folio eodem.
The pystell on the Visitacyō of our lady. eodē.
The golspel on the same day. lviii
The pystel on the transl. of saynt thomas of Canterbury. eodem.
The golspel on the same day. eod
The Pystell on relike londaye. folio eodem.
The golspel on the same day. eod
The Pystell on saynt Margarets daye. folio eodē.
The golspel on the same day. lix.
The pystel on Mary magdaleyne day. eodem.
The golspel on the same day. eod.
The pystell on saynt James day the apostle. folio. lv.
The golspel on the same day. eod
The Pystel on saynt Annes day folio eodem.
The golspel on the same day. eod
The Pystel on saynt peters dāy ad vincula. folio eodē.
The golspel on the same day. eod
The Pystell on the transfiguracyon of our lorde. folio eodem.
The golspel on the same day eod
The pystell on the feest of the name of Jesus. fo. lvi.
The Golspell on the same daye of Jesus. folio eodem.
The Pystell on saynt laurens daye. folio eodem.
The Golspell on the same saynt laurence day. folio eodem.
The pystell on the Assumpcyon of our lady. eodem.
The golspel on the same day. lvii
The Pystel on saynt Bartylmewes day. folio eodem.
The golspel on the same day. eod
The Pystel on the Decollacyon of saynt Johñ. folio eodem
The golspel on the same day. eod
The Pystell on the Natyuite of our lady. folio. lviii.
The golspel on the same day. eod
The pystel & golspel on the Exaltacion of the Crosse. fo. eodem.
The pystell on saynt Matthewes day the apostle. eodem.
The golspel on the same day. eod
The Pystell & Golspell on saynt mychels daye. eodem.
The pystel on the translacyon of saynt Edward. fo. lix.
The golspel on the same day. eod
The pystell on saynt Luke the Euangelystes day. eodem.
The golspel on the same day. eod
The Pystel on the. xi. thousande virgyns daye. eodem.
The golspel on the same day. eod
The pystel on symō & Jude day. folio eodem.
The golspel on the same day. eod
the pystel on al hallowes day. eod
The golspel on the same day. fol.
The pystel on the al soules day. e.
The golspel on the same day. eod
The Pystell & Golspell on saynt Martyns day. eodem.
The Pystel on saynt katheryns day. folio eodem.
The golspel on the same day. eod
The Pystel on the same day of weddynge. folio. lxii
The golspel on the same day. eod.
The Pystel at burpenges. eodē.
The golspel on the same day. eod

¶ Finis Tabule.